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TITLE: CHOEPHOROE

PLACE: LONDON

DATE: 1844

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For other editions see Aeschylus

‖ Peile, Thomas Williamson, ed. HCL 11-669

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ΑΙΣΧΥΛΟΥ ΧΟΗΦΟΡΟΙ.

THE

CHOEPHORŒ OF ÆSCHYLUS.

A NEW EDITION OF THE TEXT,

WITH NOTES, CRITICAL, EXPLANATORY, AND PHILOLOGICAL.

FOR THE USE OF STUDENTS.

BY THE

REV. T. WILLIAMSON PEILE, D.D.,

HEAD MASTER OF REPTON SCHOOL; LATE SENIOR FELLOW AND TUTOR IN THE UNIVERSITY OF DURHAM, AND FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

SECOND EDITION.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.

1844.

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E. R. S. 21 May 07

TO

THE RIGHT REVEREND

EDWARD MALTBY, D.D.,

LORD BISHOP OF DURHAM, AND VISITOR OF THE UNIVERSITY OF DURHAM.

MY LORD,

The permission which you have given me, to dedicate this volume to your Lordship—while it demands my first acknowledgements as a member of that University which, bereft as it has been of two[1] "nursing Fathers," has great reason to rejoice in your Lordship's no less paternal countenance and protection—affords me a welcome opportunity, also, of recording the deep respect with which, as a Cambridge man, I have long reverenced the classic name of MALTBY, and with which I still regard your Lordship as (I believe) the oldest surviving Critic of the School of PARR and PORSON. —As it affects the general reader, it enables me indirectly to divulge your Lordship's approbation of my very imperfect, but certainly well-intended, endeavours to be useful; and so, to send forth my second publication under sanction of an authority, which none will respect more highly than those whom of all others I am most anxious to conciliate.

[1] Dr. William Van-Mildert the Bishop, and Dr. John Banks Jenkinson (Bishop of St. David's) the Dean, under whose beneficent auspices the University of Durham had its origin.

394145

For this, my Lord, I am, as I have reason to be, especially thankful. A prejudice of which in itself I complain not, but still at this day, and in its operation, a *prejudice* in our Universities, is so strongly in favour of Latin Notes, as almost to preclude strictly English Editors from claiming kindred with those Fathers of our British School of Critics and Philologists, of whom I certainly call myself a humble follower, and by whom (beginning with your Lordship, as one that ranks not least among them) I could wish above all things to have such claim allowed. Now, my Lord, although, in opposing myself to the full shock of this feeling, I cannot perhaps expect much sympathy from your Lordship, or from those who with your Lordship have contributed to the formation of that classical taste and spirit, of which it is but the harmless and allowable effervescence—yet thus much your Lordship's well-known candour will believe (and this, once for all, is my answer to objectors), that my Notes, such as they are, are not, as has been hastily assumed, *lengthy, because in English*, but contrariwise *in English, because* from the very plan and purpose of my undertaking *they must of necessity be lengthy.*

In projecting a new edition of the Orestean Trilogy —"certainly one of the sublimest poems that ever Man's imagination soared to, and probably the ripest and most finished of all the productions of Æschylus"[1] —my design was not merely from MSS. and from Marginal Readings to collect the *disjecti membra poëtæ*, and, if possible, put them together with nearer approximation than had yet been made to their original strength and symmetry; nor was it any part of my plan, either to attempt a blank-verse translation on which any portion of the *spirit* of Æschylus should be expected to descend, or so to handle his hallowed remains that, like some whose plastic touch has proclaimed their own exact perception of "the art unteachable, untaught," I might all but divide men's admiration between his editor and himself.

No! my main object—thus far common to me with the Author of a contemporary publication,[1] but pursued (as may readily be seen) by a very different track —was to contribute what I could to a more accurate knowledge, not of Æschylus nor of the Greek Dramatists only, but of the language in which they wrote. With this view, I deemed it expedient to try to divest my Notes of that severe, scholastic dress by which so many are scared, who aspire not, as they say, to be critics or philologers, and so very gladly escape from an effort which they are indisposed to make, by pleading an impossibility which no one, it must be owned, can venture to dispute! Nay, my Lord, this is not all. That pithy, Porsonian style of annotation which Elmsley found occasion to abandon, preferring (as I have done) to write a running Commentary—or, in his own words, "commentarios quos vocant perpetuos"—and claiming for himself that license which I too have used —"ut occasione dicendi a poëtæ verbis sumta, alia vel ejus vel aliorum loca emendare aut explicare conarer, regulas grammaticas novas proponerem aut antiquas confirmarem, quicquid vellem denique dicerem, quod

[1] So Schlegel, on the Dramatic Art and Literature of the ancient Greeks and Romans, Lect. iv. p. 354. *Theatre of the Greeks*, ed. 4.

[1] *The New Cratylus, or Contributions towards a more accurate knowledge of the Greek Language*, by J. W. Donaldson, M.A., Fellow of Trin. Coll. Camb.

ad hanc artem pertineret, neque nimis longe a proposito abesset"[1]—is it too much, I ask, to assert of Porson's editing, that, justly dear as it is to Scholars, it does nothing for the great mass of those who are troubled rather about the construction and interpretation, than about the right reading and right modulation of the text? And as regards the *élite* of our Universities, men who are not afraid to think and investigate for themselves, was no further analysis of Greek words and phrases to be attempted, than might be obtained from muttering those mystic terms—*Abstractum pro concreto, Antiptosis, Catachresis, Pleonasmus* and *Ellipsis, Schema Colophonium* and *Sicelicum*—which, φωνᾶντα συνετοῖσι no doubt, are so many ῥήμαθ' ἱπποβάμονα to the unpractised eye and ear; and which too often, it is to be feared, have been made *stalking-horses* indeed, to mask a precipitate retreat at once from explanation and enquiry?

Once more then, my Lord, it seemed expedient, if possible, to invite a nearer and more familiar approach to what—with all due deference to Bos, and Hoogeveen, and Viger—a more frequent recurrence to first principles might prove to be less unattainable, and certainly less anomalous when attained, than (if it must be said) the very multiplication of *pro re nata* rules and explanations has conspired with our own infirmity to make the science of Greek appear in the eyes of our general students. And a convenient point to select for this purpose appeared to be that earlier stage of the Middle Attic, wherein, though not yet arrived at the full vigour of its manhood, as displayed in its after years of Poetry

[1] Preface to Medea, published A.D. 1818.

and Philosophy, of History, and of Oratory, the Greek Language had so far developed itself, as well-nigh to have out-grown every peculiar feature that had marked its Epic infancy. Æschylus (as *we* now fondly see him in his book) stands, as it were, between the living and the dead portions of his country's literature, and in a certain sense may be said to *lay his hand upon them both*—on the one side, preserving alive both words and things which else were *waxing old and ready to vanish away*; on the other, himself not proof against the contagion of that decay, on the extreme verge of which, it may well be thought a special providence, that he yet survives.—Here then, at the feet of Æschylus, might I sit and gather wisdom for those who, with me, would seek it less from Grammarians and Etymologists, than from the first Fathers of Epic and Attic Poetry—not unmindful, indeed, of the more immediate province of an editor of Greek Plays, yet looking to him throughout as a Teacher rather of Greek, than of mere Dramatic fable, and never rejoicing more in my task, than if incidentally I might throw light upon the Greek of the New Testament, or point out any true witness that Reason has borne to Revelation and to God. For thus, not to the Mosaic only, but to the Moral Law, written upon the hearts of Heathens, might we apply the Apostle's expressive metaphor, and say that in every age it has been *our School-master* (παιδαγωγός) unto Truth.

This, my Lord, was my design. How it has been fulfilled, time and the test of public opinion will determine most truly. Of this only I am sure, that, wheresoever I have failed, the fault has *not* been because, as a writer in the Quarterly Review will have it,

"English is as unfit for Notes, as Latin is for Lexicography."[1] With one or other, indeed, of these assumptions, thus bound to stand or fall together, I *might* do battle here; and with your Lordship to look on, prepared (or I mistake the case of Latin Lexicographers) to take up the quarrel, if need should so require, the smart surcoat of my opponent must conceal a knight of

[1] *Quarterly Review*, No. cxxviii. Art. v. p. 378.—The writer, whoever he may be, is an ardent admirer of Æschylus, and among Grecians, *οἷοι νῦν βροτοί ἐσμεν*—of Klausen; and with neither of these predilections is the present Editor at all inclined to quarrel. He bears a little too hardly, however, upon his own countrymen, and ought in common justice to have remembered, that to invite especial attention to what may be, as he says (p. 375), "ridiculous passages" in the Notes, would be no less likely to "give an utterly false impression of the value" of the English than of the German edition which, ostensibly, he was *reviewing*.

He has an indignant horror, moreover, of *vulgar*, by which it is hoped (as when he speaks of "the vulgar belief in ghosts") he means only *common* language—the language of ordinary life, in short—being supposed ever to supply an equivalent, much less a literal and exact substitute, for the original word or idiom employed by a Tragic Poet! Yet Horace (*de Arte Poëtica*, vv. 112-18.) declares, much must needs depend upon *who* is speaking; and, despite of the great Comedian's utmost efforts to dethrone him, the Poet who long sat nearest to the hearts of the "no vulgar Democracy" of Athens, was not he who taught them *magnumque loqui, nitique cothurno*, but he who striking more home (and so *τραγικώτατος τῶν ποιητῶν*) was distinguished from his High-Tragic predecessors on the stage, in that (as it has been said) he *made men as they are*. See further on vv. 165. 287. of this Play.

Nevertheless, the Editor would not be thought to defend a certain burlesque translation of Ag. 546, *εὖτε πόντος ἐν μεσημβριναῖς κοίταις ἀκύμων νηνέμοις εὕδοι πεσών*, which—unwittingly, he believes—has been put forth by authority as actually *his* translation, and which (if it be, as from the Reviewer's *twice* calling attention to it it might seem to be, the weakest and most vulnerable point in the book) it is fortunate that a few words of explanation will suffice to set right.

The Editor must plead guilty to having in this instance "taken care only of the word" *εὖτε*—on which the Reviewer *οὐδὲ γρῦ*—and to have left the inimitable sentence that follows to "take care of itself." Further than this, he admits that with the undignified expression of *turning* or *tumbling into bed* he had nothing whatever to do; nay, he cannot tell how it came into his head, unless indeed he was thinking of Soph. Œd. T. 1262, *ἔκλινε κοῖλα κλῇθρα, κἀμπίπτει στέγῃ*, or of that beautiful chorus in the Hecuba where it is said *ἐπιδέμνιος ὡς πέσοιμ' ἐς εὐνάν* (v. 927)—which surely was *οὐδὲν πρὸς Αἰσχύλον*. The translation (or paraphrase, rather, of what almost defies translation) which he would now first submit, and which may perhaps provide both for the poetry, and for the matter-of-fact *εὖτε* which must not be overlooked, is: *as when the Sea might be slumbering, fallen motionless, in the still lap of Noon;* or, with nearer approach to *μεσημβριναὶ κοῖται* (*mid-day lying-down time*; see note on this Play, v. 279.), *in the drowsy stillness of Noon.*

more limb and sinew than I take him for, if in the very predicament of the hero of our story—*μόνος ὢν ἔφεδρος δισσοῖς* Ch. v. 845—he did not find reason to repent him of the adventurous challenge which had entailed upon him an unequal contest!

But enough—I am more ready even than your Lordship to cry out—enough of this. In the text that is now submitted to the public, are some new readings that may possibly interest your Lordship more than aught else in the book. In particular I would invite your attention to vv. 266. 402-4. 530. 673. 778. 935. 999. 1002. 1022-23. 1031: where, sparing as I am, and ever find fresh reason to be, in respect of conjectural emendations, I yet had no alternative left me but conjecture, or despair! Among my Notes—which (if longer even than *I* had hoped) are employed, it must be remembered, on that part of the Trilogy in which "all the stirring interest is concentrated"[1]—my readers, and not least your Lordship, will deplore the diminution and disappearance of those *reliquiæ* (so I must henceforth call them) which are distinguished by the initial cipher (S. L.) of an English Prelate, now unhappily no more. That classic pen whose earliest, and whose latest, annotations were given to Æschylus, had apprised me of my loss (for a loss I must ever esteem it), that that unpublished collection of Notes, which in four Plays was complete, did not include the Supplices, nor in the Orestean Trilogy extend far beyond the first and longest portion. At the time of which I speak, some months before his decease, the sure hand of Death was painfully fastening on him—and while I yet lingered

[1] See *Theatre of the Greeks*, Part I. chap. v. sect. ii. p. 68.

over the parting memorials of him which this volume contains, a great man *had served the good-pleasure of God unto his generation*, and had now *fallen asleep*.

MULTIS ILLE BONIS FLEBILIS OCCIDIT :
NULLI FLEBILIOR QUAM TIBI—

I too, my Lord, have to lament the loss of a distinguished contemporary—a man, whom *(haud semper errat fama, aliquando et eligit)* the public expectation of his age had marked as one day to succeed to the chair of Porson, and whose accurate and extensive scholarship, had he but lived to bring out a long-expected edition of Æschylus, would have conferred a lasting benefit, not on this age and country only, but on the whole classical world. Even yet there is hope of some portion at least of this expectation being fulfilled. A posthumous publication may still make the name of John Wordsworth rank high among the Editors of Æschylus—and in the general rejoicing, with which its appearance would be greeted, none would rejoice more truly, than he who pays this imperfect tribute to the memory of a departed friend.

Permit me in conclusion, my Lord, to express my very grateful sense of the ready and respectful attention which, from the day that you first heard of it, the present publication has experienced at your Lordship's hands. Your best attention, indeed, to whatever might seem likely to serve the cause of Education, and especially that kind of Education which it is the province of our Universities at once to create a demand for, and to furnish the needful supply—is what those, who know your Lordship, would naturally and of course expect. But I mention it here, as not more characteristic of the Christian who *minds not high things*, *but condescends*

to men of low estate, than of the liberal and enlightened Scholar, who himself seeks after wisdom *in the love of it*, and holds out the hand of fellowship to all in whom he can discern a meetness to be workers with him in the same field. I honour the spirit that would thus enlarge the too contracted pale within which Classical Learning has yet been cultivated in this country—and with an earnest desire that all those who have the same interests at heart, may long rejoice in the light of your Lordship's example, and always be animated by a remembrance of your untiring zeal, I humbly take my leave, and remain with much esteem,

My Lord,
Your Lordship's obliged
and very faithful Servant,
THOS. W. PEILE.

University College, Durham,
October 1, 1840.

CORRIGENDA.

Page 6. v. 29. *dele* comma
——— v. 31. place the comma after *φόβῳ*
Page 17. v. 337. insert a comma after *κατηναρίσθης*
——— v. 361. *ὀδύνᾳ*
Page 18. v. 393. Ἀραὶ
Page 20. v. 433. *μυχοῦ*
Page 21. v. 475. Γαῖα
——— v. 477. *λουτρῶν*
Page 23. v. 517. *μαζὸν*
Page 30. v. 741. *φαιδρύντρια*
Page 36. vv. 890-91. Μοῖρα
Page 38. v. 956. *πιστώμασιν*.
Page 41. v. 1031. *χιτῶνες*
——— v. 1050. *παιδόβοροι*
——— v. 1058. read interrogatively
Page 138. l. 12. ἄρα
Page 143. l. 29. *τομῇ*
——— l. 31. Il. i. 235.
Page 314. l. 23. *for* genuine *read* generic
Page 327. l. 1. Byz.
——— l. 5. *δᾶ γᾶ*
——— l. 8. *πᾶν δᾶ*
——— l. 9. insert after *δάπεδον*, "both with *a short*."
——— l. 18. for *should* read *can*
Page 359. l. 3. parœmio
Page 368. l. 26 for *acre* read *ace*.

ΑΙΣΧΥΛΟΥ

ΧΟΗΦΟΡΟΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΡΕΣΤΗΣ.
ΧΟΡΟΣ ΑΙΧΜΑΛΩΤΙΔΩΝ.
ΗΛΕΚΤΡΑ.
ΚΛΥΤΑΙΜΝΗΣΤΡΑ.
ΤΡΟΦΟΣ.
ΑΙΓΙΣΘΟΣ.
ΟΙΚΕΤΗΣ.*
ΠΥΛΑΔΗΣ.

* "Velim in indice personarum et ante v. 817 (854), et 829 (866), pro Οἰκέτης, quod soli debetur conjecturæ Turn., scripsissem Ἐξάγγελος e Schol. v. 842 (880). Itaque ante v. 614 (639). in Rob. recte editum videtur Παῖς."—Klaus. in Addend.

ARGUMENTUM[1]
ΧΟΗΦΟΡΩΝ,
A STANLEIO CONSCRIPTUM.

Orestes jussu Oraculi una cum Pylade Argos reversus, tumulum patris sui Agamemnonis invisit; ubi virginum cœtui Clytæmnestræ famularum occurrit, quas illa somnio exterrita, consultis conjectoribus, ad placandos manes mariti cum inferiis miserat. His adjunxerat se soror ejus Electra; cui Orestes per varia indicia innotescit. Ab iis totam rem edoctus, regias ædes accedit, viatorem se fingens e Phocide Dauliensem, qui obiter mandata acceperat Orestis mortem parentibus ejus nunciandi. Ægisthum, hoc ut audiat lubenter egressum, derepente interficit; cujus clamore evocata Clytæmnestra, et pro vita sua apologia brevi usa, a filio suo interemta est. Hac patrata cæde, maternis furiis agitatus Orestes Delphos profugit.

Scena Fabulæ Argis constituitur: Chorus autem constat ex Virginibus cum inferiis ad tumulum Agamemnonis profectis. Titulus Tragœdiæ Choephorœ.[2]

[1] "Hoc argumentum post Blomf. ego quoque recepi, posthabito illo quod Græce conscripserat nescio quis, valde ineleganter."—Scholef.

[2] "CHOEPHOROE scripsi potius quam *Choephorae*, quia sic Latini efferebant Græcarum fabularum titulos in *οι* desinentes. Exemplo sit *Adelphoe Terenti* apud Donat. Præf. in Terent. Adelphos p. 2. ed. Zeune. *Canephoros* dixit Cicero Verr. vi. 8. unde manifesto scribendum in c. 3. *Canephoroe* pro *Canephorae*: vid. Facciolati Lex. in voce."—Blomf.

ΑΙΣΧΥΛΟΥ

ΧΟΗΦΟΡΟΙ.

ΟΡΕΣΤΗΣ.

ΕΡΜΗ χθόνιε, πατρῷ' ἐποπτεύων κράτη,
σωτὴρ γενοῦ μοι ξύμμαχός τ' αἰτουμένῳ·
ἥκω γὰρ εἰς γῆν τήνδε καὶ κατέρχομαι.
τύμβου δ' ἐπ' ὄχθῳ τῷδε κηρύσσω πατρὶ
κλύειν, ἀκοῦσαι * * * * * *
* * * * * * * * * * * *
* * πλόκαμον Ἰνάχῳ θρεπτήριον·
τὸν δεύτερον δὲ τόνδε πενθητήριον
* * * * * * * * * * * *
τί χρῆμα λεύσσω; τίς ποθ' ἥδ' ὁμήγυρις
στείχει γυναικῶν, φάρεσιν μελαγχίμοις
πρέπουσα; ποίᾳ ξυμφορᾷ προσεικάσω;
πότερα δόμοισι πῆμα προσκυρεῖ νέον;
ἢ πατρὶ τῷ 'μῷ τάσδ' ἐπεικάσας τύχω
χοὰς φερούσας νερτέροις μειλίγμασιν;
οὐδέν ποτ' ἄλλο· καὶ γὰρ Ἠλέκτραν δοκῶ
στείχειν, ἀδελφὴν τὴν ἐμὴν, πένθει λυγρῷ

πρέπουσαν. ὦ Ζεῦ, δός με τίσασθαι μόρον
πατρός, γενοῦ δὲ σύμμαχος θέλων ἐμοί.
Πυλάδη, σταθῶμεν ἐκποδών, ὡς ἂν σαφῶς
μάθω γυναικῶν ἥτις ἥδε προστροπή.

ΧΟΡΟΣ.

ἰαλτὸς ἐκ δόμων ἔβην στρ. ά.
χοὰς προπομπος ὀξύχειρι σὺν κτύπῳ.
πρέπει παρῇς φοινίοις ἀμυγμοῖς,
ὄνυχος ἄλοκι νεοτόμῳ·
δι' αἰῶνος δ' ἰυγμοῖσι βόσκεται κέαρ·
λινοφθόροι δ' ὑφασμάτων
λακίδες ἔφλαδον ὑπ' ἄλγεσιν,
πρόστερνοι στολμοὶ πέπλων ἀγελάστοις
ξυμφοραῖς πεπληγμένων.
τορὸς γὰρ ὀρθόθριξ φόβος, ἀντ. ά.
δόμων ὀνειρόμαντις, ἐξ ὕπνου κότον
πνέων, ἀωρόνυκτον ἀμβόαμα
μυχόθεν ἔλακε, περὶ φόβῳ
γυναικείοισιν ἐν δώμασιν βαρὺς πίτνων·
κριταί τε τῶνδ' ὀνειράτων
θεόθεν ἔλακον ὑπέγγυοι,
μέμφεσθαι τοὺς γᾶς νέρθεν περιθύμως,
τοῖς κτανοῦσί τ' ἐγκοτεῖν.
τοιάνδε χάριν ἀχάριτον, ἀπότροπον κακῶν, στρ. β'.
ἰὼ Γαῖα μαῖα, μωμένα μ' ἰάλλει
δύσθεος γυνά.
φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν·
τί γὰρ λύτρον πεσόντος αἵματος πέδῳ;
ἰὼ πανοιζὺς ἑστία,

ἰὼ κατασκαφαὶ δόμων.
ἀνήλιοι, βροτοστυγεῖς
δνόφοι καλύπτουσι δόμους,
δεσποτᾶν θανάτοισι.
σέβας δ' ἄμαχον, ἀδάματον, ἀπόλεμον τὸ πρίν, ἀντ. β'.
δι' ὤτων φρενός τε δαμίας περαῖνον,
νῦν ἀφίσταται.
φοβεῖται δέ τις. τὸ δ' εὐτυχεῖν,
τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέον.
ῥοπὴ δ' ἐπισκοπεῖ Δίκας
ταχεῖα, τοῖς μὲν ἐν φάει,
τὰ δ' ἐν μεταιχμίῳ σκότου
μένει χρονίζοντα βρύει·
τοὺς δ' ἄκραντος ἔχει νύξ.
δι' αἵματ' ἐκποθένθ' ὑπὸ χθονὸς τροφοῦ ἐπῳδ.
τίτας φόνος πέπηγεν οὐ διαῤῥύδαν.
διαλγὴς ἄτα διαφέρει τὸν αἴτιον,
παναρκέτας νόσου βρύειν.
οἴγοντι δ' οὔτι νυμφικῶν ἑδωλίων
ἄκος, πόροι τε πάντες ἐκ μιᾶς ὁδοῦ
βαίνοντες, τὸν χερομυσῆ
φόνον καθαίροντες, ἰοῦσαν ἄταν
* * * * * * * * * * *
ἐμοὶ δ' ἀνάγκαν γὰρ ἀμφίπτολιν θεοὶ
προσήνεγκαν· ἐκ γὰρ οἴκων
πατρῴων δούλιον ἐσᾶγον αἶσαν·
δίκαια καὶ μὴ δίκαια,
πρέποντ' ἀρχαῖς βίου
βίᾳ φερομένων αἰνέσαι, πικρῶν φρενῶν
στύγος κρατούσῃ. δακρύω δ' ὑφ' εἱμάτων

ματαίοισι δεσποτᾶν
τύχαις, κρυφαίοις πένθεσιν παχνουμένα.

ΗΛΕΚΤΡΑ.

δμωαὶ γυναῖκες, δωμάτων εὐθήμονες,
ἐπεὶ πάρεστε τῆσδε προστροπῆς ἐμοὶ
πομποί, γένεσθε τῶνδε σύμβουλοι πέρι·
τάφῳ δὲ χέουσα τάσδε κηδείους χοάς,
πῶς εὔφρον' εἴπω; πῶς κατεύξομαι πατρί;
πότερα λέγουσα ΠΑΡΑ ΦΙΛΗΣ ΦΙΛΩΙ φέρειν
ΓΥΝΑΙΚΟΣ ΑΝΔΡΙ, τῆς ἐμῆς μητρὸς πάρα;
τῶνδ' οὐ πάρεστι θάρσος, οὐδ' ἔχω τί φῶ,
χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός.
ἢ τοῦτο φάσκω τοὖπος, ὡς νόμος βροτοῖς
ἔστ, ΑΝΤΙΔΟΥΝΑΙ τοῖσι πέμπουσιν τάδε
στέφη, ΔΟΣΙΝ τε ΤΩΝ ΚΑΚΩΝ ΕΠΑΞΙΑΝ;
ἢ σῖγ' ἀτίμως, ὥσπερ οὖν ἀπώλετο
πατήρ, τάδ' ἐκχέουσα, γάποτον χύσιν,
στείχω, καθάρμαθ' ὥς τις ἐκπέμψας, πάλιν
δικοῦσα τεῦχος ἀστρόφοισιν ὄμμασιν;
τῆσδ' ἔστε βουλῆς, ὦ φίλαι, μεταίτιαι·
κοινὸν γὰρ ἔχθος ἐν δόμοις νομίζομεν.
μὴ κεύθετ' ἔνδον καρδίας φόβῳ τινός·
τὸ μόρσιμον γὰρ τόν τ' ἐλεύθερον μένει,
καὶ τὸν πρὸς ἄλλης δεσποτούμενον χερός.
λέγοις ἄν, εἴ τι τῶνδ' ἔχοις ὑπέρτερον.

ΧΟ. αἰδουμένη σοι, βωμὸν ὥς, τύμβον πατρός,
λέξω, κελεύεις γάρ, τὸν ἐκ φρενὸς λόγον.
ΗΛ. λέγοις ἄν, ὥσπερ ᾐδέσω τάφον πατρός.
ΧΟ. φθέγγου χέουσα σεμνὰ τοῖσιν εὔφροσιν.

ΗΛ. τίνας δὲ τούτους τῶν φίλων προσεννέπω;
ΧΟ. πρῶτον μὲν αὑτὴν, χὤστις Αἴγισθον στυγεῖ.
ΗΛ. ἐμοί τε καὶ σοί τἄρ' ἐπεύξομαι τάδε.
ΧΟ. αὐτὴ σὺ ταῦτα μανθάνουσ' ἤδη φράσαι.
ΗΛ. τίν' οὖν ἔτ' ἄλλον τῇδε προστιθῶ στάσει;
ΧΟ. μέμνησ' Ὀρέστου, κεἰ θυραῖός ἐσθ' ὅμως.
ΗΛ. εὖ τοῦτο, κἀφρένωσας οὐχ ἥκιστά με.
ΧΟ. τοῖς αἰτίοις νῦν τοῦ φόνου μεμνημένη—
ΗΛ. τί φῶ; δίδασκ' ἄπειρον ἐξηγουμένη.
ΧΟ. ἐλθεῖν τιν' αὐτοῖς δαίμον', ἢ βροτῶν τινά—
ΗΛ. πότερα δικαστὴν, ἢ δικηφόρον λέγεις;
ΧΟ. ἁπλῶς τι φράζουσ', ὅστις ἀνταποκτενεῖ.
ΗΛ. καὶ ταῦτά μοὔστὶν εὐσεβῆ θεῶν πάρα;
ΧΟ. πῶς δ' οὔ, τὸν ἐχθρὸν ἀνταμείβεσθαι κακοῖς;
ΗΛ. κῆρυξ μέγιστε τῶν ἄνω τε καὶ κάτω,
* * Ἑρμῆ χθόνιε, κηρύξας ἐμοί,
τοὺς γῆς ἔνερθε δαίμονας κλύειν ἐμὰς
εὐχάς, πατρῴων δωμάτων ἐπισκόπους,
καὶ Γαῖαν αὐτὴν, ἣ τὰ πάντα τίκτεται,
θρέψασά τ' αὖθις τῶνδε κῦμα λαμβάνει·
κἀγὼ χέουσα τάσδε χέρνιβας βροτοῖς
λέγω, καλοῦσα πατέρ', ἐποίκτειρόν τ' ἐμέ,
φίλον τ' Ὀρέστην—πῶς ἀνάξομεν δόμοις;
πεπραγμένοι γὰρ νῦν γέ πως ἀλώμεθα
πρὸς τῆς τεκούσης, ἄνδρα δ' ἀντηλλάξατο
Αἴγισθον, ὅσπερ σοῦ φόνου μεταίτιος.
κἀγὼ μὲν ἀντίδουλος· ἐκ δὲ χρημάτων
φεύγων Ὀρέστης ἐστίν· οἱ δ' ὑπερκόπως
ἐν τοῖσι σοῖς πόνοισι χλίουσιν μέγα·
ἐλθεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τινὶ

κατεύχομαί σοι. καὶ σὺ κλῦθί μου, πάτερ·
αὐτῇ τ' ἐμοὶ δός, σωφρονεστέραν πολὺ
μητρὸς γενέσθαι, χεῖρά τ' εὐσεβεστέραν.
ἡμῖν μὲν εὐχὰς τάσδε· τοῖς δ' ἐναντίοις
λέγω φανῆναί σου, πάτερ, τιμάορον,
καὶ τοὺς κτανόντας ἀντικατθανεῖν δίκην.
ταῦτ' ἐν μέσῳ τίθημι τῆς κακῆς ἀρᾶς,
κείνοις λέγουσα τήνδε τὴν κακὴν ἀράν.
ἡμῖν δὲ πομπὸς ἴσθι τῶν ἐσθλῶν ἄνω,
ξὺν θεοῖσι, καὶ Γῇ, καὶ Δίκῃ νικηφόρῳ.
τοιαῖσδ' ἐπ' εὐχαῖς τάσδ' ἐπισπένδω χοάς.
ὑμᾶς δὲ κωκυτοῖς ἐπανθίζειν νόμος
παιᾶνα τοῦ θανόντος ἐξαυδωμένας.

ΧΟ. ἵετε δάκρυ καναχὲς ὀλόμενον *στρ.*
ὀλομένῳ δεσπότᾳ,
πρὸς ἔρυμα τόδε κακῶν κεδνῶν τ',
ἀπότροπον ἄγος ἀπεύχετον,
κεχυμένων χοᾶν· κλύε δέ μοι, κλύε
σέβας, ὦ δέσποτ', ἐξ ἀμαυρᾶς φρενός.
ὀτοτοτοτοτοτοτοῖ, ἰώ, *ἀντιστρ.*
ἀναλυτήρ τις δόμων
δορυσθενὴς ἀνὴρ Σκύθης,
τά τ' ἐν χεροῖν παλίντονα
ἐν ἔργῳ βέλη 'πιπάλλων Ἄρης,
σχέδιά τ' αὐτόκωπα νωμῶν βέλη.

ΗΛ. ἔχει μὲν ἤδη γαπότους χοὰς πατήρ·
νέου δὲ μύθου τοῦδε κοινωνήσατε.
ΧΟ. λέγοις ἄν· ὀρχεῖται δὲ καρδία φόβῳ.

ΗΛ. ὁρῶ τομαῖον τόνδε βόστρυχον τάφῳ.
ΧΟ. τίνος ποτ' ἀνδρός, ἢ βαθυζώνου κόρης;
ΗΛ. εὐξύμβολον τόδ' ἐστὶ παντὶ δοξάσαι.
ΧΟ. πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω;
ΗΛ. οὐκ ἔστιν ὅστις πλὴν ἑνὸς κείραιτό νιν.
ΧΟ. ἐχθροὶ γὰρ οἷς προσῆκε πενθῆσαι τριχί.
ΗΛ. καὶ μὴν ὅδ' ἐστὶ κάρτ' ἰδεῖν ὁμόπτερος—
ΧΟ. ποίαις ἐθείραις; τούτο γὰρ θέλω μαθεῖν.
ΗΛ. αὐτοῖσιν ἡμῖν κάρτα προσφερὴς ἰδεῖν.
ΧΟ. μῶν οὖν Ὀρέστου κρύβδα δῶρον ἦν τόδε;
ΗΛ. μάλιστ' ἐκείνου βοστρύχοις προσείδεται.
ΧΟ. καὶ πῶς ἐκεῖνος δεῦρ' ἐτόλμησεν μολεῖν;
ΗΛ. ἔπεμψε χαίτην κουρίμην χάριν πατρός.
ΧΟ. οὐχ ἧσσον εὐδάκρυτά μοι λέγεις τάδε,
εἰ τῆσδε χώρας μήποτε ψαύσῃ ποδί.
ΗΛ. κἀμοὶ προσέστη καρδίας κλυδώνιον
χολῆς, ἐπαίσθην δ' ὡς διανταίῳ βέλει.
ἐξ ὀμμάτων δὲ δίψιοι πίπτουσί μοι
σταγόνες ἄφρακτοι δυσχίμου πλημμυρίδος,
πλόκαμον ἰδούσῃ τόνδε· πῶς γὰρ ἐλπίσω
ἀστῶν τιν' ἄλλον τῆσδε δεσπόζειν φόβης;
ἀλλ' οὐδὲ μήν νιν ἡ κτανοῦσ' ἐκείρατο,
ἐμὴ δὲ μήτηρ, οὐδαμῶς ἐπώνυμον
φρόνημα παισὶ δύσθεον πεπαμένη.
ἐγὼ δ', ὅπως μὲν ἄντικρυς τάδ' αἰνέσω,
εἶναι τόδ' ἀγλάϊσμά μοι τοῦ φιλτάτου
βροτῶν Ὀρέστου—σαίνομαι δ' ὑπ' ἐλπίδος.
φεῦ. εἴθ' εἶχε φωνὴν εὔφρον', ἀγγέλου δίκην,
ὅπως δίφροντις οὖσα μὴ 'κινυσσόμην,
ἀλλ' εὖ σάφ' ἦν ἢ τόνδ' ἀποπτύσαι πλόκον,

εἴπέρ γ' ἀπ' ἐχθροῦ κρατὸς ἦν τετμημένος,
ἢ, ξυγγενὴς ὢν, εἶχε συμπενθεῖν ἐμοί,
ἄγαλμα τύμβου τοῦδε, καὶ τιμὴν πατρός.
ἀλλ' εἰδότας μὲν τοὺς θεοὺς καλούμεθα,
οἵοισιν ἐν χειμῶσι, ναυτίλων δίκην,
στροβούμεθ'· εἰ δὲ χρὴ τυχεῖν σωτηρίας,
σμικροῦ γένοιτ' ἂν σπέρματος μέγας πυθμήν.
καὶ μὴν στίβοι γε δεύτερον τεκμήριον,
ποδῶν δ' ὁμοῖοι, τοῖς τ' ἐμοῖσιν ἐμφερεῖς.
καὶ γὰρ δῦ' ἐστὸν τώδε περιγραφὰ ποδοῖν,
αὐτοῦ τ' ἐκείνου, καὶ ξυνεμπόρου τινός·
πτέρναι, τενόντων θ' ὑπογραφαὶ, μετρούμεναι
εἰς ταυτὸ συμβαίνουσι τοῖς ἐμοῖς στίβοις·
πάρεστι δ' ὠδὶς καὶ φρενῶν καταφθορά.

ΟΡΕΣΤΗΣ.

εὔχου τὰ λοιπὰ, τοῖς θεοῖς τελεσφόρους
εὐχὰς ἐπαγγέλλουσα, τυγχάνειν καλῶς.
ΗΛ. ἐπεὶ τί νῦν ἕκατι δαιμόνων κυρῶ;
ΟΡ. εἰς ὄψιν ἥκεις ὧνπερ ἐξηύχου πάλαι.
ΗΛ. καὶ τίνα σύνοισθά μοι καλουμένῃ βροτῶν;
ΟΡ. σύνοιδ' Ὀρέστην πολλά σ' ἐκπαγλουμένην.
ΗΛ. καὶ πρὸς τί δῆτα τυγχάνω κατευγμάτων;
ΟΡ. ὅδ' εἰμί· μὴ μάτευ' ἐμοῦ μᾶλλον φίλον.
ΗΛ. ἀλλ' ἦ δόλον τιν', ὦ ξέν', ἀμφί μοι πλέκεις;
ΟΡ. αὐτὸς κατ' αὐτοῦ τἄρα μηχανοῤῥαφῶ.
ΗΛ. ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις;
ΟΡ. κἀν τοῖς ἐμοῖς ἄρ', εἴπερ ἔν γε τοῖσι σοῖς.
ΗΛ. ὡς ὄντ' Ὀρέστην τάδε σ' ἐγὼ προσεννέπω;
ΟΡ. αὐτὸν μὲν οὖν ὁρῶσα δυσμαθεῖς ἐμέ·

κουρὰν δ' ἰδοῦσα τήνδε κηδείου τριχὸς
ἀνεπτερώθης κἀδόκεις ὁρᾶν ἐμέ,
ἰχνοσκοποῦσά τ' ἐν στίβοισι τοῖς ἐμοῖς,
σαυτῆς ἀδελφοῦ συμμέτρου τῷ σῷ κάρᾳ.
σκέψαι τομῇ προσθεῖσα βόστρυχον τριχός·
ἰδοῦ δ' ὕφασμα τοῦτο, σῆς ἔργον χερός,
σπάθης τε πληγὰς, εἰς δὲ θηρίων γραφήν.
ἔνδον γενοῦ· χαρᾷ δὲ μὴ 'κπλαγῇς φρένας·
τοὺς φιλτάτους γὰρ οἶδα νῷν ὄντας πικρούς.
ΗΛ. ὦ φίλτατον μέλημα δώμασιν πατρός,
δακρυτὸς ἐλπὶς σπέρματος σωτηρίου,
ἀλκῇ πεποιθὼς δῶμ' ἀνακτήσει πατρός·
ὦ τερπνὸν ὄμμα, τέσσαρας μοίρας ἔχων
ἐμοί· προσαυδᾶν δ' ἔστ' ἀναγκαίως ἔχον
πατέρα τε, καὶ τὸ μητρὸς ἐς σέ μοι ῥέπει
στέργηθρον,—ἡ δὲ πανδίκως ἐχθαίρεται—
καὶ τῆς τυθείσης νηλεῶς ὁμοσπόρου·
πιστὸς δ' ἀδελφὸς ἦσθ', ἐμοὶ σέβας φέρων.
μόνον Κράτος τε, καὶ Δίκη, ξὺν τῷ τρίτῳ,
πάντων μεγίστῳ, Ζηνί, συγγένοιτό μοι.
ΟΡ. Ζεῦ, Ζεῦ, θεωρὸς τῶνδε πραγμάτων γενοῦ·
ἰδοῦ δὲ γένναν εὖνιν αἰετοῦ πατρός,
θανόντος ἐν πλεκταῖσι καὶ σπειράμασι
δεινῆς ἐχίδνης· τοὺς δ' ἀπωρφανισμένους
νῆστις πιέζει λιμός· οὐ γὰρ ἐντελὴς
θήραν πατρῴαν προσφέρειν σκηνήμασιν.
οὕτω δὲ κἀμὲ τήνδε τ', Ἠλέκτραν λέγω,
ἰδεῖν πάρεστί σοι, πατροστερῆ γόνον,
ἄμφω φυγὴν ἔχοντε τὴν αὐτὴν δόμων.
καὶ τοῦ θυτῆρος καὶ σὲ τιμῶντος μέγα

πατρὸς νεοσσοὺς τούσδ' ἀποφθείρας, πόθεν
ἕξεις ὁμοίας χειρὸς εὔθοινον γέρας;
οὔτ' αἰετοῦ γένεθλ' ἀποφθείρας, πάλιν
πέμπειν ἔχοις ἂν σήματ' εὐπειθῆ βροτοῖς·
οὔτ' ἀρχικός σοι πᾶς ὅδ' αὐανθεὶς πυθμὴν
βωμοῖς ἀρήξει, βουθύτοις ἐν ἤμασιν.
κόμιζ'· ἀπὸ σμικροῦ δ' ἂν ἄρειας μέγαν
δόμον, δοκοῦντα κάρτα νῦν πεπτωκέναι.

ΧΟ. ὦ παῖδες, ὦ σωτῆρες ἑστίας πατρός,
σιγᾶθ', ὅπως μὴ πεύσεταί.τις, ὦ τέκνα,
γλώσσης χάριν δὲ πάντ' ἀπαγγείλῃ τάδε
πρὸς τοὺς κρατοῦντας· οὓς ἴδοιμ' ἐγώ ποτε
θανόντας ἐν κηκῖδι πισσήρει φλογός.

ΟΡ. οὔτοι προδώσει Λοξίου μεγασθενὴς
χρησμός, κελεύων τόνδε κίνδυνον περᾶν,
κἀξορθιάζων πολλά, καὶ δυσχειμέρους
ἄτας ὑφ' ἧπαρ θερμὸν ἐξαυδώμενος,
εἰ μὴ μέτειμι τοῦ πατρὸς τοὺς αἰτίους·
τρόπον τὸν αὐτὸν ἀνταποκτεῖναι λέγων
ἀποχρημάτοισι ζημίαις γαυρουμένους,
αὐτὸν δ' ἔφασκε τῇ φίλῃ ψυχῇ τάδε
τίσειν μ', ἔχοντα πολλὰ δυστερπῆ κακά.
τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μειλίγματα
βροτοῖς, πιφαύσκων εἶπε τάσδε νῷν νόσους,
σαρκῶν ἐπαμβατῆρας ἀγρίαις γνάθοις
λιχῆνας, ἐξέσθοντας ἀρχαίαν φύσιν·
λευκὰς δὲ κόρσας τῇδ' ἐπαντέλλειν νόσῳ·
ἄλλας τε φωνεῖ προσβολὰς Ἐρινύων,
ἐκ τῶν πατρῴων αἱμάτων τελουμένας,
ὁρῶντα λαμπρόν, ἐν σκότῳ νωμῶντ' ὀφρύν.

τὸ γὰρ σκοτεινὸν τῶν ἐνερτέρων βέλος
ἐκ προστροπαίων ἐν γένει πεπτωκότων,
καὶ λύσσα, καὶ μάταιος ἐκ νυκτῶν φόβος,
κινεῖ, ταράσσει· καὶ διώκεται πόλεως
χαλκηλάτῳ πλάστιγγι λυμανθὲν δέμας.
καὶ τοῖς τοιούτοις οὔτε κρατῆρος μέρος
εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιβός,
βωμῶν τ' ἀπείργειν οὐχ ὁρωμένην πατρὸς
μῆνιν· δέχεσθαι τ', οὔτε συλλύειν τινά·
πάντων δ' ἄτιμον κἄφιλον θνήσκειν χρόνῳ,
κακῶς ταριχευθέντα παμφθάρτῳ μόρῳ.
τοιοῖσδε χρησμοῖς ἆρα χρὴ πεποιθέναι.
κεἰ μὴ πέποιθα, τοὔργον ἐστ' ἐργαστέον·
πολλοὶ γὰρ εἰς ἓν συμπίτνουσιν ἵμεροι,
θεοῦ τ' ἐφετμαὶ, καὶ πατρὸς πένθος μέγα—
καὶ προσπιέζει χρημάτων ἀχηνία—
τὸ μὴ πολίτας, εὐκλεεστάτους βροτῶν,
Τροίας ἀναστατῆρας εὐδόξῳ φρενί,
δυοῖν γυναικοῖν ὧδ' ὑπηκόους πέλειν.
θηλεῖα γὰρ φρήν· εἰ δὲ μὴ, τάχ' εἴσεται.

ΧΟ. ἀλλ' ὦ μεγάλαι Μοῖραι, Διόθεν
τῇδε τελευτᾶν,
ᾗ τὸ δίκαιον μεταβαίνει.
ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ
γλῶσσα τελείσθω· τοὐφειλόμενον
πράσσουσα Δίκη μέγ' ἀϋτεῖ·
ἀντὶ δὲ πληγῆς φονίας φονίαν
πληγὴν τινέτω. ΔΡΑΣΑΝΤΙ ΠΑΘΕΙΝ,
τριγέρων μῦθος τάδε φωνεῖ.

ΚΟΜΜΟΙ.

ΟΡ. ὦ πάτερ αἰνόπατερ, τί σοι στρ. ά.
φάμενος, ἢ τί ῥέξας,
τύχοιμ' ἂν ἕκαθεν οὐρίσας,
ἔνθα σ' ἔχουσιν εὐναί,
σκότῳ φάος ἀντίμοιρον;
χάριτες δ' ὁμοίως
κέκληνται γόος εὐκλεὴς
προσθοδόμοις Ἀτρείδαις.
ΧΟ. τέκνον, φρόνημα τοῦ θανόντος οὐ δαμάζει στρ. β'.
πυρὸς μαλερὰ γνάθος,
φαίνει δ' ὕστερον ὀργάς·
ὀτοτύζεται δ' ὁ θνήσκων,
ἀναφαίνεται δ' ὁ βλάπτων.
πατέρων τε καὶ τεκόντων
γόος ἔνδικος ματεύει
τὸ πᾶν, ἀμφιλαφὴς ταραχθείς.
ΗΛ. κλῦθί νυν, ὦ πάτερ, ἐν μέρει ἀντ. ά.
πολυδάκρυτα πένθη.
δίπαις τοί σ' ἐπιτυμβίδιος
θρῆνος ἀναστενάζει.
τάφος δ' ἱκέτας δέδεκται,
φυγάδας θ' ὁμοίως.
τί τῶνδ' εὖ; τί δ' ἄτερ κακῶν;
οὐκ ἀτρίακτος ἄτα;
ΧΟ. ἀλλ' ἔτ' ἂν ἐκ τῶνδε θεὸς χρῄζων σύστ. ά.
θείη κελάδους εὐφθογγοτέρους·
ἀντὶ δὲ θρήνων ἐπιτυμβιδίων
παιὼν μελάθροις ἐν βασιλείοις

νεοκρᾶτα φίλον κομίσειεν.
ΟΡ. εἰ γὰρ ὑπ' Ἰλίῳ στρ. γ'.
πρός τινος Λυκίων, πάτερ,
δορίτμητος κατηναρίσθης.
λιπὼν ἂν εὔκλειαν ἐν δόμοισιν,
τέκνων τε κελεύθοις ἐπίστρεπτον αἰῶνα κτίσσας,
πολύχωστον ἂν εἶχες
τάφον διαποντίου γᾶς,
δώμασιν εὐφόρητον.
ΧΟ. φίλος φίλοισι τοῖς ἐκεῖ καλῶς θανοῦσιν ἀντ. β'.
κατὰ χθονὸς ἐμπρέπων
σεμνότιμος ἀνάκτωρ,
πρόπολός τε τῶν μεγίστων
χθονίων ἐκεῖ τυράννων·
βασιλεὺς γὰρ ἦσθ', ὄφρ' ἔζης,
μόριμον λάχος πιπλάντων
χεροῖν πεισίβροτόν τε βάκτρον.
ΗΛ. μηδ' ὑπὸ Τρωΐας ἀντ. γ'.
τείχεσσι φθίμενος, πάτερ,
μετ' ἄλλῳ δορικμῆτι λαῷ
παρὰ Σκαμάνδρου πόρον τέθαψαι·
πάρος δ' ὤφελον οἱ κτανόντες νιν οὕτως δαμῆναι,
θανατηφόρον αἶσαν
πρόσσω τινὰ πυνθάνεσθαι
τῶνδε πόνων ἄπειρον.
ΧΟ. ταῦτα μέν, ὦ παῖ, κρείσσονα χρυσοῦ, σύστ. β'.
μεγάλης δὲ τύχης καὶ Ὑπερβορέου
μείζονα φωνεῖς ὀδύνᾳ σᾷ.
ἀλλὰ διπλῆς γὰρ τῆσδε μαράγνης
δοῦπος ἱκνεῖται· τῶν μὲν ἀρωγοὶ

κατὰ γῆς ἤδη, τῶν δὲ κρατούντων
χέρες οὐχ ὅσιαι στυγερῶν τούτων·
παισὶ δὲ μᾶλλον γεγένηται.
ΗΛ. τοῦτο διαμπερὲς οὖς στρ. δ΄.
ἵκεθ', ἅπερ τε βέλος.
Ζεῦ, Ζεῦ, κάτωθεν ἀμπέμπων
ὑστερόποινον ἄταν
βροτῶν τλήμονι καὶ πανούργῳ
χειρί, τοκεῦσι δ' ὅμως τέλει τέλει.
ΧΟ. ἐφυμνῆσαι γένοιτό μοι στρ. έ.
πευκάεντ' ὀλολυγμὸν ἀνδρὸς
θεινομένου, γυναικός τ'
ὀλλυμένας. τί γὰρ κεύ-
θω, φρενὸς οἷον ἔμπας
ποτᾶται, πάροιθεν δὲ πρώρας
δριμὺς ἄηται καρδίας
θυμός, ἔγκοτον στύγος;
ΟΡ. καί πότ' ἂν ἀμφιθαλὴς ἀντ. δ΄.
Ζεὺς ἐπὶ χεῖρα βάλοι,
φεῦ, φεῦ, κάρανα δαΐξας;
πιστὰ γένοιτο χώρᾳ·
δίκαν δ' ἐξ ἀδίκων ἀπαιτῶ·
κλῦτε δὲ τὰ χθονίων τετιμέναι.
ΧΟ. ἀλλὰ νόμος μὲν φονίας σταγόνας, ἀντισύστ. ά.
χυμένας εἰς πέδον, ἄλλο προσαιτεῖν
αἷμα· βοᾷ γὰρ λοιγὸς Ἐρινὺν
παρὰ τῶν προτέρων φθιμένων ἄτην
ἑτέραν ἐπάγουσαν ἐπ' ἄτῃ.
ΗΛ. ποῖ, ποῖ δὴ νερτέρων τυραννίδες; στρ. στ΄.
ἴδετε, πολυκρατεῖς ἆραι κειμένων,

ἴδεσθ' Ἀτρειδᾶν τὰ λοίπ' ἀμηχάνως
ἔχοντα καὶ δωμάτων
ἄτιμα. πᾷ τις τράποιτ' ἄν, ὦ Ζεῦ;
ΧΟ. πέπαλται δ' αὖτέ μοι φίλον ἀντ. έ.
κέαρ, τόνδε κλύουσαν οἶκτον·
καὶ τότε μὲν δύσελπις,
σπλάγχνα δέ μοι κελαινοῦ-
ται πρὸς ἔπος κλυούσᾳ·
ὅταν δ' αὖτ' ἐπ' ἀλκῆς θρασεῖα
πρὸς τὸ φανεῖσθαί μοι καλῶς,
ῥεῖ· ἀπέστασεν δ' ἄχος.
ΟΡ. τί δ' εἰπόντες τύχοιμεν, ἢ τάπερ ἀντ. στ΄.
πάθομεν ἄχεα πρός γε τῶν τεκομένων;
πάρεστι σαίνειν, τὰ δ' οὔτι θέλγεται.
λύκος γὰρ ὥστ' ὠμόφρων,
ἄσαντος ἐκ ματρός ἐστι θυμός.
ΗΛ. ἔκοψα κομμὸν Ἄρειον, ἔν τε Κισσίας στρ. ζ΄.
νόμοις ἰηλεμιστρίας·
ἀπριγκτόπληκτα, πολυπλάνητα δ' ἦν ἰδεῖν
ἐπασσυτεροτριβῆ τὰ χερὸς ὀρέγματα,
ἄνωθεν, ἀνέκαθεν· κτύπῳ δ' ἐπιῤῥοθεῖ
κροτητὸν ἀμὸν καὶ πανάθλιον κάρα.
ἰὼ ἰώ· δαΐα πάντολμε μᾶτερ,
δαΐαις ἐν ἐκφοραῖς,
ἄνευ πολιτᾶν ἄνακτ',
ἄνευ δὲ πενθημάτων
ἔτλης ἀνοίμωκτον ἄνδρα θάψαι.
ΟΡ. τὸ πᾶν ἀτίμως ἔλεξας, οἴμοι· στρ. ή.
πατρὸς δ' ἀτίμωσιν ἆρα τίσει,
ἕκατι μὲν δαιμόνων,

ἕκατι δ' ἀμᾶν χερῶν·
ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν.
ΗΛ. ἐμασχαλίσθη δ' ἔθ', ὡς τόδ' εἰδῇς, ἀντ. ή.
ἔπρασσε δ' ἅπερ νιν, ὧδε θάπτει,
μόρον κτίσαι μωμένα
ἄφερτον αἰῶνι σῷ.
κλύεις πατρῴους δύας ἀτίμους.
ΟΡ. λέγεις πατρῷον μόρον. ΗΛ. ἐγὼ δ' ἀπεστάτουν,
ἄτιμος, οὐδὲν ἀξία· [ἀντ. ζ'.
μύχου δ' ἄφερκτος, πολυσίνου κυνὸς δίκαν,
ἑτοιμότερα γέλωτος ἀνέφερον λίβη,
χαίρουσα πολύδακρυν γόον κεκρυμμένα.
τοιαῦτ' ἀκούων ἐν φρεσὶν γράφου, δι' ὤ-
των δὲ συντέτραινε μῦθον
ἡσύχῳ φρενῶν βάσει.
τὰ μὲν γὰρ οὕτως ἔχει,
τὰ δ' αὐτὸς ὄργα μαθεῖν.
πρέπει δ' ἀκάμπτῳ μένει καθήκειν.
ΟΡ. σέ τοι λέγω, ξυγγενοῦ, πάτερ, φίλοις. στρ. θ'.
ΗΛ. ἐγὼ δ' ἐπιφθέγγομαι κεκλαυμένα.
ΧΟ. στάσις δὲ πάγκοινος ἅδ' ἐπιῤῥοθεῖ·
ἄκουσον ἐς φάος μολών,
ξὺν δὲ γενοῦ πρὸς ἐχθρούς.
ΟΡ. Ἄρης Ἄρει ξυμβαλεῖ, Δίκα Δίκᾳ. ἀντ. θ'.
ΗΛ. ἰὼ θεοί, κραίνετ' ἐνδίκως δίκας.
ΧΟ. τρόμος μ' ὑφέρπει κλύουσαν εὐγμάτων.
τὸ μόρσιμον μένει πάλαι,
εὐχομένοις δ' ἂν ἔλθοι.
ΗΛ. ὦ πόνος ἐγγενὴς στρ. ί.
καὶ παράμουσος Ἄτας

αἱματόεσσα πλαγά.
ἰὼ δύστον' ἄφερτα κήδη·
ἰὼ δυσκατάπαυστον ἄλγος.
ΟΡ. δώμασιν ἔμμοτον ἀντ. ί.
τῶνδ' ἄκος, οὐδ' ἀπ' ἄλλων
ἔκτοθεν ἀλλ' ἀφ' αὑτῶν,
δι' ἀμὰν ἔριν αἱματηράν.
θεῶν τῶν κατὰ γᾶς ὅδ' ὕμνος.

ΧΟ. ἀλλὰ κλύοντες, μάκαρες χθόνιοι, ἀντισύστ. β'.
τῆσδε κατευχῆς, πέμπετ' ἀρωγὴν
παισὶν προφρόνως ἐπὶ νίκην.

ΟΡ. πάτερ, τρόποισιν οὐ τυραννικοῖς θανών,
αἰτούμενος μοι δὸς κράτος τῶν σῶν δόμων.
ΗΛ. κἀγὼ, πάτερ, τοιάνδε σου χρείαν ἔχω,
φυγεῖν, μέγαν προσθεῖσαν Αἰγίσθῳ μόρον.
ΟΡ. οὕτω γὰρ ἄν σοι δαῖτες ἔννομοι βροτῶν
κτιζοίατ'· εἰ δὲ μή, παρ' εὐδείπνοις ἔσει
ἄτιμος ἐν πυροῖσι κνισωτοῖς χθονός.
ΗΛ. κἀγὼ χοάς σοι τῆς ἐμῆς παγκληρίας
οἴσω πατρῴων ἐκ δόμων γαμηλίους·
πάντων δὲ πρῶτον τόνδε πρεσβεύσω τάφον.
ΟΡ. ὦ γαῖ', ἄνες μοι πατέρ' ἐποπτεῦσαι μάχην.
ΗΛ. ὦ Περσέφασσα, δὸς δέ τ' εὔμορφον κράτος.
ΟΡ. μέμνησο λούτρων, οἷς ἐνοσφίσθης, πάτερ.
ΗΛ. μέμνησο δ', ἀμφίβληστρον ὡς ἐκαίνισαν.
ΟΡ. πέδαις δ' ἀχαλκεύτοις ἐθηρεύθης, πάτερ.
ΗΛ. αἰσχρῶς τε βουλευτοῖσιν ἐν καλύμμασιν.
ΟΡ. ἆρ' ἐξεγείρει τοῖσδ' ὀνείδεσιν, πάτερ;

ΗΛ. ἆρ' ὀρθὸν αἴρεις φίλτατον τὸ σὸν κάρα;
ΟΡ. ἤτοι Δίκην ἴαλλε σύμμαχον φίλοις,
ἢ τὰς ὁμοίας ἀντίδος βλάβας λαβεῖν,
εἴπερ κρατηθείς γ' ἀντινικῆσαι θέλεις.
ΗΛ. καὶ τῆσδ' ἄκουσον λοισθίου βοῆς, πάτερ.
ἰδὼν νεοσσοὺς τούσδ' ἐφημένους τάφῳ,
οἴκτειρε θῆλυν, ἀρσένος θ' ὁμοῦ γόνον·
καὶ μὴ 'ξαλείψῃς σπέρμα Πελοπιδῶν τόδε.
οὕτω γὰρ οὐ τέθνηκας, οὐδέ περ θανών.
παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι
θανόντι· φελλοὶ δ' ὥς, ἄγουσι δίκτυον,
τὸν ἐκ βυθοῦ κλωστῆρα σώζοντες λίνου.
ἄκου'· ὑπὲρ σοῦ τοιάδ' ἐστ' ὀδύρματα·
αὐτὸς δὲ σώζει τόνδε τιμήσας λόγον.
ΧΟ. καὶ μὴν ἀμεμφῆ τόνδ' ἐτείνατον λόγον,
τίμημα τύμβου τῆς ἀνοιμώκτου τύχης.
τὰ δ' ἄλλ', ἐπειδὴ δρᾶν κατώρθωσαι φρενί,
ἔρδοις ἂν ἤδη, δαίμονος πειρώμενος.
ΟΡ. ἔσται· πυθέσθαι δ' οὐδέν ἐστ' ἔξω δρόμου,
πόθεν χοὰς ἔπεμψεν; ἐκ τίνος λόγου
μεθύστερον τιμῶσ' ἀνήκεστον πάθος;
θανόντι δ', οὐ φρονοῦντι, δειλαία χάρις
ἐπέμπετ'· οὐκ ἔχοιμ' ἂν εἰκάσαι τόδε.
τὰ δῶρα μείω δ' ἐστὶ τῆς ἁμαρτίας.
τὰ πάντα γάρ τις ἐκχέας ἀνθ' αἵματος
ἑνός, μάτην ὁ μόχθος· ὧδ' ἔχει λόγος.
θέλοντι δ', εἴπερ οἶσθ', ἐμοὶ φράσον τάδε.
ΧΟ. οἶδ', ὦ τέκνον, παρῆ γάρ· ἔκ τ' ὀνειράτων
καὶ νυκτιπλάγκτων δειμάτων πεπαλμένη,
χοὰς ἔπεμψε τάσδε δύσθεος γυνή.

ΟΡ. ἦ καὶ πέπυσθε τοὔναρ, ὥστ' ὀρθῶς φράσαι;
ΧΟ. τεκεῖν δράκοντ' ἔδοξεν, ὡς αὐτὴ λέγει.
ΟΡ. καὶ ποῖ τελευτᾷ καὶ καρανοῦται λόγος;
ΧΟ. ἐν σπαργάνοισι παιδὸς ὁρμίσαι δίκην.
ΟΡ. τίνος βορᾶς χρῄζοντα, νεογενὲς δάκος;
ΧΟ. αὐτὴ προσέσχε μαζὸν ἐν τὠνείρατι.
ΟΡ. καὶ πῶς ἄτρωτον οὖθαρ ἦν ὑπὸ στυγός;
ΟΡ. ὥστ' ἐν γάλακτι θρόμβον αἵματος σπάσαι.
ΟΡ. οὔτοι μάταιον ἀνδρὸς ὄψανον πέλει.
ΧΟ. ἡ δ' ἐξ ὕπνου κέκραγεν ἐπτοημένη·
πολλοὶ δ' ἀνῆλθον, ἐκτυφλωθέντες σκότῳ,
λαμπτῆρες ἐν δόμοισι δεσποίνης χάριν.
πέμπει τ' ἔπειτα τάσδε κηδείους χοάς,
ἄκος τομαῖον ἐλπίσασα πημάτων.
ΟΡ. ἀλλ' εὔχομαι γῇ τῇδε, καὶ πατρὸς τάφῳ,
τοὔνειρον εἶναι τοῦτ' ἐμοὶ τελεσφόρον.
κρίνω δέ τοί νιν ὥστε συγκόλλως ἔχειν.
εἰ γὰρ τὸν αὐτὸν χῶρον ἐκλείπων ἐμοὶ
οὔφις ἔπειτα σπαργάνοις ὡπλίζετο,
καὶ μασθὸν ἀμφέχασκ' ἐμὸν θρεπτήριον,
θρόμβῳ δ' ἔμιξεν αἵματος φίλον γάλα·
ἡ δ' ἀμφὶ τάρβει τῷδ' ἐπῴμωξεν πάθει·
δεῖ τοί νιν, ὡς ἔθρεψεν ἔκπαγλον τέρας,
θανεῖν βιαίως· ἐκδρακοντωθεὶς δ' ἐγὼ
κτείνω νιν, ὡς τοὔνειρον ἐννέπει τόδε.
τερασκόπον δὲ τῶνδέ σ' αἱροῦμαι πέρι.
ΧΟ. γένοιτο δ' οὕτως. τἄλλα δ' ἐξηγοῦ φίλοις,
τοὺς δ' ἔν τι ποιεῖν, τοὺς δὲ μή τι δρᾶν λέγων.
ΟΡ. ἁπλοῦς ὁ μῦθος· τήνδε μὲν στείχειν ἔσω,
αἰνῶ δὲ κρύπτειν τάσδε συνθήκας ἐμάς,

ὡς ἂν, δόλῳ κτείναντες ἄνδρα τίμιον,
δόλῳ τε καὶ ληφθῶσιν ἐν ταυτῷ βρόχῳ
θανόντες, ᾗ καὶ Λοξίας ἐφήμισεν,
ἄναξ Ἀπόλλων, μάντις ἀψευδὴς τὸ πρίν.
ξένῳ γὰρ εἰκώς, παντελῆ σάγην ἔχων,
ἥξω ξὺν ἀνδρὶ τῷδ' ἐφ' ἑρκείους πύλας
Πυλάδῃ, ξένος τε καὶ δορύξενος δόμων.
ἄμφω δὲ φωνὴν οἴσομεν Παρνησίδα,
γλώσσης ἀϋτὴν Φωκίδος μιμουμένω.
καὶ δὴ θυρωρῶν οὔτις ἂν φαιδρᾷ φρενὶ
δέξαιτ', ἐπειδὴ δαιμονᾷ δόμος κακοῖς·
μενοῦμεν οὕτως, ὥστ' ἐπεικάζειν τινὰ
δόμοις παραστείχοντα, καὶ τάδ' ἐννέπειν·
τί δὴ πύλῃσι τὸν ἱκέτην ἀπείργετε,
Αἴγισθος εἴπερ οἶδεν ἔνδημος παρών;
εἰ δ' οὖν ἀμείψω βαλὸν ἕρκειον πυλῶν,
κἀκεῖνον ἐν θρόνοισιν εὑρήσω πατρός·
ἢ καὶ μολὼν ἔπειτά μοι κατὰ στόμα
ἐρεῖ, σάφ' ἴσθι, καὶ κατ' ὀφθαλμοὺς βαλεῖ,
πρὶν αὐτὸν εἰπεῖν· ποδαπὸς ὁ ξένος; νεκρὸν
θήσω, ποδώκει περιβαλὼν χαλκεύματι.
φόνου δ' Ἐρινὺς οὐχ ὑπεσπανισμένη,
ἄκρατον αἷμα πίεται, τρίτην πόσιν.
νῦν οὖν σὺ μὲν φύλασσε τἀν οἴκῳ καλῶς,
ὅπως ἂν ἀρτίκολλα συμβαίνῃ τάδε·
ὑμῖν δ' ἐπαινῶ γλῶσσαν εὔφημον φέρειν,
σιγᾶν θ' ὅπου δεῖ, καὶ λέγειν τὰ καίρια.
τὰ δ' ἄλλα τούτῳ δεῦρ' ἐποπτεῦσαι λέγω,
ξιφηφόρους ἀγῶνας ὀρθώσαντί μοι.

ΧΟ. πολλὰ μὲν γᾶ τρέφει — στρ. ά.
δεινὰ δειμάτων ἄχη,
πόντιαί τ' ἀγκάλαι κνωδάλων
ἀνταίων βροτοῖσι
πλάθουσι· βλαστοῦσι καὶ πεδαίχμιοι
λαμπάδες πεδάμαροι,
πτηνά τε, καὶ πεδοβάμονα, κἀνεμοέντων
αἰγίδων φράσαι κότον.
ἀλλ' ὑπέρτολμον ἀν- — ἀντ. ά.
δρὸς φρόνημα τίς λέγοι
καὶ γυναικῶν φρεσὶν τλημόνων
παντόλμους ἔρωτας,
ἔρωτας ἄταισι συννόμους βροτῶν;
ξυζύγους δ' ὁμαυλίας
θηλυκρατὴς ἀπέρωτος ἔρως παρανικᾷ
κνωδάλων τε καὶ βροτῶν.
ἴστω δ' ὅστις οὐχ ὑπό- — στρ. β'.
πτερος φροντίσιν, δαεὶς
τὰν ἁ παιδολύμας τάλαι-
να Θεστιὰς μήσατο
πυρδαῆ τινα πρόνοιαν,
καταίθουσα παιδὸς δαφοινὸν
δαλὸν ἥλικ', ἐπεὶ μολὼν
ματρόθεν κελάδησε,
ξύμμετρόν τε διαὶ βίου
μοιρόκραντον ἐς ἦμαρ.
ἄλλαν δή τιν' ἐν λόγοις — ἀντ. β'.
στυγεῖν, φοινίαν Σκύλλαν,
ἅτ' ἐχθρῶν ὕπαι φῶτ' ἀπώ-
λεσεν φίλον, Κρητικοῖς

χρυσεοδμήτοισιν ὅρμοις
πιθήσασα, δώροισι Μίνω,
Νῖσον ἀθανάτας τριχὸς
νοσφίσασ' ἀπροβούλως
πνέονθ' ἁ κυνόφρων ὕπνῳ.
κιχάνει δέ μιν Ἑρμῆς.

ἐπεὶ δ' ἐπεμνησάμην ἀμειλίχων στρ. γ΄.
πόνων, ἀκαίρως δὲ δυσφιλὲς γαμή-
λευμ', ἀπεύχετον δόμοις,
γυναικοβούλους τε μήτιδας φρενῶν
ἐπ' ἀνδρὶ τευχεσφόρῳ,
ἐπ' ἀνδρὶ δῄοισιν ἐπικότῳ σέβας.
τίω δ' ἀθέρμαντον ἑστίαν δόμων,
γυναικείαν ἄτολμον αἰχμάν.
κακῶν δὲ πρεσβεύεται τὸ Λήμνιον ἀντ. γ΄.
λόγῳ· γοᾶται δὲ δήποθεν κατά-
πτυστον· ᾔκασεν δέ τις
τὸ δεινὸν αὖ Λημνίοισι πήμασιν.
θεοστυγήτῳ δ' ἄχει
βροτῶν ἀτιμωθὲν οἴχεται γένος·
σέβει γὰρ οὔτις τὸ δυσφιλὲς θεοῖς.
τί τῶνδ' οὐκ ἐνδίκως ἀγείρω;

τὸ δ' ἄγχι πνευμόνων ξίφος στρ. δ΄.
διανταίαν ὀξυπευκὲς οὐτᾷ
διαὶ Δίκας· τὸ μὴ θέμις γὰρ
λὰξ πέδον πατούμενον,
τὸ πᾶν Διὸς
σέβας παρεκβάντες οὐ θεμίστως.

Δίκας δ' ἐρείδεται πυθμήν, ἀντ. δ΄.
προσχαλκεύει δ' Αἶσα φασγανουργός,
τέκνον δ' ἐπεισφέρει δώμασιν
αἱμάτων παλαιτέρων.
τείνει μύσος
χρόνῳ κλυτὴ βυσσόφρων Ἐρινύς.

ΟΡ. παῖ, παῖ, θύρας ἄκουσον ἑρκείας κτύπον.
τίς ἔνδον, ὦ παῖ, παῖ μάλ' αὖθις, ἐν δόμοις;
τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ,
εἴπερ φιλόξεν' ἐστὶν Αἰγίσθου δίαι.
ΟΙ. εἶεν· ἀκούω. ποδαπὸς ὁ ξένος; πόθεν;
ΟΡ. ἄγγελλε τοῖσι κυρίοισι δωμάτων,
πρὸς οὕσπερ ἥκω καὶ φέρω καινοὺς λόγους.
τάχυνε δ', ὡς καὶ νυκτὸς ἅρμ' ἐπείγεται
σκοτεινόν, ὥρα δ' ἐμπόρους μεθιέναι
ἄγκυραν ἐν δόμοισι πανδόκοις ξένων.
ἐξελθέτω τις δωμάτων τελεσφόρος,
γυνὴ τόπαρχος, ἄνδρα τ' εὐπρεπέστερον·
αἰδὼς γὰρ ἐν λεχθεῖσιν οὐκ ἐπαργέμους
λόγους τίθησιν· εἶπε θαρσήσας ἀνὴρ
πρὸς ἄνδρα, κἀσήμηνεν ἐμφανὲς τέκμαρ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ξένοι, λέγοιτ' ἂν εἴ τι δεῖ· πάρεστι γὰρ
ὁποῖά περ δόμοισι τοῖσδ' ἐπεικότα,
καὶ θερμὰ λουτρά, καὶ πόνων θελκτηρία
στρωμνή, δικαίων τ' ὀμμάτων παρουσία.
εἰ δ' ἄλλο πρᾶξαι δεῖ τι βουλιώτερον,
ἀνδρῶν τόδ' ἐστὶν ἔργον, οἷς κοινώσομεν.

ΟΡ. ξένος μέν εἰμι Δαυλιεὺς ἐκ Φωκέων·
στείχοντα δ' αὐτόφορτον οἰκείᾳ σάγῃ,
ἐς Ἄργος ὥσπερ δεῦρ' ἀπεζύγην πόδας,
ἀγνὼς πρὸς ἀγνῶτ' εἶπε συμβαλὼν ἀνήρ,
ἐξιστορήσας καὶ σαφηνίσας ὁδόν,
Στρόφιος ὁ Φωκεύς· πεύθομαι γὰρ ἐν λόγῳ·
ἐπείπερ ἄλλως, ὦ ξέν', εἰς Ἄργος κίεις,
πρὸς τοὺς τεκόντας, πανδίκως μεμνημένος,
τεθνεῶτ' Ὀρέστην εἰπέ, μηδαμῶς λάθῃ.
εἴτ' οὖν κομίζειν δόξα νικήσει φίλων,
εἴτ' οὖν μέτοικον, εἰς τὸ πᾶν ἀεὶ ξένον,
θάπτειν, ἐφετμὰς τάσδε πόρθμευσον πάλιν.
νῦν γὰρ λέβητος χαλκέου πλευρώματα
σποδὸν κέκευθεν ἀνδρὸς εὖ κεκλαυμένου.
τοσαῦτ' ἀκούσας εἶπον. εἰ δὲ τυγχάνω
τοῖς κυρίοισι καὶ προσήκουσιν λέγων,
οὐκ οἶδα, τὸν τεκόντα δ' εἰκὸς εἰδέναι.
ΗΛ. οἲ 'γὼ, κατ' ἄκρας ἐμπέδως πορθούμεθα.
ὦ δυσπάλαιστε τῶνδε δωμάτων Ἀρά,
ὡς πόλλ' ἐπωπᾷς κἀκποδὼν εὖ κείμενα,
τόξοις πρόσωθεν εὐσκόποις χειρουμένη.
φίλων ἀποψιλοῖς με τὴν παναθλίαν.
καὶ νῦν Ὀρέστης ἦν γὰρ εὐβόλως ἔχων,
ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα·
νῦν δ', ἥπερ ἐν δόμοισι βακχείας καλῆς
ἰατρὸς ἐλπὶς ἦν, παροῦσαν ἐγγράφει.
ΟΡ. ἐγὼ μὲν οὖν ξένοισιν ὧδ' εὐδαίμοσιν
κεδνῶν ἕκατι πραγμάτων ἂν ἤθελον
γνωστὸς γενέσθαι, καὶ ξενωθῆναι· τί γὰρ
ξένου ξένοισίν ἐστιν εὐμενέστερον ;

πρὸς δυσσεβείας ἦν δ' ἐμοὶ τόδ' ἐν φρεσίν,
τοιόνδε πρᾶγμα μὴ καρανῶσαι φίλοις,
καταινέσαντα καὶ κατεξενωμένον.
ΚΛ. οὔ τοι κυρήσεις μεῖον ἀξίως σέθεν,
οὐδ' ἧσσον ἂν γένοιο δώμασιν φίλος.
ἄλλος δ' ὁμοίως ἦλθεν ἂν τάδ' ἀγγελῶν.
ἀλλ' ἔσθ' ὁ καιρὸς ἡμερεύοντας ξένους
μακρᾶς κελεύθου τυγχάνειν τὰ πρόσφορα.
ἄγ' αὐτὸν εἰς ἀνδρῶνας εὐξένους δόμων,
ὀπισθόπους δὲ τόνδε καὶ ξυνέμπορον·
κἀκεῖ κυρούντων δώμασιν τὰ πρόσφορα.
αἰνῶ δὲ πράσσειν ὡς ἐπευθύνῳ τάδε.
ἡμεῖς δὲ ταῦτα τοῖς κρατοῦσι δωμάτων
κοινώσομέν τε, κοὐ σπανίζοντες φίλων
βουλευσόμεσθα τῆσδε συμφορᾶς πέρι.

ΧΟ. εἶεν, φίλιαι δμωΐδες οἴκων,
πότε δὴ στομάτων
δείξομεν ἰσχὺν ἐπ' Ὀρέστῃ ;
ὦ πότνια χθών, καὶ πότνι' ἀκτὴ
χώματος, ἣ νῦν ἐπὶ ναυάρχῳ
σώματι κεῖσαι τῷ βασιλείῳ,
νῦν ἐπάκουσον, νῦν ἐπάρηξον·
νῦν γὰρ ἀκμάζει πειθὼ δολία,
ξυγκαταβῆναι χθόνιον δ' Ἑρμῆν,
καὶ τὸν νύχιον τοῖσδ' ἐφοδεῦσαι
ξιφοδηλήτοισιν ἀγῶσιν.

ἔοικεν ἁνὴρ ὁ ξένος τεύχειν κακόν,
τροφὸν δ' Ὀρέστου τήνδ' ὁρῶ κεκλαυμένην.

ποῖ δὴ πατεῖς, Γείλισσα, δωμάτων πύλας;
λυπὴ δ' ἄμισθός ἐστί σοι ξυνέμπορος.

ΤΡΟΦΟΣ.

Αἴγισθον ἡ κρατοῦσα τοὺς ξένους καλεῖν
ὅπως τάχιστ' ἄνωγεν, ὡς σαφέστερον
ἀνὴρ ἀπ' ἀνδρὸς τὴν νεάγγελτον φάτιν
ἐλθὼν πύθηται τήνδε. πρὸς μὲν οἰκέτας
ἔθετο σκυθρωπὸν ἐντὸς ὀμμάτων γέλων,
κεύθουσ' ἐπ' ἔργοις διαπεπραγμένοις καλῶς
κείνῃ, δόμοις δὲ τοῖσδε παγκάκως ἔχειν,
φήμης ὕφ' ἧς ἤγγειλαν οἱ ξένοι τορῶς.
ἦ δὴ κλύων ἐκεῖνος εὐφρανεῖ νόον,
εὖτ' ἂν πύθηται μῦθον. ὦ τάλαιν' ἐγώ·
ὥς μοι τὰ μὲν παλαιὰ συγκεκραμένα
ἄλγη δύσοιστα, τοῖσδ' ἐν Ἀτρέως δόμοις
τυχόντ', ἐμὴν ἤλγυνεν ἐν στέρνοις φρένα·
ἀλλ' οὔ τί πω τοιόνδε πῆμ' ἀνεσχόμην.
τὰ μὲν γὰρ ἄλλα τλημόνως ἤντλουν κακά·
φίλον δ' Ὀρέστην, τῆς ἐμῆς ψυχῆς τριβήν,
ὃν ἐξέθρεψα μητρόθεν δεδεγμένη—
καὶ νυκτίπλαγκτον ὀρθίων κελευσμάτων,
καὶ πολλὰ καὶ μοχθήρ' ἀνωφέλητ' ἐμοὶ
τλάσῃ· τὸ μὴ φρονοῦν γάρ, ὡσπερεὶ βοτόν,
τρέφειν ἀνάγκη, πῶς γὰρ οὔ; τρόπῳ φρενός·
οὐ γάρ τι φωνεῖ παῖς ἔτ' ὢν ἐν σπαργάνοις,
ἢ λιμός, ἢ δίψη τις, ἢ λιψουρία
ἔχει· νέα δὲ νηδὺς αὐτάρκης τέκνων.
τούτων πρόμαντις οὖσα, πολλὰ δ', οἴομαι,
ψευσθεῖσα, παιδὸς σπαργάνων φαιδρυντρία,

γναφεὺς τροφεύς τε ταυτὸν εἰχέτην τέλος.
ἐγὼ διπλᾶς δὲ τάσδε χειρωναξίας
ἔχουσ' Ὀρέστην ἐξεδεξάμην πατρί·
τεθνηκότος δὲ νῦν τάλαινα πεύθομαι.
στείχω δ' ἐπ' ἄνδρα τῶνδε λυμαντήριον
οἴκων· θέλων δὲ τῶνδε πεύσεται λόγων.

ΧΟ. πῶς οὖν κελεύει νιν μολεῖν ἐσταλμένον;
ΤΡ. ἢ πῶς; λέγ' αὖθις, ὡς μάθω σαφέστερον.
ΧΟ. εἰ ξὺν λοχίταις, εἴτε καὶ μονοστιβῆ;
ΤΡ. ἄγειν κελεύει δορυφόρους ὀπάονας.
ΧΟ. μή νυν σὺ ταῦτ' ἄγγελλε δεσπότου στύγει·
ἀλλ' αὐτὸν ἐλθεῖν, ὡς ἀδειμάντως κλύῃ,
ἄνωχθ' ὅσον τάχιστα γαθούσῃ φρενί·
ἐν ἀγγέλῳ γὰρ κυπτὸς ὀρθοῦται λόγος.
ΤΡ. ἀλλ' εἰ φρονεῖς εὖ τοῖσι νῦν ἠγγελμένοις—
ΧΟ. ἀλλ' εἰ τροπαίαν Ζεὺς κακῶν θήσει ποτέ—
ΤΡ. καὶ πῶς; Ὀρέστης ἐλπὶς οἴχεται δόμων.
ΧΟ. οὔπω· κακός γε μάντις ἂν γνοίη τάδε.
ΤΡ. τί φής; ἔχεις τι τῶν λελεγμένων δίχα;
ΧΟ. ἄγγελλ' ἰοῦσα, πρᾶσσε τἀπεσταλμένα·
μέλει θεοῖσιν ὧνπερ ἂν μέλῃ πέρι.
ΤΡ. ἀλλ' εἶμι, καὶ σοῖς ταῦτα πείσομαι λόγοις·
γένοιτο δ' ὡς ἄριστα, σὺν θεῶν δόσει.

ΧΟ. νῦν παραιτουμένῃ μοι, πάτερ — στρ. ά.
Ζεῦ θεῶν ὀλυμπίων,
δὸς τύχας, τυχεῖν δέ μοι κυρίως
τὰ σώφροσιν εὖ μαιομένοις ἰδεῖν
διὰ δίκας πᾶν ἔπος.
ἔλακον, ὦ Ζεῦ· σὺ δ' εὖ φυλάσσοις

* * * * * * *. ἒ ἔ, πρὸ δὲ δὴ 'χθρῶν
τὸν ἔσωθεν μελάθρων, ὦ Ζεῦ, θές· [στρ. β΄.
ἐπεί μιν μέγαν ἄρας, δίδυμα καὶ
τριπλᾶ παλίμποινα θέλων ἀμείψει.
ἴσθι δ' ἀνδρὸς φίλου πῶλον εὖ- ἀντ. ά.
νιν ζυγέντ' ἐν ἅρματι
πημάτων, δρόμῳ προστιθεὶς μέτρον.
[δοίη δὲ] τίς ἂν σωζόμενον ῥυθμὸν
τοῦτ' ἰδεῖν δάπεδον,
ἀνομένων βημάτων ὄρεγμα;
οἵ τ' ἔσω δωμάτων πλουτογα- στρ. γ΄.
θῆ μυχὸν νομίζετε,
κλύετε σύμφρονες θεοί.
* * * * * * * *
[ἀλλ'] ἄγετε, τῶν πάλαι πεπραγμένων
λύσασθ' αἷμα προσφάτοις δίκαις.
γέρων φόνος μηκέτ' ἐν δόμοις τέκοι,
τόδε καλῶς κτάμενον. ὦ μέγα ναίων ἀντ. β΄.
στόμιον, εὖ δὸς ἀνιδεῖν δόμον ἀνδρός,
καί νιν ἐλευθερίως λαμπρῶς ἰδεῖν
φιλίοις ὄμμασι δνοφερὰς καλύπτρας.
ξυλλάβοι δ' ἐνδίκως παῖς ὁ Μαί- ἀντ. γ΄.
ας ὅς ἐπιφορώτατος,
πρᾶξιν οὐρίαν θέλων.
πολλὰ δ' ἄλλα φανεῖ χρῄζων·
κρυπτάδιος ἄσκοπον δ' ἔπος λέγων,
νύκτα πρό τ' ὀμμάτων σκότον φέρει,
καθ' ἡμέραν δ' οὐδὲν ἐμφανέστερος.
καὶ τότε δὴ πλοῦτον, ἐπῳδός.
δωμάτων λυτήριον,

θῆλυν οὐριοστάταν
ὁμοῦ κρεκτὸν γοη-
τῶν νόμον μεθήσομεν.
πόλει τάδ' εὖ· ἐμὸν, ἐμὸν
κέρδος ἀέξεται τόδε,
ἄτα δ' ἀποστατεῖ φίλων·
σὺ δὲ θαρσῶν, ὅταν ἥκῃ
μέρος ἔργων, ἐπαῦσας πατρὸς ἔργῳ
θροούσᾳ πρός σε, Τέκνον, πατρὸς αὐδάν,
καὶ πέραινων ἐπίμομφον ἄταν·
Περσέως τ' ἐν φρεσὶν
καρδίαν σχεθών,
τοῖς θ' ὑπὸ χθονὸς φίλοισι,
τοῖς τ' ἄνωθεν προπράσσων
χάριτας ὀργᾶς λυπρᾶς, ἔνδοθεν
φοινίαν ἄταν τιθείς,
τὸν αἴτιον δ' ἐξαπολλὺς μόρου.

ΑΙΓΙΣΘΟΣ.

ἥκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελος·
νέαν φάτιν δὲ πεύθομαι λέγειν τινὰς
ξένους μολόντας οὐδαμῶς ἐφίμερον,
μόρον δ' 'Ορέστου. καὶ τόδ' ἀμφέρειν δόμοις
γένοιτ' ἂν ἄχθος δειματοσταγὲς φόνῳ
τῷ πρόσθεν ἑλκαίνοντι καὶ δεδηγμένῳ.
πῶς ταῦτ', ἀληθῆ καὶ βλέποντα δοξάσω;
ἢ πρὸς γυναικῶν δειματούμενοι λόγοι
πεδάρσιοι θρώσκουσι, θνήσκοντες μάτην;
τί τῶνδ' ἂν εἴποις ὥστε δηλῶσαι φρενί;
ΧΟ. ἠκούσαμεν μὲν, πυνθάνου δὲ τῶν ξένων,

ἔσω παρελθών. οὐδὲν ἀγγέλων σθένος,
ὡς αὐτὸς αὐτὸν ἄνδρα πεύθεσθαι πέρι.
ΑΙ. ἰδεῖν ἐλέγξαι τ' αὖ θέλω τὸν ἄγγελον,
εἴτ' αὐτὸς ἦν θνήσκοντος ἐγγύθεν παρών,
εἴτ' ἐξ ἀμαυρᾶς κληδόνος λέγει μαθών.
οὔτοι φρένα κλέψειαν ὠμματωμένην.

ΧΟ. Ζεῦ, Ζεῦ, τί λέγω; πόθεν ἄρξωμαι
τάδ' ἐπευχομένη κἀπιθεάζουσ';
ὑπὸ δ' εὐνοίας
πῶς ἴσον εἰποῦσ' ἀνύσωμαι;
νῦν γὰρ μέλλουσι μιανθεῖσαι
πειραὶ κοπάνων ἀνδροδαΐκτων
ἢ πάνυ θήσειν Ἀγαμεμνονίων
οἴκων ὄλεθρον διὰ παντός·
ἢ πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ
δαίων ἀρχάς τε πολισσονόμους
ἕξει, πατέρων μέγαν ὄλβον.
τοιάνδε πάλην, μόνος ὢν ἔφεδρος
δισσοῖς, μέλλει θεῖος Ὀρέστης
ἅψειν. εἴη δ' ἐπὶ νίκην.
ΑΙ. ἓ ἕ, ὀτοτοτοῖ.
ΧΟ. ἔα, ἔα μάλα.
πῶς ἔχει; πῶς κέκρανται δόμοις;
ἀποσταθῶμεν πράγματος τελουμένου,
ὅπως δοκῶμεν τῶνδ' ἀναίτιαι κακῶν
εἶναι· μάχης γὰρ δὴ κεκύρωται τέλος.

ΟΙΚΕΤΗΣ.

οἴμοι, πανοίμοι, δεσπότου τελουμένου·

οἴμοι μάλ' αὖθις ἐν τρίτοις προσφθέγμασιν.
Αἴγισθος οὐκ ἔτ' ἐστίν. ἀλλ' ἀνοίξατε
ὅπως τάχιστα, καὶ γυναικείους πύλας
μοχλοῖς χαλᾶτε· καὶ μάλ' ἡβῶντος δὲ δεῖ·
οὐχ ὡς δ' ἀρῆξαι διαπεπραγμένων· τί γάρ;
ἰοὺ ἰού·
κωφοῖς ἀΰτῶ, καὶ καθεύδουσιν μάτην
ἄκραντα βάζω. ποῖ Κλυταιμνήστρα; τί δρᾷ;
ἔοικε νῦν αὐτῆς ἐπὶ ξυροῦ πέλας
αὐχὴν πεσεῖσθαι πρὸς δικὴν πεπληγμένης.
ΚΛ. τί δ' ἐστὶ χρῆμα; τίνα βοὴν ἵστης δόμοις;
ΟΙ. τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω.
ΚΛ. οἲ 'γώ. ξυνῆκα τοὔπος ἐξ αἰνιγμάτων.
δόλοις ὀλούμεθ', ὥσπερ οὖν ἐκτείναμεν
δοίη τις ἀνδροκμῆτα πέλεκυν ὡς τάχος·
εἰδῶμεν ἢ νικῶμεν, ἢ νικώμεθα·
ἐνταῦθα γὰρ δὴ τοῦδ' ἀφικόμην κακοῦ.
ΟΡ. σὲ καὶ ματεύω· τῷδε δ' ἀρκούντως ἔχει.
ΚΛ. οἲ 'γώ. τέθνηκας, φίλτατ' Αἰγίσθου βία.
ΟΡ. φιλεῖς τὸν ἄνδρα; τοίγαρ ἐν ταυτῷ τάφῳ
κείσει· θανόντα δ' οὔτι μὴ προδῷς ποτε.
ΚΛ. ἐπίσχες, ὦ παῖ· τόνδε δ' αἴδεσαι, τέκνον,
μαστόν, πρὸς ᾧ σὺ πολλὰ δὴ βρίζων ἅμα
οὔλοισιν ἐξήμελξας εὐτραφὲς γάλα.
ΟΡ. Πυλάδη, τί δράσω; μητέρ' αἰδεσθῶ κτανεῖν;
ΠΥ. ποῦ δὴ τὰ λοιπὰ Λοξίου μαντεύματα
τὰ Πυθόχρηστα, πιστὰ δ' εὐορκώματα;
ἅπαντας ἐχθροὺς τῶν θεῶν ἡγοῦ πλέον.
ΟΡ. κρίνω σε νικᾶν, καὶ παραινεῖς μοι καλῶς.
ἕπου· πρὸς αὐτὸν τόνδε σὲ σφάξαι θέλω·

καὶ ζῶντα γάρ νιν κρείσσον' ἡγήσω πατρός.
τούτῳ θανοῦσα ξυγκάθευδ', ἐπεὶ φιλεῖς
τὸν ἄνδρα τοῦτον, ὃν δ' ἐχρῆν φιλεῖν, στυγεῖς.
ΚΛ. ἐγώ σ' ἔθρεψα, νῦν δὲ γηρᾶναι θέλω.
ΟΡ. πατροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί;
ΚΛ. ἡ μοῖρα τούτων, ὦ τέκνον, παραιτία.
ΟΡ. καὶ τόνδε τοίνυν μοῖρ' ἐπόρσυνεν μόρον.
ΚΛ. οὐδὲν σεβίζει γενεθλίους ἀρὰς, τέκνον;
ΟΡ. τεκοῦσα γάρ μ' ἔῤῥιψας εἰς τὸ δυστυχές.
ΚΛ. οὔτοι σ' ἀπέῤῥιψ' εἰς δόμους δορυξένους.
ΟΡ. διχῶς ἐπράθην, ὢν ἐλευθέρου πατρός.
ΚΛ. ποῦ δῆθ' ὁ τῖμος, ὅντιν' ἀντεδεξάμην;
ΟΡ. αἰσχύνομαί σου τοῦτ' ὀνειδίσαι σαφῶς.
ΚΛ. μή, ἀλλ' εἴφ' ὁμοίως καὶ πατρὸς τοῦ σοῦ μάτας.
ΟΡ. μὴ 'λεγχε τὸν πονοῦντ' ἔσω καθημένη.
ΚΛ. ἄλγος γυναιξὶν ἀνδρὸς εἴργεσθαι, τέκνον.
ΟΡ. τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω.
ΚΛ. κτενεῖν ἔοικας, ὦ τέκνον, τὴν μητέρα.
ΟΡ. σύ τοι σεαυτήν, οὐκ ἐγώ, κατακτενεῖς.
ΚΛ. ὅρα, φύλαξαι μητρὸς ἐγκότους κύνας.
ΟΡ. τὰς τοῦ πατρὸς δὲ πῶς φύγω, παρεὶς τάδε;
ΚΛ. ἔοικα θρηνεῖν ζῶσα πρὸς τύμβον μάτην.
ΟΡ. πατρὸς γὰρ αἶσα τόνδε σουρίζει μόρον.
ΚΛ. οἳ 'γώ· τεκοῦσα τόνδ' ὄφιν ἐθρεψάμην.
ΟΡ. ἦ κάρτα μάντις οὑξ ὀνειράτων φόβος.
ἔκανες γ' ὃν οὐ χρῆν, καὶ τὸ μὴ χρεὼν πάθε.
ΧΟ. στένω μὲν οὖν καὶ τῶνδε συμφορὰν διπλῆν·
ἐπεὶ δὲ πολλῶν αἱμάτων ἐπήκρισε
τλήμων 'Ορέστης, τοῦθ' ὅμως αἱρούμεθα,
ὀφθαλμὸν οἴκων μὴ πανώλεθρον πεσεῖν.

ἔμολε μὲν δίκα Πριαμίδαις χρόνῳ, στρ.
βαρύδικος ποινά.
ἔμολε δ' εἰς δόμον τὸν 'Αγαμέμνονος
διπλοῦς λέων, διπλοῦς Ἄρης·
ἔλαβε δ' εἰς τὸ πᾶν
ὁ Πυθοχρήστας φυγάς,
θεόθεν εὖ φραδαῖσιν ὡρμημένος.
ἐπολολύξατ', ὦ, δεσποσύνων δόμων
ἀναφυγὰς κακῶν, καὶ κτεάνων τριβᾶς
ὑπὸ δυοῖν μιαστόροιν,
δυσοίμου τύχας * * * * * * *
ἔμολε δ', ᾧ μέλει κρυπταδίου μάχας ἀντ.
δολιόφρων ποινά.
ἔθιγε δ' ἐν μάχᾳ χερὸς ἐτήτυμος
Διὸς κόρα—Δίκαν δέ νιν
προσαγορεύομεν
βροτοὶ τυχόντες καλῶς—
ὀλέθριον πνέουσ' ἐν ἐχθροῖς κότον·
τάνπερ ὁ Λοξίας ὁ Παρνάσιος,
μέγαν ἔχων μυχὸν χθόνος ἐποχθίας,
ἐν ἀδόλοις δόλοις, [ποσὶν]
βλαπτομέναν, χρονισθεῖσαν ἐποίχεται.
κρατεῖταί πως τὸ θεῖον παρὰ τὸ μὴ ἐπῳδός.
ὑπουργεῖν κακοῖς·
ἄξιον δ' οὐρανοῦχον ἀρχὰν σέβειν.
πάρα τὸ φῶς ἰδεῖν, μέγα τ' ἀφῃρέθην
ψάλιον οἴκων.
ἄνα γε μάν, δόμοι· πολὺν ἄγαν χρόνον
χαμαιπετεῖς ἔκεισθ' ἀεί.
τάχα δὲ παντελὴς χρόνος ἀμείψεται

πρόθυρα δωμάτων, ὅτ' ἂν ἀφ' ἑστίας
μύσος πᾶν ἐλάσῃ
καθαρμοῖσιν ἀτᾶν ἐλατηρίοις
τύχᾳ δ' εὐπροσωποκοίτᾳ τὸ πᾶν
ἰδεῖν ἀκοῦσαί θ' ἱεμένοις
μέτοικοι δόμων πεσοῦνται πάλιν.
πάρα τὸ φῶς ἰδεῖν.

ΟΡ. ἴδεσθε χώρας τὴν διπλῆν τυραννίδα,
πατροκτόνους τε δωμάτων πορθήτορας.
σεμνοὶ μὲν ἦσαν ἐν θρόνοις τόθ' ἥμενοι,
φίλοι τε καὶ νῦν, ὡς ἐπεικάσαι πάθη
πάρεστιν, ὅρκος τ' ἐμμένει πιστώμασι.
ξυνώμοσαν μὲν θάνατον ἀθλίως πατρί,
καὶ ξυνθανεῖσθαι· καὶ τάδ' εὐόρκως ἔχει.
ἴδεσθε δ' αὖτε, τῶνδ' ἐπήκοοι κακῶν,
τὸ μηχάνημα, δεσμὸν ἀθλίῳ πατρί,
πέδας τε χειροῖν, καὶ ποδοῖν ξυνωρίδα.
ἐκτείνατ' αὐτόν, καὶ κύκλῳ παρασταδὸν
στέγαστρον ἀνδρῶν δείξαθ', ὡς ἴδῃ πατήρ,
οὐχ οὑμός, ἀλλ' ὁ πάντ' ἐποπτεύων τάδε
Ἥλιος, ἄναγνα μητρὸς ἔργα τῆς ἐμῆς·
ὡς ἂν παρῇ μοι μάρτυς ἐν δίκῃ ποτέ,
ὡς τόνδ' ἐγὼ μετῆλθον ἐνδίκως μόρον
τὸν μητρός· Αἰγίσθου γὰρ οὐ ψέγω μόρον·
ἔχει γὰρ αἰσχυντῆρος, ὡς νόμου, δίκην.
ἥτις δ' ἐπ' ἀνδρὶ τοῦτ' ἐμήσατο στύγος,
ἐξ οὗ τέκνων ἤνεγχ' ὑπὸ ζώνην βάρος,
φίλον τέως, νῦν δ' ἐχθρόν, ὡς φαίνει, κακόν,
τί σοι δοκεῖ; μύραινά τ' ἤ τ' ἔχιδν' ἔφυ
σήπειν θιγοῦσα μᾶλλον οὐ δεδηγμένον,

τόλμης ἕκατι κἀδίκου φρονήματος;
τί νιν προσείπω, κἂν τύχω μάλ' εὐστομῶν;
ἄγρευμα θηρός, ἢ νεκροῦ ποδένδυτον
δροίτης κατασκήνωμα; δίκτυον μὲν οὖν,
ἄρκυν δ' ἂν εἴποις, καὶ ποδιστῆρας πέπλους.
τοιοῦτον ἂν κτήσαιτο φιλήτης ἀνήρ,
ξένων ἀπαιόλημα κἀργυροστερῆ
βίον νομίζων· τῷδέ τ' ἂν δολώματι
πολλοὺς ἀναιρῶν, πολλὰ θερμαίνοι φρενί.
τοιάδ' ἐμοὶ ξύνοικος ἐν δόμοισι μὴ
γένοιτ'· ὀλοίμην πρόσθεν ἐκ θεῶν ἄπαις.

ΧΟ. αἰαῖ, αἰαῖ μελέων ἔργων.
στυγερῷ θανάτῳ διεπράχθης.
ἓ ἕ·
μίμνοντι δὲ καὶ πάθος ἀνθεῖ.

ΟΡ. ἔδρασεν, ἢ οὐκ ἔδρασε; μαρτυρεῖ δέ μοι
φᾶρος τόδ', ὡς ἔβαψεν Αἰγίσθου ξίφος.
φόνου δὲ κηκὶς ξὺν χρόνῳ ξυμβάλλεται,
πολλὰς βαφὰς φθείρουσα τοῦ ποικίλματος.
νῦν αὐτὸν αἰνῶ, νῦν ἀποιμώζω παρών·
πατροκτόνον θ' ὕφασμα προσφωνῶν τόδε,
ἀλγῶ μὲν ἔργα καὶ πάθος, γένος τε πᾶν,
ἄζηλα νίκης τῆσδ' ἔχων μιάσματα.

ΧΟ. οὔτις μερόπων ἀσινὴ βίοτον
διὰ πάντ' ἰσότιμος ἀμείψει.
ἓ ἕ·
μόχθος δ' ὁ μὲν αὐτίχ', ὁ δ' ἥξει.

ΟΡ. ἄλλοις ἄν, εἰ δή· τοῦτ᾽ ἄρ᾽ οἶδ᾽ ὅπῃ τελεῖ.
ὥσπερ ξὺν ἵπποις, ἡνιοστρόφου δρόμου
ἐξωτέρω φέρουσι γὰρ νικώμενον
φρένες δύσαρκτοι, πρὸς δὲ καρδίᾳ φόβος
ᾄδειν ἕτοιμος ἠδ᾽ ὑπορχεῖσθαι κότῳ.
ἕως δ᾽ ἔτ᾽ ἔμφρων εἰμί, κηρύσσω φίλοις,
κτανεῖν τε φημὶ μητέρ᾽ οὐκ ἄνευ δίκης,
πατροκτόνον μίασμα, καὶ θεῶν στύγος.
καὶ φίλτρα τόλμης τῆσδε πλειστηρίζομαι
τὸν Πυθόμαντιν Λοξίαν, χρήσαντ᾽ ἐμοί,
πράξαντι μὲν ταῦτ᾽, ἐκτὸς αἰτίας κακῆς
εἶναι, παρέντι δ᾽ οὐκ ἐρῶ τὴν ζημίαν·
τόξῳ γὰρ οὔτις πημάτων προσίξεται.
καὶ νῦν ὁρᾶτέ μ᾽, ὡς παρεσκευασμένος
ξὺν τῷδε θαλλῷ καὶ στέφει προσίξομαι
μεσόμφαλόν θ᾽ ἵδρυμα, Λοξίου πέδον,
πυρός τε φέγγος ἄφθιτον κεκλημένον,
φεύγων τόδ᾽ αἷμα κοινόν· οὐδ᾽ ἐφέστιον
ἄλλην τραπέσθαι Λοξίας ἐφίετο.
τὰ δ᾽ ἐν χρόνῳ μοι, πάντας Ἀργείους λέγω
[τάδ᾽ ἐκμαθεῖν ὡς μέλε᾽] ἐπορσύνθη κακά.
καὶ μαρτυρεῖ μὲν λεὼς * * * * * *
* * * * * * * * * * * * *

ἐγὼ δ᾽ ἀλήτης τῆσδε γῆς ἀπόξενος,
ζῶν καὶ τεθνηκώς, τάσδε κληδόνας λιπὼν
* * * * * * * * * * * * *

ΧΟ. ἀλλ᾽ εὖ τ᾽ ἔπραξας, μήτ᾽ ἐπιζευχθῇς στόμα
φήμαις πονηραῖς, μηδ᾽ ἐπιγλωσσῶ κακά,
ἐλευθερώσας πᾶσαν Ἀργείαν πόλιν,
δυοῖν δρακόντοιν εὐπετῶς τεμὼν κάρα.

ΟΡ. ἆ ἆ· δμωαὶ γυναῖκες, αἵδε Γοργόνων δίκην,
φαιοὶ χίτωνες, καὶ πεπλεκτανημέναι
πυκνοῖς δράκουσιν—οὐκ ἔτ᾽ ἂν μείναιμ᾽ ἐγώ.

ΧΟ. τίνες σε δόξαι, φίλτατ᾽ ἀνθρώπων πατρί,
στροβοῦσιν; ἴσχε, μὴ φοβοῦ, νικῶν πολύ.

ΟΡ. οὐκ εἰσὶ δόξαι τῶνδε πημάτων ἐμοί.
σαφῶς γὰρ αἵδε μητρὸς ἔγκοτοι κύνες.

ΧΟ. ποταίνιον γὰρ αἷμά σοι χεροῖν ἔτι·
ἐκ τῶνδέ τοι ταραγμὸς εἰς φρένας πίτνει.

ΟΡ. ἄναξ Ἄπολλον, αἵδε πληθύουσι δή,
κἀξ ὀμμάτων στάζουσιν αἷμα δυσφιλές.

ΧΟ. εἴσω καθαρμός· Λοξίου δὲ προσθιγών,
ἐλεύθερόν σε τῶνδε πημάτων κτίσει.

ΟΡ. ὑμεῖς μὲν οὐχ ὁρᾶτε τάσδ᾽, ἐγὼ δ᾽ ὁρῶ·
ἐλαύνομαι δέ, κοὐκ ἔτ᾽ ἂν μείναιμ᾽ ἐγώ.

ΧΟ. ἀλλ᾽ εὐτυχοίης, καί σ᾽ ἐποπτεύων πρόφρων
θεὸς φυλάσσοι καιρίοισι συμφοραῖς.

ὅδε τοι μελάθροις τοῖς βασιλείοις
τρίτος αὖ χειμὼν
πνεύσας γονίας ἐτελέσθη.
παιδοβόροι μὲν πρῶτον ὑπῆρξαν
μόχθοι τάλανές [τε Θυέστου].
δεύτερον ἀνδρὸς βασίλεια πάθη·
λουτροδάϊκτος δ᾽ ὤλετ᾽ Ἀχαιῶν
πολέμαρχος ἀνήρ.
νῦν δ᾽ αὖ τρίτος ἦλθέ ποθεν σωτήρ,
ἢ μόρον εἴπω;
ποῖ δῆτα κρανεῖ, ποῖ καταλήξει
μετακοιμισθὲν μένος ἄτης.

NOTES.

NOTES

ON THE

CHOEPHORŒ OF ÆSCHYLUS.

ΧΟΗΦΟΡΟΙ. A serious interruption of the text of the Orestean trilogy—of which it is a curious fact that no intimation whatever is given by Aldus or Turnébe—occurs in the three oldest Edd. of Æschylus, and in the MSS. Med. and Guelf.; extending in the former of these from after *κακοῤῥήμονας* v. 1120, and in the latter from after *ἠνυτόμαν τροφαῖς* v. 1125, of the Agamemnon to *τί χρῆμα λεύσσω*; v. 8 of the Chöephorœ. This was first noticed by Robortello, who perceived that the two Plays had thus been reduced to one, and apprised the reader of his loss in the following marginal Note, at page 148. of his edition: "multa desunt in fine hujus (ΑΓΑΜΕΜΝΟΝΟΣ) tragœdiæ: nam quæ sequuntur sunt ex tragœdia ΧΟΗΦΟΡΩΝ, ut patet, cujus quoque initium desideratur." Vettori, soon after, supplied from the Florent. and other MSS. what was wanting to complete the Agamemnon; but the opening of the Chöephorœ must still have been a *desideratum*, had not the humour of Aristophanes (Ran. 1119-69.) happily extracted a portion of the original, which Stanley, on the suggestion of Canter, was the first to restore to its rightful place in the Prologue—to which the same learned Editor has the further merit of having contributed another important fragment preserved by the Scholiast on Pind. Pyth. iv. 145. *οὐδὲ κομᾶν πλόκαμοι κερθέντες οἶχοντ' ἀγλαοί*: "*Οὐδὲ*, inquit, *τὴν πρώτην κόμην εἰς ἀπαρχὴν τοῖς θεοῖς ἐκήρατο (ἐκείρατο), ἀλλ', ὡς Ἀχιλεὺς, νέος ἦν πρωτοκόμης. Ὅμηρος· Σπερχεῖ' ἄλλως σοί γε πατὴρ ἠρήσατο Πηλεύς. Καὶ παρ' Αἰσχύλῳ,—πλόκαμον Ἰνάχῳ θρεπτήριον, Τὸν δεύτερον δὲ τόνδε πενθήτηριον. Ὀρέστης φησὶ τῷ Ἀγαμέμνονι.* Hæc ille. Ex quibus discimus Orestem hæc verba protulisse, et ad Agamemnonem direxisse. Quo fit ut plura intercidisse suspicemur

quam Cantero visum est, qui principium tragœdiæ fere totum ab Aristophane conservatum censet. Tribus enim partibus constabat hic prologus: Orestes, tumulum accedens, Mercurium primo invocat: dein, cæsariem detondens ac tumulo imponens, Agamemnonem: ingredientibus demum Choro et Electra, retrocedit et Pyladem alloquitur."

1. ΕΡΜΗ *χθόνιε.* "Orestes Ἑρμῆν χθόνιον invocat, et postea Electra v. 122 (116), utpote cui mortui curæ erant. Idem et πομπαῖος. Soph. Aj. 831: καλῶ δ' ἅμα πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι. Hor. Od. I. x. 17: *Tu pias lætis animas reponis Sedibus.* Unde eidem *satelles Orci* dicitur. Od. II. xviii. 33." Stanl.

Ibid. πατρῷ' ἐποπτεύων κράτη. "De imperio, Mercurio a patre ejus Jove concesso, intelligendum esse monuit Wellauer. locum sic interpretatus: *qui ἐποπτείαν agendo potestatem a patre acceptam exerces*, ut Soph. Trach. 617: Ἑρμοῦ τήνδε πομπεύω τέχνην, ubi cf. Hermann. Πατρῷα κράτη, *potestatem a patre tuo tibi datam;* Scholef. Schol. Aristoph. Ran. 1157: Τὸ πατρῷα κεκίνηκε τὴν ἀμφιβολίαν. Ἤτοι γὰρ τοῦ ἐμοῦ πατρὸς Ὀρέστης φησίν, ἢ τὰ καθ' Αἴδου λέγει πατρῷα κράτη τοῦ Ἑρμοῦ· καθ' ὃ καὶ χθόνιος ὁ Ἑρμῆς ὁ ἐκ πατρὸς ἔχων τὰς ἐν τῷ κόσμῳ βασιλείας ἐπιτηρεῖν. Δέον δὲ εἰπεῖν πατρόθεν, πατρῷα εἶπε πρὸς τὸ κράτη. Δῆλον δὲ ἐκ τοῦ, πατρῷον τοῦτο κέκτηται γέρας. (Ran. 1146.) In ἐποπτεύειν semper inest notio *protegendi*, vel saltem *inspectandi*, qualem potestatem exercent ii qui superiore loco positi sunt adversus inferiores, ut patroni in clientes. Hac igitur de causa Mercurii fidem invocat Orestes, qui ductu πομπαίου Ἑρμοῦ in patriam redierat. Fatalem igitur esse ipsius reditum et ductu Mercurii susceptum innuit. Infra 482 (475): ὦ γαῖ', ἄνες μοι πατέρ' ἐποπτεῦσαι μάχην. 979 (964): ὁ πάντ' ἐποπτεύων τάδε Ἥλιος. 1059 (1045): ἀλλ' εὐτυχοίης, καί σ' ἐποπτεύων πρόφρων θέος φυλάσσοι." S. L.[1]

The ambiguity noticed by the Scholiast on Aristophanes—and it must be admitted that our Poet has not been as careful to guard himself against misinterpretation here as in v. 964 of this Play—as it has happened, has been one principal cause of the preservation of the Prologue. For it is in substantiation of the charge which he brings against Æschylus—that in the opening of his Plays ἀσαφὴς ἦν ἐν τῇ φράσει τῶν πραγμάτων, Ran. 1122—that Euripides asks, in reference to the line we are now considering ib. 1139: οὔκουν Ὀρέστης τοῦτ' ἐπί τῷ τύμβῳ λέγει τῷ τοῦ πατρὸς τεθνεῶτος; and Æschylus re-

[1] Add v. 569. Compare also Ag. 1237. 1550. Eum. 220. 224.

plies: οὐκ ἄλλως λέγω. Πότερ' οὖν—Euripides very naturally inquires—πότερ' οὖν τὸν Ἑρμῆν, ὡς ὁ πατὴρ ἀπώλετο αὐτοῦ βιαίως ἐκ γυναικείας χέρος δόλοις λαθραίοις, ταῦτ' ἐποπτεύειν ἔφη; to which Æschylus—it must surely be by a misprint, that in Dindorf's edition it is *Dionysus*—answers, with a perceptible indication of being "a little dashed": οὐ δῆτ' ἐκεῖνον, ἀλλὰ τὸν Ἐριούνιον Ἑρμῆν χθόνιον προσεῖπε· κἀδήλου, λέγων ὁτιὴ πατρῷον τοῦτο κέκτηται γέρας—which translate: *No, no! not him*—i. e. not in any relation to δόλοι λαθραῖοι does he invoke him, as Soph. Phil. 133, Ἑρμῆς δ' ὁ πέμπων δόλιος ἡγήσαιτο νῷν—*but the Befriender (Homer's Mercury*, in short) *it was that he meant to address in the words* Ἑρμῆ χθόνιε: *and he made this quite clear, by stating that he (Hermes) holds this office by delegation from his father* (Ζεὺς Σωτήρ). Κἀδήλου,[1] *and he made it clear*—beyond a doubt, he did, to every mind which, like that of Æschylus, was continually ruminating upon Homer;[2] to whose interesting description of the commission of Hermes, under the peculiar title of Ἐριούνιος,[3] to be the preserver and guide of Priam in his hazardous embassy by night to the tent of Achilles, we may, on the hint that Aristophanes has given us, make bold to trace the first conception of the present scene. See Il. xxiv, 331-695, and compare below v. 709, as also Pers. 624-30.

We may now translate πατρῷ' ἐποπτεύων κράτη, *looking on me in*, or *with, the might of your father*, and understand this with Müller and

[1] Compare Thucyd. iv. 61. ἐδήλωσαν δέ..., as also δῆλον δέ· Ib. i. 11. τεκμήριον δέ· ii. 39. 50. &c., &c.

[2] See Athen. viii. p. 347. E: Τὰ τοῦ καλοῦ καὶ λαμπροῦ Αἰσχύλου, ὃς τὰς αὑτοῦ τραγῳδίας τεμάχη εἶναι ἔλεγε τῶν Ὁμήρου μεγάλων δείπνων: and compare Aristoph. Ran. 1040. ὅθεν ἡμὴ φρὴν ἀπομαξαμένη πολλὰς ἀρετὰς ἐποίησεν.

[3] It is a remarkable fact that, except in the passage here referred to, where it is used both as an epithet and as a proper name (Il. xxiv. 360. 440. 457. 679.), ἐριούνιος occurs only in Il. xx. 72, and a sister-form ἐριούνης only ibid. 34, and Odyss. viii. 322; on which last passage the Leipsic editor Löwe observes: "ἐριούνης, i.e. ἔρι ὀνήσας τοὺς ἀνθρώπους, seu ut interpretatur Schol: μεγαλωφελής, πολυωφελής, ἀγαθός: Hesych. Cf. Apollon. Lex. p. 299. Infra. v. 335, δῶτορ ἐάων. Vocatur autem ita Mercurius κατ' ἐξοχήν, idemque ἀκακής, quia κακὸν μὲν οὐδὲν ἡ παρ' αὐτοῦ δωρέα, ἀγαθὰ δ' ἑξῆς ἅπαντα πορίζει τοῖς ἀνθρώποις, ἐν πολέμοις, ἐν εἰρήνῃ, ἐν γῇ, ἐν θαλάσσῃ, ἐν δυσκολίαις, ἐν εὐφροσύναις, πανταχοῦ. Aristid. T. III. orat. pro Rhet. Cf. Il. xvi. 185, xx. 34. 72. Hymn. in Mercur. v. 28. Spanhem. ad Callim. hymn. in Dian. v. 143."—comparing which with the address of Father Jove Il. xxiv. 334, Ἑρμεία, σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν Ἀνδρὶ ἑταιρίσσαι, καί τ' ἔκλυες, ᾧ κ' ἐθέλῃσθα, Βάσκ' ἴθι, καὶ Πρίαμον κ.τ.λ., an English reader might be tempted to substitute for Ἑρμῆς Ἐριούνιος, *Puck*, alias *Robin Good-fellow*.

Klausen, who makes no reference to Homer and gives a very different turn to the words τὸν Ἐριούνιον Ἑρμῆν χθόνιον προσεῖπε—"vertas: *appellavit Mercurium Eriunium inferum:* ne vero: *Eriunium appellavit inferum*, quod pravam reddit sententiam"—remarks upon Ἐριούνιος: "Ille Eriunius, inferus utilis (ὀνήσιμος) colebatur in ipsa Attica; Corp. Inscr. I. 539": as if he derived the word rather from ἔρα, *terra*, than from ἔρι, *valde*—and on this point see Heyne on Hom. Il. xxiv. 72. Suidas has: Ἐριούνιος· Μεγαλωφελής. Ἐπίθετον Ἑρμου: and under Γριπεύς· ἰχθύων θηρευτής, quotes from Anthol. Pal. vi. 28. Γριπεύς, Ἐριούνιε, σοὶ τάδε δῶρα φέρει. Compare also Παντοκράτωρ Ἐριούνιε, Inscr. I. p. 1070.

Klausen[1] to denote a *pro tempore* delegation or assumption, rather than with Wellauer and Scholefield an hereditary and habitual occupation, of the office, (or offices, as Klausen would argue from the plural κράτη), of Σωτὴρ ξύμμαχός τε, v. 2; with which compare below v. 17. It is true that Aristophanes, after having so far put in a word for Æschylus as to vindicate the application of πατρῷα, not to *Agamemnon*, but to *Zeus*, straightway sacrifices his good friend to his joke: Ran. 1148-9, εἰ γὰρ πατρῷον τοῦτο κέκτηται γέρας—οὕτω γ' ἂν εἴη πρὸς πατρὸς τυμβώρυχος: but this vapid jest, which Klausen combats as gravely as though he understood it literally to allege "referri hac ratione sacrilegia in sepulcris commissa, quibus præsit Mercurius inferus utilis, ad ipsum Jovem," although quite in character with the Διόνυσος of Aristophanes, is certainly οὐδὲν πρὸς Διόνυσον here; and for the interpretation which, as according best with the context, we have preferred to give to πατρῷος, there is abundant authority from Æschylus. See, for example, below vv. 68. 118. 242. 275. 430. 473. Ag. 201. 218. 1244. 1553. Eum. 760. Prom. 129: and compare Ag. 1441, κράτος τ' ἰσόψυχον....κρατύνεις, as also, on this construction of the accusative, the notes on Ag. 3. 225. 378. Matth. Gr. Gr. §. 408.

3. ἥκω γὰρ εἰς γῆν—] So this line is preserved by Thomas Magister, under the words ἥκω and κατέρχομαι: and so the great majority of editors have printed it. Klausen prefers ἐς, as it stands in the MSS. and Edd. of Aristophanes; but on the same principle he should have retained σύμμαχος in the preceding line, where every editor (with Thom. Mag. also v. αἰτοῦμαι.) has preferred the older Atticism, ξύμμαχος.[2] As regards the interpretation, there is a peculiarity in the line which had not escaped the observation of Aristophanes—to whom we owe, in consequence, both the continuation of the present text, and a most instructive comment upon it. Δὶς ταυτὸν ἡμῖν εἶπεν ὁ σοφὸς Αἰσχύλος—Euripides objects, Ran. 1154-57—ἥκω γὰρ ἐς γῆν, φησί, καὶ κατέρχομαι· ἥκω δὲ ταυτόν ἐστι τῷ κατέρχομαι: to which Æschylus is

[1] *Dissertations on the Eumenides*, III. B. § 94, p. 219.

[2] On these doubtful questions of Tragic orthography the Editor gladly shelters himself under the authority of the accurate Elmsley. "Ubicunque per carminis rationes fieri potuit, ἐς in εἰς mutavi. Nullam hic auctoritatem habent libri scripti aut impressi, quippe qui sæpissime comicis ἐς tribuant, quos ab ea forma se abstinuisse monuit Porsonus Præfat. p. lvii. [Compare also Matth. Gr. Gr. § 578. obs. 2. Elmsl. on Eur. Med. 88.] Vicies tantum in septem fabulis ἐς retineo..... Contra in uno Œdipo Tyranno vicies et octies ex necessitate legitur εἰς. Post breves vocales, σὺν semper adhibui, nisi alteram formam postulabat metrum, ut in hac fabula bis: vv. 982. 1126. Post longas vocales, diphthongos et consonas, necnon in principio versiculorum, ξὺν aut servavi aut invexi." *Preface* to Œd. Tyrann. p. ix. See on v. 17, σύμμαχος.

made to reply: ἐλθεῖν μὲν εἰς γῆν ἔσθ', ὅτῳ μετῇ πάτρας· χωρὶς γὰρ ἄλλης συμφορᾶς, ἐλήλυθεν· φεύγων δ' ἀνὴρ ἥκει τε καὶ κατέρχεται:[1] Ran. 1163-5. On the peculiar meaning of the verbs κάτειμι, κατέρχομαι, and κατάγω, see Porson on Eur. Med. 1011. Elmsley on Med. 983. Blomf. Gloss. on Theb. 644; and compare Ag. 1250. 1578. 1618. Eum. 462. Theb. 992. Soph. Œd. C. 601. Antig. 200. Demosth. against Aristocrates, p. 636. 22: 'Εάν τις κατίῃ, φησί. τοῦτο δ' οὐκ ἔσται ἐπενεγκεῖν ἄλλῃ πόλει πλὴν ἣν ἂν φεύγοι τις· ὅθεν γὰρ μηδὲ ἐξέπεσέ τις τὴν ἀρχήν, οὐκ ἔνι δήπου κατελθεῖν εἰς ταύτην. Thom. Mag: κατέρχομαι· ὅταν εἰς τὴν πόλιν, ἀφ' ἧς ἐξῆλθον, ἐπανέλθω.

4. τύμβου δ' ἐπ' ὄχθῳ τῷδε] So Porson, with the sanction of the Ravenna MS. of Aristophanes, first corrected the reading of the previous editions of the Choëphoræ, τύμβου δ' ἐπ' ὄχθῳ τάδε γε—a metrical correction of the line, as it stands in four other manuscript copies of the Ranæ, τ. δ' ἐπὶ ὄχ. τάδε κηρύσσω πατρί. On the proper meaning of ὄχθος see the note on Ag. 1127. Stanley compares Pers. 647, ἦ φίλος ἀνήρ, φίλος ὄχθος· φίλα γὰρ κέκευθεν ἤθη: where the Scholiast: ὄχθον γὰρ τὸν τάφον καλεῖ, διὰ τὸν ἀναχωματισμόν. Add Pers. 659, ἔλθ' ἐπ' ἄκρον κόρυμβον ὄχθου.

5. κλύειν, ἀκοῦσαι * * *] What degree of importance Aristophanes meant to attach to the objection—τοῦθ' ἕτερον αὖθις λέγει· κλύειν, ἀκοῦσαι, ταυτὸν ὂν σαφέστατα: Ran. 1173-4—may best perhaps be estimated by the "broad grin" with which (unfortunately for us) he dismisses his good humoured *critique* upon this the most vulnerable, we must suppose, among the extant Prologues of Æschylus—τεθνήκοσιν γὰρ ἔλεγεν, ὦ μοχθηρὲ σύ, οἷς οὐδὲ τρὶς λέγοντες ἐξικνούμεθα: ibid. 1175-6. Nevertheless, Klausen has well observed: "ἀκοῦσαι est *auditu percipere*, κλύειν simplex *audire*. Cf. Prom. 448, κλύοντες οὐκ ἤκουον. Eadem ratione dictum δέρχθητ', ἐσίδεσθε, Prom. 140." Wellauer also notices Eur. Phœn. 1552, παρὰ γὰρ στενάχειν, τάδ' ἀϋτεῖν., and Ion 1446, τίν' αὐδὰν ἀΰσω, βοάσω; and adds, "Præterea h. l. ne dici quidem potest, annon ἀκοῦσαι cum sequentibus, quæ desunt, jungendum sit."

6. πλόκαμον 'Ινάχῳ θρεπτήριον,] *a lock of hair cherished*, or *allowed to grow, in honour of the Inachus*; compare Hor. Sat. II. iii. 35: sapientem *pascere* barbam; and with this passive use of θρεπτήριος, which according to analogy should be active (as we find it below v. 531 and

[1] "Plura hujus tautologiæ, si tautologia dicenda sit, exempla congessit Potter. ad Lycophr. 353, λέκτρων ἐκβαλοῦσα δεμνίων. Cf. item Ruhnken. Ep. Crit. I. p. 139. sqq." S. L.

Soph. Œd. C. 1263) compare Ag. 1056, *πέδον ῥαντήριον*. Soph. Œd. C. 487, *δέχεσθαι τὸν ἱκέτην σωτήριον*. Blomfield compares Eur. Bacch. 494, *ἱερὸς ὁ πλόκαμος· τῷ θεῷ δ' αὐτὸν τρέφω*: and adds, "Eustathius ad Il. Β'. [p. 165.] a Stanleio laudatus, tradit Græcos comam nutrivisse, in luctus vero tempore totondisse. Iidem etiam puberes facti crinem detonsum consecrare solebant Apollini *κουροτρόφῳ* et fluviis:[1] quem morem inchoavit Theseus, qui comam ex anteriore capitis parte sectam Apollini Delio consecravit. Stanleius confert Homerum Il. Ψ'. 140-51., et recte distinguit inter capillum *θρεπτήριον*, quem fluminibus aut Diis tondebant, et *πενθητήριον*, quo amicos vita functos honorabant. Idem observavit, 'Quod *πλόκαμος πενθητήριος* Æschylo, Euripidi est *κόμα πενθήρης*, Phœn. 323.' Idem valent *πένθιμοι κουραί*, Eur. Suppl. 973." Compare also Soph. Aj. 1171-5, Electr. 52. and Eur. Electr. 91.

8. *ὁμήγυρις, a crowd*, or *concourse*. Hesych: *Ὁμήγυρις· πλῆθος, ὄχλος, συναγωγή, συνέλευσις*. Compare Ag. 4, *ἄστρων νυκτέρων ὁμήγυριν*. Eur. Hipp. 1180, *φίλων ἅμ' ἔστειχ' ἡλίκων ὁμήγυρις*. *Πανήγυρις*, Ag. 814. Theb. 220. Eur. Heracl. 240. Herc. F. 1283.

9. *φάρεσιν μελαγχίμοις*] "*φᾶρος* apud Æschylum ubique producit literam ᾱ: v. 955 (995). Eum. 634. Theb. 329. Salam. fr. 200; apud Sophoclem interdum corripit: Trach. 916. Cf Herodian. *περὶ μονήρ. λέξ.* p. 36. 19." Klaus. Compare Monk on Eur. Hipp. 125; and for *μελάγχιμος*, Pers. 301. Suppl. 719. 745. Cress. fr. 107. Eur. Phœn. 372. Electr. 513. Rhes. 962. Eustath. on Il. xxii. 13. "*Φάρεσιν μελαγχίμοις*. Quod luctus indicium omnibus notum. Noster fragm. cix, *ἐν μελαγχίμοις πέπλοις*. Eur. Alcest. 429, *μελαμπέπλῳ στολῇ*. Idem 822, *μελαμπέπλους στολμούς*. et 846, *ἄνακτα τὸν μελάμπεπλον νεκρῶν*. Juv. Sat. iii, 213: *Pullati proceres*. Ceterum notandum primam in voce *φάρος* bis apud Sophoclem corripi, Trach. 916, *στρωτὰ βάλλουσαν φάρη*. et Laoc. fragm. iii. (342) 3. *νώτου καταστάζοντα βύσσινον φάρος*. In Aj. 916, *φάρει καλύψω τῷδε παμπήδην* incerta est quantitas, sed ex analogia debet haberi brevis. Apud Euripidem nunc corripitur, nunc producitur, prout *φάρος* vel *φᾶρος* legitur in nominativo. Electr. 317, *Ἰδαῖα φάρη*

[1] "Pollux ii. 3: *Ἔτρεφον δέ τινες ἐκ πλαγίου κόμην, ἢ κατόπιν, ἢ ὑπὲρ τὸ μέτωπον, ποταμοῖς ἢ θεοῖς*. Quare autem fluminibus comam consecrare solebant veteres, rationem assignat Eustathius, in Homeri verba [Il. xxiii. 140.] modo laudata; *Ὅτι ἔθος ἦν τρέφειν κόμην τοὺς νέους μέχρι καὶ ἀκμῆς· εἶτα κείρειν αὐτὴν ἐγχωρίοις ποταμοῖς. Ἐποίουν δὲ οὕτω, τιμῶντες τὸ καλὸν ὕδωρ· τρόφιμον γάρ, φασι, καὶ συστατικόν ἐστι τοῦ ζῆν· καὶ μάλιστα τὸ γλυκύ*. Et Pindari Scholiastes, Pyth. iv. 145: *Τὰς μὲν γὰρ πρώτας κόμας τοῖς ποταμοῖς ἀπεκείροντο, σύμβολον τοῦ ἐξ ὕδατος εἶναι πάντων τὴν ἄσκησιν*." Stanl. Compare also Hesiod Theog. 347.

χρυσέαις ἐζευγμέναι πόρπαισιν. ibid. 543, *πῶς ἄν, τότ' ὢν παῖς, ταυτὰ νῦν ἔχοι φάρη*;" S. L.

10. *πρέπουσα, conspicuous*. "Vocabulum *μέσον* hic, ut et v. 16. et 22. et Agam. v. 441 (418). Nec alias apud Eur. Hel. 1220 (1204): *Ἄπολλον, ὡς ἐσθῆτι δυσμόρφῳ πρέπει*. Alcest. 512, *τί χρῆμα κούρᾳ τῇδε πενθίμῳ πρέπεις*;" Stanl. "Majus aliquid est *πρέπειν* quam simplex *εἶναι*. Hoc *esse* denotat, illud *conspicuum esse*. *Στείχει πρέπουσα, conspicitur procedere*; sic mox de Electra v. 18, et 24. *πρέπει παρηΐς, conspicua est gena*. Nimis crebro usurpavit hoc verbum Æschylus post intervalla tam brevia." S. L.

Ibid. *ποίᾳ ξυμφορᾷ προσεικάσω*; Angl. *What calamity shall I bring it home to*, or *fasten it* (*τὸ χρῆμα* v. 8.) *upon*, in my own mind, *as its producing cause?* See both here, and for *ἐπεικάσας*, v. 12, the note on Ag. 158.

11. *πῆμα προσκυρεῖ νέον*]. "*πῆμα* M. G. R. *πόμα* A. *πτῶμα* T. V., quod e sola [solius] conjectura Turnebi, qui nonnisi lectionem A. novit [noverat], ortum esse vidit Ahrens. Neque enim bene dicitur *lapsus accedens ædibus*, vel *præsens in ædibus*. Ubicunque apud Æschylum (Prom. 919. Suppl. 662. 797.) et Sophoclem (Ant. 1046.) dicitur *πτῶμα*, cogitatum est de lapsu." Klaus. Add that Euripides, although in two of his latest Plays he introduces *πτῶμα* in the sense of *a corpse* (a thing fallen; and that, as will be seen, in battle or at least by violence) Phœn. 1482, *πτώματα νεκρῶν τρισσῶν*. ib. 1697, *Ἐτεοκλέους δὲ πτῶμα Πολυνείκους τε ποῦ*; Orest. 1196, *Ἑλένης πτῶμ' ἰδὼν ἐν αἵματι.*, yet in a majority of instances uses the word in its ordinary sense, *a fall*, Heracl. 77, *πρὸς τοῦ ποτ' ἐν γῇ πτῶμα δύστηνον πίτνεις*; Troad. 467, *ἐᾶτέ με κεῖσθαι πεσοῦσαν· πτωμάτων γὰρ ἄξια πάσχω*. Electr. 575, *πτώματος τεκμήριον*: ib. 686, *ὡς, εἰ παλαισθεὶς πτῶμα θανάσιμον πεσεῖ*. Tem. fr. vi, 2. *ἐσθλῶν δὲ χαίρει πτώμασιν νεανιῶν*—compare also *ὑπτίασμα*, Prom. 1005. Ag. 1252—and it will be plain, I think, that there was no necessity to abandon the oldest and best authenticated reading, *πῆμα*: which Klausen, nevertheless, was the first to replace in the text. *Προσκυρεῖ*—for which Aldus, and Turnébe (again following, but not in this instance improving upon, a bad exemplar), read *προσκυνεῖ*—is interpreted by Hesychius, *προσεγγίζει*: which in Suidas also is the explanation given to the faulty reading *Προσκυνεῖ*. Blomfield has noticed Soph. Œd. T. 1299, *ὦ δεινότατον πάντων ὅσ' ἐγὼ προσέκυρσ' ἤδη*: comparing which we may translate—*Has some new misfortune befallen the family?* *Προσκυρεῖ. προστυγχάνει, προσπίπτει*: Stanl.

It may be worth mentioning here that Euripides, on whose autho-

rity, as we have seen, the common interpretation of this line mainly depends, once uses *πτῶμα* itself in that sense of *visitation* or *accident*, which more obviously belongs to *πῆμα*, *ξυμφόρα*, or *ξυναλλαγή*, Soph. Œd. T. 34. See Herc. F. 1228, *ὅστις εὐγενὴς βροτῶν, φέρει τὰ θεῶν γε πτώματ', οὐδ' ἀναίνεται.*

12. *ἐπεικάσας τύχω*; "est: *num forte conjiciam?* prorsus ut Eur. Hipp. 826. Τίνα λόγον τάλας, τίνα τύχαν σέθεν Βαρύποτμον, τλῆμον, προσαυδῶν τύχω; Neutro loco, quod putaverunt Musgr. et Schwenk., *τύχω* significare potest, *verum attingam?* hoc enim sensu conjunctivus poni non poterat. Ita potius explicandus est locus Soph. El. 656. *ἐπεικάζων κυρῶ*; ubi tamen *κυρῶ* non est conjunctivus." Well. This last sentence might seem to have been intended for the readers of Blomfield's Glossary, in which three distinct moods are undoubtedly made to accommodate themselves, as they best may, to one unvarying construction: "'Επεικάσας τύχω; *Rectene conjiciam?* Vid. Gloss. in Agam. 1203. Monk. ad Eurip. Hipp. 828. Infra 984. Soph. El. 663. ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ Κείνου; Confer Gloss. ad 937."

The true construction of the optative, which in Ag. 1199, for example, *τί νιν καλοῦσα δυσφιλὲς δάκος τύχοιμ' ἄν*; we have translated, *What odious monster shall I be right in calling her?* is *τί νιν εἰ καλοῖμι . . . . τύχοιμ' ἄν* (τοῦ δέοντος); or *τύχοιμ' ἄν καλοῦσα*; see the note on Ag. 603., and compare Matth. Gr. Gr. § 515, Obs. § 553. δ. Obs. 1. Note.—and under this head we must class vv. 306-9. of this Play. Different from this is the construction and meaning of the "conjunctivus deliberativus"[1] here, where we may translate—*or must I hazard a conjecture that,*[2] &c.—and below v. 979, *τί νιν προσείπω, καὶ τύχω μάλ' εὐστομῶν*; *What must I call it, and*[3] (i.e. *so as at the same time to) succeed well in expressing myself happily?*—sc. *γλῶσσαν ἐν τύχᾳ νέμων*, Ag. 666.—as also v. 837, *πῶς ἴσον εἰποῦσ' ἀνύσωμαι*; *how must I* speak so as to *succeed in saying just the right thing?* Bishop Monk has further noticed—but without making any distinction between *πῶς . . . . τύχοιμ' ἄν*; and *πῶς . . . . τύχω*;—Eur. Iph. T. 1321, *ὦ θαῦμα· πῶς σε μεῖζον ὀνομάσας τύχω*; Angl. *O marvel! by what stronger name must I call you, and be right?* that is—as Seidler, who connects this line with the preceding remark of the Messenger, *τοῦτο γὰρ σὺ θαυμάσει*, v. 1318, well explains it: "Thoanti, quum Nuntium sequens hoc factum *θαῦμα* appellat, non satisfacit hoc; non putat se *τετυχηκέναι* [Angl. *has hit it*], i.e. apto et satis forti nomine illud appellasse. Quærit igitur, quonam fortiori nomine te appellare licebit, ut convenienter appellem?"—*O strange, and passing strange! if I did but know what stronger term to apply to you!* whereas the optative with *ἄν* in the same connection would have implied an acquiescence in the term *θαῦμα*, and asked *what stronger term for you can I hit upon?*—i.e. *could I hit upon, if I tried?* or, after *πῶς ἄν* (potential) *how might I . . . . ?* would have expressed an apparently hopeless wish, *Would that I could have hit upon a stronger name to give you!* See the note on Ag. 603.

[1] See the note on Agam. 629.

[2] "'Επεικάσας τύχω; ἐπεικάσω."—Stanl. Compare the note on Agam. 1325, *οὐκ οἶδα βουλῆς ἥστινος τυχὼν λέγω*: where the words *τυχὼν λέγω* might possibly have been as well rendered *happily*, or *successfully, to recommend;* had not the construction (to say nothing of the sense) of the whole line warned us to translate: *I know not what counsel to offer at a venture*—as here too the "subjective relation" (Matth. Gr. Gr. § 158.) precludes us from translating: *Must I*, or *am I to, be right in my conjecture*, &c.

On the other hand, we may here remark that, in Eur. Iph. A. 957-8, *ὃς ὀλίγ' ἀληθῆ, πολλὰ δὲ ψευδῆ λέγει τυχών, ὅταν δὲ μὴ τύχῃ, διοίχεται*, where Matthiæ renders *τυχών*, *as it happens*, the context shews that we ought rather to translate it, *at his best estate, when successful*—see Höpfner's explanation of the passage.

[3] Compare Matth. Gr. Gr. § 565. Obss. 2. 3.

Different, again, from both the others is the use of this phrase in the indicative mood, below v. 670. Soph. El. 663—with which compare Ag. 1168. Suppl. 57. Soph. Œd. T. 757, 1471, 1476. Antig. 1186. Electr. 31. Eur. Hec. 963. Matth. Gr. Gr. § 553. δ. See also the note on v. 405.

13. *νερτέροις μειλίγμασιν*, *for propitiations of the dead;* i. e. for the purpose of propitiating the dead; the dative expressing the "occasion or object of the action" Matth. Gr. Gr. § 399. (compare also § 398. a. and b.), and the adjective *νερτέροις* being equivalent to *τῶν νερτέρων*, according to a common license of expression of which see examples, both in Greek and Latin, in the note on Ag. 1483, *πάχνᾳ κουροβόρῳ*, and compare below vv. 21. 25. 64. Matth. Gr. Gr. § 446. Obs. 3. c. "*Νέρτερα μειλίγματα*, piacula quæ inferis afferuntur; quod similis in eadem re loquendi ratio ostendit. Hesychius: *χθόνια λουτρά, τὰ τοῖς νεκροῖς ἐπιφερόμενα· ἐκόμιζον γὰρ ἐπὶ τοὺς τάφους λουτρά.* Eodem modo apud Romanos *inferiæ* dictæ:" Herm. *Obss. in Æsch. et Eur.* p. 56. "Similem dativi usum in Herod. i. 87. Thuc. vi. 33. demonstrat Well. Vide Bernh. Synt. 128. De voce cf. Pers. 610. Eum. 107." Klaus.

In giving the last two references—to which he might have added below v. 269. Ag. 1410. Eum. 886. and Eur. Beller. (ed. Glasg.) fr. xxiv, 2—Klausen has truly intimated how far their rightful service extends; to the illustration, namely, of the word *μείλιγμα*, and not to any unauthorised and unnecessary alteration of the present text. And it is strange that Blomfield, who with Schütz, and (which is much more surprising) with Dindorf also, has adopted Stanley's conjecture

μειλίγματα, should not have seen that, if the mere citation of Eum. 107, *χοάς τ' ἀοίνους, νηφάλια μειλίγματα* is a sufficient apology for so doing, another more daring innovator might on the same authority change *νερτέροις* into *νηφάλια*—inasmuch as it would not be much more unreasonable to require, that not *μειλίγματα* only, but *νηφάλια μειλίγματα*, should under all circumstances be found in inflexible apposition with *χοάς*.

14. *'Ηλέκτραν δοκῶ στείχειν*, Angl. *I think it is Electra advancing*—"quia puerili ætate [Agam. 849. Ch. 895.] discesserat Orestes ab Electra, non sine dubitatione sororem nunc agnoscere potuit. Differt vero puella regia omni habitu[1] ab ancillis, et haud dubie Oresti similis est ejus vultus. Exempla accusativi cum infinitivo post *δοκεῖν* congessit Well., velut Prom. 436. Theb. 615. Ag. 591." Klaus. In v. 15. *στείχειν* is wanting in the Aldine edition and the MS. Guelf., and Turnébe has supplied its place with *ὁρᾶν*, which is the reading also of Schütz. On the other hand, Robortello who, with the Medicean MS., has preserved *στείχειν*, omits *λυγρῷ*.

16. *ὦ Ζεῦ, δός με τίσασθαι κ. τ. λ.*, "Ex Homerico illo videtur adumbratum, Il. Γ'. 351. *Ζεῦ ἄνα, δὸς τίσασθαι, ὅ με πρότερος κάκ' ἔοργε, Δῖον 'Αλέξανδρον*. Virg. Æn. xi, 789, *Da, pater, hoc nostris aboleri dedecus armis, Omnipotens.* Eur. Phœn. 1367, *δός μοι κτανεῖν ἀδελφόν*. Noster infra 480 (466): *αἰτουμένῳ μοι δὸς κράτος τῶν σῶν δόμων*." Stanl. Compare Matth. Gr. Gr. § 547.

17. *γενοῦ δὲ σύμμαχος θέλων ἐμοί*.] Schütz, Porson, and Blomfield read *ξύμμαχος* here, as in v. 2. where there is no variation in the editions subsequent to Stanley's; but on account of the short syllable preceding—which in the present instance, moreover, it is of importance to pronounce shortly, inasmuch as the interruption of the line after *πατρός* would present *δὲ* to the ear, as though it formed part of the 2nd Iambic foot—I have preferred with Wellauer, Scholefield, Dindorf, and Klausen, to retain the old reading *σύμμαχος*. Klausen compares with this prayer, Suppl. 144, *θέλουσα δ' αὖ θέλουσαν ἁγνά μ' ἐπιδέτω Διὸς κόρα*. Blomfield, Archiloch. fr. xx: *Κλῦθ', ἄναξ 'Ηφαιστε, καί μοι σύμμαχος γουνουμένῳ "Ιλεως γενοῦ, χαρίζου δ' οἷάπερ χαρίζεαι.* Sapph. i, 27. *τὺ δ' αὐτὰ σύμμαχος ἔσσο*, and Ælian as quoted by Suidas, v. *Κηδεύειν*.

18. *ὡς ἂν σαφῶς μάθω*, Angl. *in order for me to*, or *that so I may, distinctly ascertain*—see the note on Ag. 353, *ὅπως ἄν*, and compare

[1] See note on Agam. 228, *κρόκου βαφάς*.

the analogous construction *ὥστε μαθεῖν*, as noticed in the Appendix to Notes on the Agamemnon p. 390. With *σταθῶμεν ἐκποδών*, for which Aldus and Turnébe read *ἐκ ποδῶν* (retained only by Wellauer), whilst Robort. and the Med. MS. have *ἐκποδών*, Blomfield compares *ἀποσταθῶμεν*, below v. 852.

19. *προστροπή*, properly, the act of *turning in* for shelter (more especially religious shelter) and relief; *supplication;* Hesych: *προστροπῇ· ἱκετείᾳ.* Compare below v. 76. Eum. 718, *πρωτοκτόνοισι προστροπαῖς 'Ιξίονος*. Pers. 216, *θεοὺς δὲ προστροπαῖς ἱκνουμένη*. Soph. Œd. C. 558, *πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων*. Eur. Iph. T. 618, *θεᾶς γὰρ τῆσδε προστροπὴν ἔχω*. Alcest. 1156, *βωμούς τε κνισᾶν βουθύτοισι προστροπαῖς*. Heracl. 108, *ἄθεον ἱκεσίαν μεθεῖναι πόλει ξένων προστροπάν*. See also note on Ag. 1558, *προστρόπαιος*.

20-74. The Parode, which now succeeds the Prologue, answers exactly unto the definition of the Schol. on Eur. Phœn. 210: *Πάροδος δέ ἐστιν ᾠδὴ χοροῦ βαδίζοντος; ᾀδομένη ἅμα τῇ ἐσόδῳ*, and is not inconsistent with that of Aristotle Poet. 12, 7: *Πάροδος μὲν ἡ πρώτη λέξις ὅλου χοροῦ, στάσιμον δὲ μέλος χοροῦ τὸ ἄνευ ἀναπαίστου καὶ τροχαίου*, provided we interpret *λέξις*, as Müller has suggested, *recitation*, or *chaunt*; and suppose that the six portions or systems, into which it will be seen that the present Parode naturally resolves itself, were chaunted in two successive rounds of measured *Recitative* by the three files (*στοῖχοι*) of five deep, in which the *Χοηφόροι* advance from the palace of the Atridæ to the[1] *Θυμέλη*; which in this Play, we may well believe with Genelli,[2] represented the tomb of the murdered Agamemnon—for it is thus that the same learned Archæologist understands the words *ὅλου χοροῦ*; "to mean, in the first place, that the Parodos was sung by the Chorus as a united whole, regularly drawn up in rank and file; and, secondly, that all the Choreutæ bore a part in it, not indeed simultaneously, but in an order of succession." *Diss. on the Eumen.* I. B. § 16. p. 72.

Still there is a peculiarity in this Ode, as compared with Parodes in general, which we have noticed on Ag. 104., and which Müller,

[1] "*Θυμέλη*," observes Müller, "comes from *θύειν*, and means *an altar*, or in a more extended sense, a *place of sacrifice;*" including, as he has shewn from a comparison of Æsch. Suppl. 654, Eur. Suppl. 65, Ion 46, 115, 235. El. 717. Iph. A. 152. and Rhes. 236, "besides the altar, the platform on which the altar was raised." Pollux, iv. 19, 123. (he adds) hesitates whether to call it a platform, or an altar. *Diss. on Eum.* Appendix, p. 249.

[2] See *Theatre of the Greeks*, ed. Donaldson, p. 140: and compare Schlegel's forcible remark upon this Play, "Agamemnon's grave is the murky centre, whence the avenging retribution emanates; his gloomy ghost, the soul of the whole poem." Ibid. p. 393.

although he makes no express mention of it, has yet enabled us to account for satisfactorily. "In those long series of Anapæstic systems," he says, "which we find at the beginning of the *Persians*, *Suppliants*, and *Agamemnon* of Æschylus, we may perhaps see the original form of the *Parodos*, strictly so called; that is to say, of the entrance of the Chorus into the Orchestra drawn up in regular form, by rank and file. Subsequently, the grand simplicity of these long marches (which in Æschylus moreover are often very full of matter) fell into distaste. In consequence, either antistrophic odes were mixed up with the Anapæsts, as in the Antigone; or superseded them entirely [as here]: and from this deviation from the old procedure have arisen the difficulty and obscurity which now beset our conceptions of the Parodos." *Diss. on the Eumen.* ib. pp. 70. 71.

The Chorus, we may add from Stanley, does not consist, as Canter imagined, of Argive virgins, but of captive Trojan women, of whom some at least were elderly; see below vv. 66-68. 162. 256. These we may presume to have been Cassandra's companions in misfortune; —comparing Hom. Il. ii. 226-8, Eur. El. 1001-3, which Stanley has pointed out—and if, as seems probable, they were females of all ages answering unto the description given in Eum. 1026, εὐκλεὴς λόχος παίδων, γυναικῶν, καὶ στόλος πρεσβυτίδων, it is not unreasonable to suppose that in the train of Agamemnon, and of Clytemnestra (Ag. 877), when they made their triumphal entry (Ag. 943), into the palace whence the Χοήφοροι now come forth, the spectators had a glimpse of what was to be the proper Chorus of the Second, just as in this Play (vv. 1031. 1040.) they had a thrilling exhibition of that "weird company" (Eum. 406. 611), which they were afterwards to recognise as the proper Chorus of the Third Part of the Trilogy. See, on the distribution of the fifty persons who composed the entire Tragic Chorus, and on the management of what he terms the *accessory* Chorus in each portion of the Trilogy, Müller's *First Dissertation &c. &c.* pp. 47-53.

20. ἰαλτὸς, *sent*, from ἰάλλω, an Homeric verb which Damm derives from ἕω, ἵημι, *Ionice* ἰέω, ἰάλλω. Hesych., ἰάλλω· προπέμπω. ἴαλλον· ἔπεμπον, ἔκτεινον, ἐξέτεινον. ἰάλλοις· ἐμβάλλοις, πέμποις. Suidas, ἰάλλω· ἐκτείνω. Compare below vv. 39, 483, Prom. 659, and Thucyd. v. 77 (pointed out by Blomfield), οἴκαδ' ἀπιάλλειν. Klausen, who retains ἔβη, the reading of Aldus and the MSS. Med. Guelf., has hazarded an unhappy conjecture upon this word: "ἰαλτὸς videtur esse substantivum designans idem quod στόλος, formatum ut φόρτος, κονιορτός, κωκυτός, ἀμητός."

21. χοὰς προπομπὸς, *setting forward libations;* or—that we may not utterly confound it with χοὰς προπέμπουσ', which our Poet doubtless had some reason for not introducing in this line—*libation-forwarding* or *carrying*;[1] i.e., as the terms χοαί, and what I understand here to be a mere periphrasis of χοηφόρος, would at once convey to Grecian ears, *in solemn procession for the purpose of propitiating* THE DEAD; *with the accompaniment*, it is added, *of* (what always formed a part of this ceremony) *the noise of hands slapping* the face and breast; vv. 22. 28: compare Theb. 854, ἀλλὰ γόων, ὦ φίλαι, κατ' οὖρον ἐρέσσετ' ἀμφὶ κρατὶ πόμπιμον χεροῖν πίτυλον, where see Blomf. Gloss. and Monk on Eur. Hipp. 1462.

Vettori, Stanley, Schütz, Porson, and Blomfield, have changed χοὰς into χοᾶς, but there is no authority for the use of χοή in the singular, save in the general sense of λοιβή or σπονδή as we find it in Homer, Od. x. 581. xi. 26: χοὴν χεῖσθαι νεκύεσσιν, and in one solitary fragment of Euripides (fr. ciii.) σοί, τῷ πάντων μεδέοντι, χοὴν πέλανόν τε φέρω, Ζεὺς εἴτ' Ἀΐδης ὀνομαζόμενος στέργεις—and hence Stanley and Blomfield incline rather to Casaubon's correction χοᾶν, which Scholefield has adopted—but on the construction of χοὰς προπομπός, which in sense we have endeavoured to distinguish from χοὰς προπέμπουσα, as descriptive rather of the character *(persona)* than of the passing circumstances under which the Chorus comes upon the stage, whilst χοᾶς or χοᾶν προπομπός, Angl. *forwarding* of[2] *libations*, would have declared the *object* of their mission, and so would have been equivalent to χοὴν or χοὰς προπέμψουσα—see Hermann on Viger. p. 895. and on Soph. Aj. 1014. Erfurdt on Soph. Trach. 615, and Antig. 783. Matth. Gr. Gr. §§ 392. 422. 447. 2.

Ibid. ὀξύχειρι σὺν κτύπῳ.] Wellauer here, as in Agamem. 1318. ξὺν νεοῤῥύτῳ ξίφει (where see the note), most unaccountably stumbles at σύν, which Klausen also would seem to shelter only under the doubtful authority of his own interpretation of ἰαλτός: "κτύπῳ em. Arnald. συνκύπτω M. σὺν κύπτῳ G. A. V. συγκόπτῳ R. συγκύπτῳ T. σὺν κόπῳ conj. Pauw. Recepimus quod ad lectionem M. G. A. V. proxime accedit. Quod vocem σὺν molestam habet Well. ideoque proponit σύγκτύπῳ, ut quod e vestigiis librorum appareat, neque optimi sunt hi libri, neque molestum est σύν, si recte intelligitur ἰαλτός."—"ὀξύχειρ

[1] Προπομπός, separately considered, differs in meaning from προπέμπουσα, much as the English adjective *wishful* (for example) differs from the present participle *wishing*.

[2] Compare 1 Kings xvii. 10: "And when he came to the gate of the city, behold the widow woman was there, *gathering of* sticks."

κτύπος de vehementi planctu, qui acute ferit.[1] Ita *ὀξυπλῆγος Ἀχέροντος* de undis vehementer volutis, Soph. Polyx. fr. 469. 3. De ipso more planctus præter v. 403 (410) sqq. vide Pers. 1054, *στέρν᾽ ἄρασσε*. Soph. Aj. 631, *χερόπληκτοι δ᾽ ἐν στέρνοισι δοῦποι πεσοῦνται*. Eur. Phœn. 1351, *ἐπὶ κάρα λευκοπήχεις κτύπους χεροῖν*. Androm. 1211, *κάρᾳ κτύπημα χειρὸς ὀλοόν*." Klaus.

Blomfield has noticed a later use of the term *ὀξύχειρ*, Angl. *light-fingered*, from Pollux ii. 149 : *ὀξύχειρ καὶ ὀξυχειρία, τὸ μὲν παρὰ Μενάνδρῳ εἴρηται, τὸ δὲ παρ᾽ Ἀλέξιδι* : on which Hemsterhuis, on Lucian vol. i. p. 220, remarks, " Comicorum nomina facile persuadent utrosque non alia notione, quam fecit Lucianus, hanc vocem adhibuisse. Significat autem *agili manuum mobilitate promptum*. Compare Eur. Orest. 1549, *ἀλλὰ μὴν καὶ τόνδε λεύσσω Μενέλεων δόμων πέλας ὀξύπουν*.

22. *φοινίοις ἀμυγμοῖς, with bloody lacerations* ;[2] so Stanley was the first to restore the true reading of what in the Medicean MS., from the accidental substitution, probably, in the first instance of C for O in IOIC,[3] is *φοινισσαμυγμοῖς*—whence the more serious corruption found in two other MSS., *φοίνισσα γωγμοῖς*, which Aldus has printed just as he found it, whilst Robortello altogether omits, and Turnébe changes *γωγμοῖς* into *γ᾽ ὠγμοῖς*. Compare Soph. Aj. 634, *πολιᾶς ἄμυγμα χαίτας*. Eurip. Androm. 826, *σπάραγμα κόμας ὀνύχων τε δάϊ᾽ ἀμύγματα θήσομαι*. Hesych, *Ἀμύγμασιν· σχίσμασιν*. Blomfield notices a sister-form, *ἀμυχμός*, Theocr. xxiv. 124., as of *ῥωγμός* also there is another form *ῥωχμός*, and adds : " Quod ad rem attinet, Stanleius notat a Solone interdictas fuisse *ἀμυχὰς κοπτομένων* : unde in XII. Tabulis, *Mulieres genas ne radunto*.[4] Conf. Virg. Æn. iv. 673, *Unguibus ora soror fædans, et pectora pugnis*. Cicer. Tusc. iii. 26, *Muliebres lacerationes genarum*. Eur. Hel. 1089, *παρῇδι τ᾽ ὄνυχα φόνιον ἐμβαλῶ χροός*.

[1] It is, in fact, equivalent to *κτύπος χειρῶν ὀξείων* or *ὀξέως φερομένων*, as *ὀξύπους* is to *ὀξείᾳ ποδῶν ἁμίλλᾳ*, or *ποσὶν ὀξὺ βιβάζων*. I notice this, because Matthiæ, Gr. Gr. § 446, Obs. 3, c., notwithstanding that he had just before resolved *λευκοπήχεις κτύποι* into *λευκῶν πηχέων κτ.* has yet made *ὀξύχειρ κτ.* equivalent to *ὀξὺς χειρῶν κτύπος* : an interpretation which might, perhaps, suit the present context equally well ; but where shall we find another example of such an anomalous construction as this, whereby " one part of the compound adjective," as he says, " refers to the governing substantive, and the other is instead of the genitive" ?

[2] " *φοινίοις ἀμυγμοῖς*. Sic Stanl. in Notis. Heath. Schutz. Pors. *φοίνισσα μυγμοῖς* Stanl. in textu. *Μυγμός* quidem apud Æschylum legi testatur Eustath. ad Il. Δ΄. p. 440, l. 24 : *καὶ ὁ μυκτὴρ λέγεται, καὶ ὁ μυγμός, καὶ τὸ μυχθίζειν, παρά τε Αἰσχύλῳ καὶ ἄλλοις* : sed is forte ad Eumenidas respexit vv. 117, 120, 123, 129." S. L.

[3] Compare note on Ag. 1519, where, by the opposite substitution of O for C, *δάκρυσιν* had been corrupted into *δακρύοιν*, as it stands in the older editions.

[4] " *Radere genas*, Festo interprete, est *unguibus scindere* vel *cruentare*. Quamobrem vero hoc facerent in funere mulieres, discimus ex Varrone apud Ser-

Orest. 961, *τιθεῖσα λευκὸν ὄνυχα διὰ παρηΐδων, αἱματηρὸν ἄταν, κτύπον τε κρατός*."

23. *ὄνυχος ἄλοκι*. " Hinc illud Eur. Suppl. 825, *ὄνυξι κατηλοκίσμεθα*. Idem Rhes. 796, *βαθεῖαν ἄλοκα τραύματος λαβών*. Electr. 147, *κατὰ φίλαν ὄνυχι τεμνομένα δέραν*." Abresch.

24. *δ᾽ ἰυγμοῖσι*. This correction of *διοιγμοῖσι*, the reading of all the old MSS. and Edd. except Turnébe's which has *δ᾽ ὠγμοῖσι*, is due to Canter, and has been universally adopted. Hesych : *Ἰυγή· φωνή, κραυγή, βοή* : *Ἰυγμός· τὰ τοιαῦτα καὶ αὐτά* : *Ἰύζει· κραυγαγεῖ (κραυγάζει), βοᾷ, φωνεῖ*. Suidas : *Ἰυγμός· βοή, φωνή. Ἰύζει· βοᾷ, κράζει*. Pers. 280. 1042, Suppl. 808. 873. 875, Soph. Trach. 787, Phil. 752, Eur. Heracl. 127, *τί δῆτ᾽ ἰυγμῶν ἥδ᾽ ἐδεῖτο συμφορά* ; " Ut ab *οἴμοι οἰμώζω* et *οἰμωγή*, sic ab *ἰοῦ ἰύζω* et *ἰυγή*, de qua voce vid. Interpp. ad Hesych :" Blomf. Gloss. Pers. 285. and 291. With *ἰυγμοῖσι βόσκεται κέαρ*, which the Scholiast renders : *τρέφομαι τῷ θρηνῷ*, compare Theb. 244, *τούτῳ γὰρ Ἄρης βόσκεται φόνῳ βροτῶν* : Ag. 1639, *ἐλπίδας σιτουμένους* : Soph. Aj. 558, *κούφοις πνεύμασιν βόσκου νέαν ψυχὴν ἀτάλλων* : Antig. 1246, *ἐλπίσιν δὲ βόσκομαι* : Atr. fr. 144, *μὰ τὴν ἐκείνου δειλίαν, ᾗ βόσκεται* : Eur. Bacch, 617, *ἐλπίσιν δ᾽ ἐβόσκετο*. Abresch compares Ps. xli., 3 : *ἐγενήθη τὰ δάκρυά μου ἐμοὶ ἄρτος ἡμέρας καὶ νυκτός*.

" Versus est dochmiacus, dochmium præcedente antispasto [epitrito primo], sequente dijambo ; quod propter Heathii et Buttleri nugas moneo." Well. " *δ᾽ ἰυγμοῖς* Heath. Versus est Antispast. Æschyleus, ubi epitrito primo necessario subjiciuntur *puri* pedes Iambici. Neque ulla est licentia, nisi quod rarissime (ut in Antistropha)[1] ultima epitriti longa solvitur in duas breves, et Iambus purus in tribrachyn." S.L.

25. *λινοφθόροι δ᾽ ὑφασμάτων λακίδες*, " *Scissiones vestium, linum perdentes*, reddit Bl. ac monet minus recte Erdf. ad Soph. Antig. 1009 (1022), *ἀνδροφθόρου βεβρῶτες αἵματος λίπος*, interpretatum esse *λακίδες λίνων φθαρέντων*, quod esset *λινοφθόρων ὑφασμάτων λακίδες*. Schol. *λινοφθόροι· τὰ λῖνα διαφθείρουσαι*." S. L.

Even with these great authorities against me I still incline, as has been already intimated on v. 13., to Erfurdt's interpretation, which has the sanction also of Wellauer and Klausen. It is true that *λακίς* expresses the *act* of *tearing* in Pers. 125, *βυσσίνοις ἐν πέπλοις πέσῃ λακίς* : Suppl. 120, *πολλάκι δ᾽ ἐμπίτνω ξὺν λακίδι λίνοισιν* : ib. 903, *λακὶς χιτῶνος ἔργον οὐ κατοικτιεῖ* : but on the other hand, not to mention that the

vium in Æn. iii. 67 : *Varro dicit mulieres in exsequiis et luctu ideo solitas ora lacerare, ut sanguine ostenso inferis satisfaciant*." Stanl.

[1] " V. 36. *ἐν δώμασι βαρὺς πιτνών*. Nos *δώμασι* dedimus ob metrum." S. L.

meaning of ὑφασμ. λακίδες here is sufficiently declared by the epexegesis that follows in v. 27., we have Pers. 835, κακῶν ὑπ' ἄλγους λακίδες ἀμφὶ σώματι στημοῤῥαγοῦσι ποικίλων ἐσθημάτων (on which see Blomf. Gloss. 129) : Eur. Troad. 497, τρυχηρὰ περὶ τρυχηρὸν εἱμένην χρόα πέπλων λακίσματα: Hesych., Λακίς· ῥαχὰς, ἐμβολὴ, ῥαφὴ, τραῦμα, σχίσμα. Λάκισμα· τὰ αὐτά : Suidas, Λακίδας πεπλωμάτων (rather πέπλων)· τὰ διεῤῥωγότα ἱμάτια. παρὰ τῷ Ἀριστοφανεῖ (Acharn. 423.) ; and lastly, the interpretation of the Scholiast : τὸ ἑξῆς· οἱ δὲ στολισμοὶ τῶν ὑφασμάτων πρὸς τοῖς στέρνοις, λινοφθόροι λακίδες ἐῤῥάγησαν.

26. ἔφλαδον, (neutrally) *have cracked* or *rent*. Etym. M. p. 403, 48 : Ἔφλαδον σημαίνει τό ἐσχίσθην, ἢ ἐθλάσθην, ἢ διεῤῥάγην, ὥς φησιν Αἰσχύλος· λινοφθόροι ὑφασμάτων λακίδες ἔφλαδον ὑπ' ἄλγεσι. παρὰ τὸ θλῶ, κατὰ τροπὴν, φλῶ, παράγωγον φλάζω· ὁ δεύτερος ἀόριστος ἔφλαδον, ὡς χάζω, ἔχαδον. " Ex Aristophanis Pluti v. 693. collato cum v. 718. patet verbi φλᾷν significatio, *cum crepitu quodam frangere*. [Angl. *to crack* or *rend*.] Confer Theocr. v. 148." Blomf. " Cf. Valcken. ad Adoniazus. p. 371., qui formam Æolicam esse pro θλᾷν docet, sed a poetis Atticis receptam." S.L.

Ibid. ὑπ' ἄλγεσιν, *under* the hand, pressure, or influence of *affliction* ; see on this construction of the dative Matth. Gr. Gr. § 395. Obs. § 396. Obs. 2. § 593. b.

27. πρόστερνοι στολμοί,] " appositione additum vocabulo λακὶς ad declarandam ejus rationem : præmissa mentione pannorum, jam exhibetur qui sint hi panni." Klaus. Translate : *the breast-protecting array of dresses, struck because of saddening occurrences ;* compare below vv. 47. 73., and see Matth. Gr. Gr. § 398. b. Klausen prefers to supply ἡμῶν before πεπληγμένων, *of us*, or *we being, smitten with* &c.—with which compare Ag. 1631, δαίμονος χολῇ βαρείᾳ δυστυχῶς πεπληγμένοι, as also for ἀγελάστοις, *lack-laughter*, Ag. 763., ἀγέλαστα πρόσωπα βιαζόμενοι, where see the note.—" ἀγελάστοις, pro *valde flebilibus* ; ut Virg. Georg. iii. 5, *illaudati Busiridis aras* : ib. iv. 479 : *tardaque palus inamabilis unda*. Æn. xii, 619 : *illætabile murmur*. Cf. A. Gell. ii. 6." S. L. With στολμοὶ πέπλων compare Suppl. 715, στολμοὶ λαίφους : Eur. Alc. 215, μέλανα στολμὸν πέπλων : ib. 819, μελαμπέπλούς στολμούς : Andr. 148, στολμόν τε χρωτὸς τόνδε ποικίλων πέπλων : Troad. 258, ἐνδυτῶν στεφέων ἱεροὺς στολμούς : Herc. F. 526, στολμοῖσι νεκρῶν : Hesych : Στολμὸν χρωτός· στολισμὸν σώματος. Στολισμός· ἱματισμὸς, κόσμος.

29. τορὸς γὰρ ὀρθόθριξ φόβος.] This transposition of the adjective ὀρθόθριξ, which in the Med. MS. and in the editions of Turnébe and Vettori follows φόβος (hence corrupted into φοῖβος, MS. Guelf. Ald.

and Rob., to sustain the metre), was first proposed by Heath, and has been adopted by Pauw, Schütz, Porson, Blomfield, Dindorf, and Klausen. Another plausible transposition, τ. φόβος γὰρ ὀρ., has been proposed by Arnald, which (see the notes on Ag. 705. 731. 1112) we should have preferred to make here, but that, as Klausen has noticed, τόρος would thereby be made the epithet of φόβος, with the signification of *penetrating*—as we needs must translate with Schütz, who aptly enough compares Prom. 181, διάτορος φόβος—and not with that which the simple τόρος always bears in Æschylus, *clear, distinct, perspicuous* to the eye or ear ; in which sense it most naturally connects itself, in the present passage, with δόμων ὀνειρόμαντις. Compare Ag. 243, τόρον γὰρ ἥξει σύνορθρον αὐγαῖς : ib. 597, τοροῖσιν ἑρμηνεῦσιν : ib. 1025, ἑρμηνέως τοροῦ : ib. 1128, τορὸν ἄγαν ἔπος ἐφημίσω : Suppl. 274, βραχὺς τορός θ' ὁ μῦθος : τορῶς, *passim :* Eur. Ion 695, πότερ' ἐμᾷ δεσποίνᾳ τάδε τορῶς ἐς οὖς γεγωνήσομεν : Rhes. 77, οὐκ ἴσμεν τορῶς : ib. 656, ἀκούσας οὐ τορῶς : Hesych : Τορόν τι· ὀξύ. Τόρῳ· ἐργαλείῳ [Angl. *a borer*] ὀξεῖ, ἀκριβεῖ, τρανῷ, ἰσχυρῷ, μεγάλῳ. Suidas : Τορόν· ἰσχυρόν. Καὶ Τορῶς· ἰσχυρῶς, τρανῶς, μεγαλοφώνως, σαφῶς, ἀκριβῶς.—" φόβος ὀρθόθριξ. Pollux ii. 3, Ὅθεν καὶ παρὰ Σοφοκλεῖ ὀρθοκέρως φρίκη, οἷον ὀρθόθριξ : Soph. Œd. C. 1624, ὥστε πάντας ὀρθίας στῆσαι φόβῳ δείσαντας ἐξαίφνης τρίχας. Atque hinc vox φόβη, *coma*. Soph. Œd. C. 1464, ἐς δ' ἄκραν δεῖμ' ὑπῆλθε κρατὸς φόβαν." Stanl. See Blomf. Gloss. on Theb. 560.

30. δόμων ὀνειρόμαντις] δι' ὀνείρων τοῖς δόμοις μαντευόμενος, Schol. : compare below v. 910, ἦ κάρτα μάντις οὑξ ὀνειράτων φόβος. Translate, *for a lucid House-interpreter of dreams*, even *bristling Terror, making sleep the vehicle of the anger which he breathes, with a shriek at dead of night has fearfully spoken from within, falling* with *heavy* pressure *upon the Women's apartments*—i.e. upon the apartments of Clytemnestra : compare below v. 433, and see Blomf. Gloss. on Agam. 95, μυχόθεν, *from the interior* of a house or temple, which we can be at no loss here to apply to the *recess* or *shrine*, from which the imaginary House-bard,[1] Terror, makes himself heard, as our Poet represents it, in the cry of horror wherewith, we are more plainly told in v. 521, the murderess started from her sleep. Schol : μυχόθεν ἔλακε· ἐκ τῶν τῆς καρ-

[1] Comparing δόμων ὀνειρόμαντις here with δόμων προφῆται Ag. 397—to which I incline to add Soph. Œd. T. 495, τὰν ἐπίδαμον φάτιν, Angl. *our national Oracle*, meaning *Tiresias*—we may conclude that one appendage of a King's court, in the Heroic age of Greece, was a Bard or Soothsayer, such as was Calchas in the House of the Atridæ, Ag. 115, 121. Hence the beautiful Prosopopœia in the text, according to which it is the accusing voice of Conscience that,

δίας μυχῶν περισσῶς τῷ φόβῳ ἀναλακεῖν καὶ βοῆσαι τὴν Κλυταιμνήστραν ἐποίησεν ὁ σαφὴς φόβος, δι' ὀνείρων μαντευόμενος.

With *κότον πνέων*, compare below v. 933, and see the notes on Ag. 363, 1173; with *ἀωρόνυκτον*, Theocr. xi. 40, and xxiv. 38. *νυκτὸς ἀωρί*, Lat. *intempesta nocte:* and with *ἔλακε*—for which Aldus and two MSS. have *ἔλαχε*, which Klausen alone retains and interprets, *adeptus est, ansam dedit ad, excitavit*—compare, in its application to a *supernatural* voice or utterance, Soph. Trach. 824, *τὸ θεοπρόπον ἡμῖν τᾶς παλαιφάτου προνοίας ὅ τ' ἔλακεν κ.τ.λ.*: Antig. 1094, *μή πώ ποτ' αὐτὸν (τὸν Τειρεσίαν) ψεῦδος ἐς πόλιν λακεῖν*: Eur. Orest. 162, *ἔλακεν ἔλακεν . . . ὁ Λοξίας*: ib. 239, *τρίποδος ἄπο φάτιν, ἂν ὁ Φοῖβος ἔλακεν ἔλακε*: Aristoph. Plut. 39, *τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων*; where the Schol: *τραγικώτερον ἀπέφηνατο, προσδιασύρων, ὥς φασιν, Εὐριπίδην.* Compare also Virg. Æn. vi. 98, Talibus ex adyto dictis Cumæa Sibylla Horrendas canit ambages, antroque remugit: Juv. Sat. xiii. 205, omnem Vocem adyti dignam templo veramque probavit; and for the construction of *ἀμβόαμα* as a cognate accusative, expressing "the kind and mode of the action" of *ἔλακε*, see Matth. Gr. Gr. § 408.

32. "*περὶ φόβῳ* intelligo, quasi dictum esset adverbialiter *περιφόβως*: Sic Pers. 696, *περὶ τάρβει.*, et infra 543 (533), *ἀμφὶ τάρβει. Περίφοβον τάρβος* legitur apud Nostrum Suppl. 736." S.L. "*φόβος—περὶ φόβῳ* omnes vexavit interpretes. Sed duplex est vocis *φόβος* sensus, tum *id quod terret*, tum ipse *metus:* illo sensu priori loco, hoc posteriori dictum est ..... Extollitur notio timoris; eo enim ipsum somnium evocaverunt Manes. Comma ante *περὶ* posuit Well. explicans, *metus circa metum consedit* [*metus accessit metui*]. At neque divelli poterat alterum *φόβος* ab altero, si hoc dicendum erat, neque de repetito timore sermo est hoc loco." Klaus.

33. *βαρὺς πίτνων.*] This is the reading of Blomfield, Scholefield, and Dindorf, whilst the old Edd. fluctuate with the MSS. between *βαρὺς πιτνῶν* and *βαρὺ πιτνῶν*, which Aldus alone has printed in one word *βαρυπιτνῶν*. Wellauer and Klausen have edited *πιτνών*, as though the context necessarily required the aorist, which, with all deference to Hermann who first suggested this, I take leave to doubt, comparing v. 31., where we have *πνέων*, and v. 42, where, when the aorist *is* required, we find, *πεσόντος* not *πιτνόντος* used. Compare the note on Ag. 1504, *πίτνοντος οἴκου.*

through the medium of frightful dreams, performs the diviner's part in the palace of Clytemnestra.

Compare a truly interesting description of somewhat of the same kind of domestic vaticination, as we are here supposing, in Sir Walter Scott's tale of *The Pirate*, vol. ii. ch. i. ed. 1831.

With the picture that these words give of the spectral invader of Clytemnestra's privacy, compare Agam. 1439, *δαῖμον, ὃς ἐμπίτνεις δώμασι καὶ διφυίοισι Ταντολίδαισιν.* Pers. 515, *ὦ δυσπόνητε δαῖμον, ὡς ἄγαν βαρὺς ποδοῖν ἐνήλλου παντὶ Περσικῷ γένει*: Suppl. 649, *ὃν οὔτις ἂν δόμος ἔχοι ἐπ' ὀρόφων μιαίνοντα· βαρὺς δ' ἐφίζει*: Eum. 720, *βαρεῖα χώρᾳ τῇδ' ὁμιλήσω*—also Job xxxiii. 7, "Behold, My terror shall not make thee afraid, neither shall My hand be heavy upon thee."

35. *θεόθεν ἔλακον ὑπέγγυοι, on the part of the gods have declared under warrant*—i. e. *warranted* or *accredited by the gods*, as the Scholiast well explains it: *ὑπέγγυοι· ἀληθείς, θεοφόρητοι, τὴν ἀπόφασιν ἐγγυώμενοι (ἠγγυημένοι)· ἤ, οἱ ἐκ θεῶν ἠσφαλισμένοι τὴν μαντείαν*: and Klausen, "*ὑπέγγυός τινι*, vadatus alicui, obnoxius alicui: Eur. Hec. 1028, *ὑπέγγ. τινος*, vadimonio alicujus adjutus. Itaque hoc loco: *quorum fidem dii tuentur.*" Blomfield adduces from Schneider, Eurip. Hec. 1029, *τὸ γὰρ ὑπέγγυον δίκᾳ καὶ θεοῖσιν οὗ ξυμπίτνει, ὀλέθριον ὀλέθριον κακόν*: Herodot. v. 71, *τούτους ἀνιστέασι μὲν οἱ πρυτάνις . . . ὑπέγγυους πλὴν θανάτου* [Angl. *under the assurance that they should not be put to death*], and adds, "Hi vates *ὑπέγγυοι* erant nihil non veri dicere." Compare the more familiar use of *ὑπόσπονδος* in Thucydides, i, 63. ii, 6. 70. vii, 5. 45.

In the text, there is the same ancient authority for *ἔλαχον* here, as for *ἔλαχε* in v. 32; yet every modern editor, not excepting Klausen, has with Turnébe and Vettori edited *ἔλακον*—as every one after Porson has introduced the conjunctive particle, which had been lost in v. 34.

36. *τοὺς γᾶς νέρθεν*] "Unum significari *Agamemnona* credimus, sed gravius illud atque altius dictum quam si singularem numerum adhibuisset. Sic Soph. Œd. Tyr. 1184, *ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ' οὐ χρῆν μ' ὁμιλῶν, ὅυς τέ μ' οὐκ ἔδει κτανών*: ubi, si *ἀφ' ὧν* de *Laio et Jocasta* dictum putas, tamen *ξὺν οἷς* necessario ad *Jocastam* solam, *οὓς* ad *Laium* solum referenda sunt." S. L. Compare in the same play vv. 366. 1359-61. 1397., and see Aristot. Rhet. iii, 6: Longinus c. 23: Matth. Gr. Gr. § 293.

Ibid. περιθύμως, angrily. Klausen compares *περιόργως* Ag. 207, and adds, "*μέμφεσθαι*, improbare rerum statum, quo inulti manent. Non est opus, ut ad hoc intelligatur dativus *κτανοῦσι.* Sententiam vide v. 313 (316)." Compare the complaint of Clytemnestra's "perturbed spirit," Eum. 94-116—and, if such comparison may be allowed, the

Revelation of St. John, vi, 10—also Shaksp. Hamlet, Act i, Sc. 5, and Act iii, Sc. 4.

38. *τοιάνδε χάριν ἀχάριτον.*] So with Blomfield, on the suggestion of Elmsley on Soph. Œd. C. 836. and Mus. Crit. Cantab. VI. p. 290—and not without support from Wellauer, who agrees with Dindorf also in substituting *ἀχάριτον* for *ἀχάριστον* Eur. Phœn. 1757—I have ventured to make this line more harmonious in itself, as well as a more exact counterpart to v. 48; although all the authority of MSS. and Edd., and of Prom. 545, and Ag. 1515., is on the side of *χάριν ἄχαριν*, and although it has been shewn by Erfurdt on Soph. Œd. T. 639., and admitted by Porson on Eur. Orest. 64., that the second syllable of *ἀπότροπον*, which is *short* in v. 147, may here be made *long*.[1] See below v. 48, where every modern editor has followed Butler, and Hermann *Obss. Critt.* p. 57., in changing *ἀδάμαντον* into *ἀδάματον*—on which see Elmsley on Soph. Œd. T. 196. 1314., and compare Theb. 233: Suppl. 143. 153, in all of which the same change has been made on account of the metre.

Translate: *Such* is the history of the *thankless offering* which *devising as an averter of evil, O Earth! Mother! the impious Queen sends me forth;* compare below vv. 524-25. It is not very clear whether the words *ἰὼ Γαῖα, μαῖα*, should be understood to be the actual commencement of the prayer which Clytemnestra expects the Chorus to offer on her behalf—as Prom. 568, *ἄλευ δᾶ*: Suppl. 890, *μᾶ Γᾶ, μᾶ Γᾶ, βοᾶν φοβερὸν ἀπότρεπε*: Eum. 841, *οἶ οἶ, δᾶ φεῦ*—or as a mere exclamation[2] of the Chorus, who cry *Out upon the thought* of deprecating judgment, in a case which, they well know, admits of no composition! The Scholiast would seem to have taken them in this latter sense, *ἰὼ γαῖα· ὦ γῆ μῆτερ. τοῦτο δὲ διὰ μέσου ἀναπεφώνηται*: but he surely

[1] "*ἀχάριτον* conj. Well. et Elmsl., quod non displicet, sed apud poetas non legitur." Klaus. To this we may pretty confidently oppose the authority of Eur. Phœn. 1757, corrected as above—and in general, perhaps, the same distinction is to be made between *ἀχάριτος*, *thankless, unacceptable*, (applied to *things*,) and *ἀχάριστος*, *unthankful, ungrateful*, (properly said of *persons*, Eur. Hec. 140, 254, Med. 659, Ion 880), which Hermann apparently intended to make between *γνωτός*, *known*, and *γνωστός*, *acquainted, a familiar friend, a brother*. See his note on Soph. Œd. T. 362, *οὐχ ὥστε γ' εἰπεῖν γνωστόν*, Angl. *not so far as to call it an acquaintance*, or *say I should know it again*: "Elmsleius dedit *γνωτόν* [ib. vv. 58, 396,] quam formam Atticos probasse conjicit ex nominibus propriis *Arignoto, Diognoto, Polygnoto*. At recte libri *γνωστός*, quod non forma tantum, sed etiam significatu a *γνωτός* differt. *Γνωτός* enim *notum*, *γνωστός* eum, *qui potest nosci*, significat; unde *εὔγνωστος* et *δύσγνωστος* dicuntur." Compare Hesych.: *Γνωτοί· ἀδελφοί, γνωστοί. Γνωτόν* (read *γνωστόν*)· *εὐεπίγνωστον. ποτὲ δὲ ἀδελφόν.* Suidas: *Γνωστοί· φίλοι.*

[2] Compare Blomf. Gloss. Prom. 584: "*ἄλευ' ὦ δᾶ. Averte, O Terra*, vel etiam *Apage*; ita ut *ὦ δᾶ* sit mera interjectio."

strains his principle too far, when he adds on *δύσθεος γυνά*: *δεῖ νοεῖν ὅτι τὸ δύσθεος γυνὰ ἠρέμα πως ἐφθέγξατο. διό φησι, φοβοῦμαι γὰρ ἔπος τόδε ἐκβάλλειν*—on which Klausen well observes, "*ἔπος τόδε*, id quod mihi mandatum est; preces, quibus Agamemnonis Manes placandæ [placandi] sunt: *χάρις ἀπότροπος κακῶν*. Ita *τοῦτο τοὔπος* v. 84. [compare rather vv. 401. 867.] Metuit chorus ne, si Agamemnonis veniam pro Clytæmnestra imploret, iram ejus in se ipsum conflet; idque, quia cædes reparari non potest: *τί γαρ* cett. Si hæc *ἔπος τόδε* ad *δύσθεος γυνὴ* retuleris, destruitur omnis orationis connexus."[1]

In v. 39. Stanley, after Robortello and Vettori, reads *ἰὼ γαῖα, γαῖα*, but a large majority of MSS. and Edd. support the present reading, with which compare Eur. Hipp. 601, *ὦ γαῖα μῆτερ.* fr. inc. cxxi., *καὶ Γαῖα μῆτερ· Ἑστίαν δέ σ' οἱ σοφοὶ βροτῶν καλοῦσιν, ἡμένην ἐν αἰθέρι.* The remainder of the line, which had been grievously corrupted—*μωμέν' ἀμιλλεῖ'* M. *μωμένα μιλλεῖ* G. A. R. V. *μυλλεῖ* T.—Stanley first corrected, by the simple restitution of the Α which had been lost before ΛΛ, and which, in the shape of a superfluous Λ, might seem to have taken refuge in v. 41, where Stanley again, or rather Pauw was the first to read *ἐκβαλεῖν* in place of *ἐκβάλλειν*: compare the note on Ag. 139. *Μωμένα· ζητοῦσα*: Schol. Hesych: *Μώμεθα· ζητοῦμεν.* "Dores *τὸ ζητεῖν* dicunt *μῶ*. Unde *μῶται* tertia perf. pass. ex Epicharmo, *μῶνται* ex Euthyporione [Euphorione], et *μωμέναι* particip. e Sophocle adducit Helladius apud Photium, Biblioth. p. 687, deducens inde nomen *μοῦσα*, secutus Platonem Crat. p. 229. Theogn. v. 769, *ἀλλὰ τὰ μὲν μῶσθαι, τὰ δὲ δεικνύναι.*" Stanl. Compare Blomf. Gloss. Prom. 486.

42. *τί γὰρ λύτρον κ.τ.λ.* Canter's ingenious correction, *λύΤρον* for *λυΓρόν*, has been adopted by every succeeding editor—even Wellauer, who in his edition of Æschylus, Leips. 1824. had written: "mihi quoque verum videtur, sed recipere non sum ausus," having at length done it the justice of admitting it into his Lexicon Æschyleum, Lips. 1830. Compare below v. 63 sq. Ag. 983-5. Eum. 645-8. Soph. El. 447, *ἆρα μὴ δοκεῖς λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν; οὐκ ἔστιν.* ib. 635, *ὅπως λυτηρίους εὐχὰς ἀνάσχω δειμάτων ὧν νῦν ἔχω.* Hesych: *Λύτρον· τίμημα. Λύτρα· καθάρματα. λυτήρια καὶ πάντα τὰ διδόμενα εἰς ἀνάκτησιν ἀνθρώπων.* See also Schleusner Lex. N. T. on this word, which occurs in Matt. xx, 28. and Mark x, 45.

[1] So also Scholef. Append. p. 22: "Recepto *λύτρον*, nexus esse videtur: *Metuo hoc verbum*, sc. *ἔπος ἀπότροπον κακῶν*, preces quæ malum avertant, *proferre*; quippe sanguine semel effuso, nulla superest redemptio."

43. *πανοιζὺς*,[1] "minime substantivum, ut Bernhard. Synt. p. 50., sed adjectivum, ut *πάμπολις* (*πάμπολυς*, Herm) Soph. Antig. 614. *πάμμορος* Œd. C. 161. *πάνολβος* Æsch. Suppl. 582." Klaus. Compare the note on Ag. 691, *πάμπροσθε*. "Ab exclamatione *οἴ, οἴ*, formatur verbum *οἴζω* (Apollon. Dysc. de Adv. p. 538, 9.) sicut *ὤζω* ab *ὤ, ὤ*, et similia: vid. Gloss. in Theb. 8. Agam. 1287. Hinc *οἶκτος*, *lamentatio*, et sensu secundario, *misericordia*. Idem fere significat *οἰζύς*, vetus vox Ionica." Blomf. Gloss. Ch. 405. Hesych: *οἰζύς· πτώχεια, κακοπάθεια, ταλαιπωρία, κακουχία*.

45. *βροτοστυγεῖς*, "*mortalibus infensæ*, ut Prom. Vinct. 799, *δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς*, laudante Bl. Ejusdem farinæ est *θεοστυγής*, *Diis invisus*, apud Eur. Cycl. 396, *τῷ θεοστυγεῖ Ἅιδου μαγείρῳ*. ibid. 602, *θηρὶ τῷ θεοστυγεῖ*. Apud eundem Troad. 1213. Helena dicitur *ἡ θεοστυγής*." S. L.

48. *σέβας . . . . τὸ πρίν*, Angl. *the former majesty*, i. e., as appears from v. 49, the *object* rather than the *expression* of that feeling, which the Scholiast understands it to denote: *ἡ αἰδὼς, ἣν περὶ Ἀγαμέμνονος εἶχον οἱ δῆμοι*: compare below vv. 149. 612. Ag. 515. *Ἑρμῆν, φίλον κήρυκα, κηρύκων σέβας*. Eum. 545, *τοκέων σέβας εὖ προτίων*. ib. 700, *τοιόνδε τοι ταρβοῦντες ἐνδίκως σέβας*. ib. 885, *Πειθοῦς σέβας*. Suppl. 776, *ἰὼ γᾶ βοῦνι, ἔνδικον σέβας*. Soph. Phil. 1289, *ἀπώμοσ' ἁγνοῦ Ζηνὸς ὕψιστον σέβας*. El. 685, *εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας*. Eur. Orest. 1242, *Δίκης σέβας*. Hipp. 335, *σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν*. Alcest. 1000, *θεοῖσι δ' ὁμοίως τιμάσθω, σέβας ἐμπόρων*. Iph. A. 633, *ὦ σέβας ἐμοὶ μέγιστον, Ἀγαμέμνων ἄναξ*. "Per vocem *σέβας*, *majestatem regiam* intelligi puto, quam hucusque sacrosanctam et inviolabilem habitam, nimirum *inexpugnabilem, indomitam, nunquam prius oppugnatam, populi auribus inculcatam, ejusque mentem præstringentem*, nunc tandem defecisse queritur Chorus; propter Agamemnonis scil. cædem tamdiu inultam, interfectoribus flagitium hoc impune ferentibus. Hujus vero rei causam statim subjungit: *φοβεῖται δέ τις*, *metuit* scil. *quisque*." Heath.

49. *δι' ὤτων φρενός τε*.]" Phrasin hanc Æschylo sæpius adhibitam esse monet Stanl. Semel tantum ita conjunctim reperitur ut in hoc loco. Sept. Th. 26, *ἐν ὠσὶ νωμῶν καὶ φρεσὶν πυρὸς δίχα χρηστηρίους ὄρνιθας*; sed haud absimilis est locus infra v. 444 (436) *δι' ὤτων δὲ συντέτραινε μῦθον ἡσυχῷ φρενῶν βάσει*. Hæc non prætervidit Blomf." S. L.

Ibid. *δαμίας*. Hesych: *Δήμιον· κοινὸν, δημόσιον, πολιτικόν*. "Sic nos

[1] "*πανοιζὺς*. Sic, sine diastola, Cod. Rob. Editt: Ald. Turn. Pors. Herm. Schütz. 2: cum diastola, *πανοΐζυς* Rob. Vict. Stanl." S. L. See the note on Ag. 1432.

Anglice dicimus, *the public ear*. Shaksp. Hamlet, Act i. Sc. v: *so the whole ear of Denmark is by a forged process of my death rankly abused*." S. L.

Ibid. *περαῖνον*, sc. *τὴν ὁδόν*, Angl. *making its way*; as *ἀνύω* also and its compounds are idiomatically used; see Herm. on Soph. El. 1443. Monk on Eur. Hipp. 740., and compare Eur. Iph. T. 781, *πέραινε*. Ion 362, *πέραινε δ' ὧν σ' ἀνιστορῶ πέρι*. Philoct. fr. iv. 1, *ἅλις, ὦ βιοτά· πέραινε*. (Angl. *make an end, finish*) Dict. fr. vi, 4, *εἰς δ' ἀνάστασιν δόμων περαίνει* (*issue*) *πολλάκις τὰ τοίαδε*. Klausen compares Pind. Pyth. x, 28, *περαίνει πρὸς ἔσχατον πλόον*. Hesych: *Περαίνει· ἐπὶ πέρας ἄγει, πληροῖ, ἀνύει. Περαίνειν· ἐξανύειν, ἀποπληροῦν*. See Matth. Gr. Gr. § 496. 1.

51. *φοβεῖται δέ τις*, Angl. *and people are afraid*—one dare not speak out (compare vv. 93. 103.); every one crouches under the usurpation of Ægisthus—*for* (it is added in explanation) *present prosperity, this among mortals is both a god and more than a god:* compare Theb. 529, *αἰχμὴν, ἣν ἔχει, μᾶλλον θεοῦ σέβειν πεποιθώς*. On this use of *τὶς*, see Matth. Gr. Gr. § 487. 1., and compare the examples adduced in Blomfield's Glossary; Schol: *φοβεῖται δέ τις· ἀντὶ τοῦ, ἕκαστος φοβεῖται φθέγξασθαι*. *Τὸ δ' εὐτυχεῖν, τόδ'*—compare the note on Ag. 1301., below v. 305. Eur. Heracl. 351, *φημὶ δ' εἰς εὐπραξίαν καὶ τοῦθ' ὑπάρχειν, θεῶν ἀμεινόνων τυχεῖν*. ib. 902, *οὐ χρή ποτε τόδ' ἀφελέσθαι, τιμᾶν θεούς*. Androm. 370, *μεγάλα γὰρ κρίνω τάδε, λέχους στέρεσθαι*.

Stanley has proposed two very different interpretations: "*φοβεῖται δέ τις*, interrogative, *nemo timet*; vel *τις* obscure innuit Clytemnestram":—in the latter of which he is followed by Wellauer and Klausen, and in the former by the Bp. of Lichfield whose note I subjoin: "Sensus totius loci ad finem hujus Antistrophæ, ni fallor, hic est. *Illa vero majestas regia, inexpugnabilis, indomita, invicta antehac, aures animosque civium perstringens, jam nulla est. Ecquis autem timet? bene scilicet rem gerere, hoc inter homines Deus est et plusquam Deus. Vindicta autem divina alios quidem celeriter in luce persequitur; alii vero tanquam in crepusculo latent, quorum* supplicia *sera* at certa tamen *germinant*, et quasi occulto crescunt; *alios autem nox tegit intempesta;* at hos, quamvis in tenebris lateant, vindicta divina serius ocyus persequitur, quod Ægistho et Clytæmnestræ eventurum esse speramus."

53. *ῥοπὴ δ' ἐπισκοπεῖ Δίκας*] The obscurity, which rests upon the face of this passage, has been not a little increased by the many shades of meaning with which the judgment or the fancy of interpreters has invested it, in such dazzling variety as to embarrass rather than assist the eye of the inquiring student—for whilst all are agreed as to the

general truth expressed, *the existence* namely *of a Superintending and Avenging Power to which Mankind are subject,* some would limit the proposition to *the certainty of a just retribution being made in Time;* it may be sooner or later, *in day-light, or at even, or in the night;* or (as others prefer to understand these periods) metaphorically, *in the noon-day, the evening, or the close of human life;* whilst others, again, imagine that it is not the mere time, but the nature and mode of such visitation, that is thus figuratively represented; and that not so much the certainty, as the inconceivable greatness of the retribution is set forth, more especially in the mention of *Eternal Night*—so Hermann, Wellauer, and Klausen, "these three" in the absence of other authority, have agreed to translate *νὺξ ἄκραντος*—to which they attach a meaning that falls little, if any thing, short of the Scriptural exposition of the Scholiast: *ἀντὶ τοῦ, αἰώνιος θάνατος.*

Under these circumstances, the Editor—having premised that his own view of the passage coincides with the first of the above-named interpretations, and that in general terms he would compare it with the Parable recorded by St. Mark xiii. 35.—deems it most expedient to submit one simple version of it to his readers, and to notice the comments of others, only so far as they have contributed to it. And first of the text, Aldus, Robortello, and Vettori, with the MSS. Med. and Guelf., read *δίκαν*—whilst *δίκας*, which is the reading of Stanley, Blomfield, Scholefield, and Dindorf, rests upon the single authority of Turnébe,[1] who in the next line also has *τοὺς μὲν ἐν φ.*, in itself an unnecessary correction, but which at once betrays a sufficient motive for the early preference of *δίκαν*—the presumed necessity, namely, of there being an accusative after *ἐπισκοπεῖ*. For this, however, no greater necessity exists, than in that similar declaration of a general principle Ag. 213, *βροτοῖς θρασύνει γὰρ αἰσχρόμητις τάλαινα παρακοπὰ πρωτοπήμων*, where see the note, and add to the examples given Ch. 49, *τοῖς μὲν*, *unto* or *with some;* i.e. Angl. *in some cases*, or *instances*. Soph. Œd. T. 977, *τί δ' ἂν φόβοιτ' ἄνθρωπος, ᾧ τὰ τῆς τύχης κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής;* Angl. *with whom*, or *in whose case*, &c. Compare below v. 62.

"*Ταχεῖα ῥοπὴ*," which Wellauer and Klausen would disjoin by a comma after *δίκαν*,[2] I agree with Pauw in thinking "indolem justitiæ

[1] Compare the variations below v. 302, where (with the solitary exception of Klansen) all are now agreed to read *δίκη*: —*δίκης*, G. A.; *δίκηα*, M.; *δίκην*, R.; *δίκη*, T. V.

[2] It is due, perhaps, to this most ancient and best authenticated reading, to give a translation of it, which Klausen has thus supplied: "*Eventus observat justitiam*, justitiæ prospicit. Ita Ag. 226: *δίκα ἐπιῤῥέπει τὸ μέλλον*: ib. 714, *δίκη πᾶν ἐπὶ τέρμα νωμᾷ*." With this interpretation of *ἐπισκοπεῖ* we might still compare Suppl. 381, *τὸν ὑψόθεν σκοπὸν ἐπισκόπει*, Soph. Œd. T. 1529, El. 1184. It will be seen, however, from the following reason which Wellauer has given for placing the comma before *ταχεῖα*, that in the main our view of the passage is not opposed to his: "nam verba *ῥοπὴ δ' ἐπισκοπεῖ δίκαν* tanquam summam rei continentia præmissa sunt, reliqua autem varios pœnas exsequendi modos designant; inter quos primum refertur, nonnullis pœnam celerem esse."

indicat generatim, et non est referendum ad sequentia speciatim"; and *Δίκας ῥοπὴ ταχεῖα* I understand with Schütz to express nearly the same thing as *Δίκας ῥόπρον* Eur. Hipp. 1172, where see Monk's note, and compare the Schol. on Aristoph. Acharn. 687, quoted by Suidas v. *Σκανδάληθρα: τὰ ἐν ταῖς παγίσιν ἐπικαμπῆ ξύλα· ἀπὸ τοῦ σκάζοντα συμπίπτειν καὶ κρατεῖν τὸ ἐμπεσόν. τὰ πέταυρα τῶν παγίδων, ἃ Ἀρχίλοχος* ΡΟΠΤΡΑ *ἐκάλεσεν*: as with *ἐπισκοπεῖ*—"h.l. de intento ad percutiendum animo; sumta, ut arbitror, translatione ab homine in insidiis aliquem opperiente, quem clava aliove telo prætereuntem feriat:" Schütz—we may compare Ag. 352, *ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι τόξον*: or—not to tie down *ῥοπὴ*,[1] as though it must needs denote the descending *stroke* of *a club (ῥόπαλον, or ῥόπτρον,* sometimes applied to *a peg*, or *latch)*—Suppl. 381, *τὸν ὑψόθεν σκοπὸν ἐπισκόπει φύλακα πολυπόνων βροτῶν*. ib. 402, *ἀμφοτέρους ὁμαίμων τάδ' ἐπισκοπεῖ Ζεὺς ἑτεροῤῥοπής, νέμων εἰκότως ἄδικα μὲν κακοῖς, ὅσια δ' ἐννόμοις*: with which compare ib. 822, *σὸν δ' ἐπίπαν ζυγὸν ταλάντου*, and the note on Ag. 681, *Ἐπιῤῥέπειν*. Translate: *But the swift sweep of Justice*—i.e. as if it had been written *Δίκη ἑτεροῤῥοπής, Justice, whose nicely-poised balance*, or *whose impartial sword, is easily swayed in this direction or in that* [2]*—is hovering over* men; *unto some* inclining (*ἐπιῤῥέπουσα*, Ag. 685. 1005.) *in the Day*,[3] *whilst the judgments which she assigns* (*ἐπιῤῥέπει*, Ag. 240. Eum. 888.) *to others*[4] *spring up after a time in the mid-way strength* (dominion) *of Darkness; others*, again, *impracticable Night arrests*—and delivers them up to that Power from which there is no escape.[5] Under cover of the Night, it might

[1] Compare, as illustrative of its use, Pers. 437, *ὡς τοῖσδε καὶ δὶς ἀντισηκῶσαι ῥοπῇ*: Soph. Œd. T. 961, *σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή*: Œd. C. 1508, *ῥοπὴ βίου μοι*: Trach. 82, *ἐν οὖν ῥοπῇ τοιᾷδε κειμένῳ*: Scyr. fr. 499, 4, *λεπταῖς ἐπὶ ῥοπαῖσιν ἐμπολὰς μακρὰς ἀεὶ παραῤῥίπτοντες*: Eur. Hip. 1163, *δέδορκε μέντοι φῶς ἐπὶ σμικρᾶς ῥοπῆς*: Hel. 1090, *μέγας γὰρ ὁ ἀγὼν, καὶ βλέπω δύο ῥοπάς*: Thucyd. v. 103, *ἀσθενεῖς τε καὶ ἐπὶ ῥοπῆς μιᾶς ὄντες.*

[2] Compare Genesis iii. 24: Hesych. *Ἐπισκοπή· ἐκδίκησις.*

[3] Compare the note on Ag. 739, *νεαρὰ φάους σκότον.*

[4] "Hic et sequens versus summam difficultatem crearunt; quum enim antecederet: *ταχεῖα τοῖς μὲν ἐν φάει*, oppositionis causa sequi debebat, *τοῖς δ' ἐν μεταιχμίῳ σκότου χρονίζουσα καὶ βρύουσα*; sed hic poeta, jucunda orationis inversione quæ animo commoto aptissima est, subjecto mutato in locum vindictæ, quæ pœnas regit, pœnas ipsas substituit; quod optime explicavit Herm. *obss. critt.* p. 60." Wellauer.

[5] It must not be concealed that the Scholiast, with whom we but ill agree in our interpretation of this passage, has given the very opposite turn to the concluding sentence: *ἡ δὲ τῆς δίκης ῥοπὴ τοὺς μὲν ἐπισκοπεῖ ταχέως καὶ ἀμύνεται·*

be thought, vengeance must be impracticable; it is the season wherein no work is done, and Justice can now no longer pursue her victims—but no! indistinct as in comparison was our Poet's conception of *a moral Providence*, we can almost fancy we hear him proclaiming in the language of the inspired Psalmist: "Yea, the Darkness is no darkness with Thee, but the Night is as clear as the Day: the Darkness and Light to Thee are both alike": Ps. cxxxix. 11. "Hoc sensu *ἄκραντος νὺξ* sic dicitur, ut Latinis *intempesta nox*, h. e. Servio interprete, *inactuosa*; seu, ut est apud Macrob. Saturn. i. 3: *quæ non habet tempus idoneum rebus gerendis.*" Schütz.

In v. 56. the MSS. have *χρονίζοντ' ἄχει* or *εὔχῃ*, whence the corrupt readings *χρονίζον τεύχῃ* A. *χρονίζον τ' εὐχῇ* T. *κρονίζοντ' ἄχῃ* R: *ἄχῃ* being the plausible correction of Sophianus, which yet every editor after Schütz has very properly omitted, both on account of the metre, and because it has all the appearance of a marginal gloss intended to supply an apposite substantive to *τὰ δέ*—compare Agam. 1451. 1550. Theb. 948, *διοσδότων ἀχέων*. With *μετ. σκότου μένος* compare, in point of expression, below v. 1058, *μένος ἄτης*. Eum. 832, *κελαινοῦ κύματος πικρὸν μένος*. Soph. Ant. 960, *μανίας δεινὸν ἀνθηρόν τε μένος*. Trach. 1000, *μανίας ἄνθος*, and of meaning, below v. 310, *σκότῳ φάος ἀντίμοιρον*. *Μεταίχμιος*, *intervening*, properly, *between two lines of battle, intermediate*; Hesych. (as corrected): *Μεταίχμιοι· οἱ ἐν μέσῳ τόπῳ πολεμοῦντες*: compare Theb. 197, *ἀνὴρ γυνή τε χὤ τι τῶν μεταίχμιον*. Eur. Phœn. 1240. 1361. Heracl. 803. "*Βρύω*. *Scaturio. Effloresco.* Hesych: *Βρύει· ῥέει, πηγάζει. ἀναβλύζει. πηδᾷ. ἀνθεῖ. ἀνίησιν. αὔξεται*: ubi Alberti conjicit, non sine quadam veritatis specie, formam esse Æolicam *τοῦ ῥύω*, *fluo*, ut *βρόδος* pro *ῥόδος*." Blomf. Gloss. Ag. 163.

58. *δι' αἵματ' ἐκποθένθ' ὑπ. χθ. τ.*] *Because of streams of blood drank up by mother Earth, an avenging stain fixes itself indelibly*—so with Blomfield, Scholefield, and Wellauer (Lex. Æschyl. in v.), and apparently with the Scholiast: ΟΥ ΔΙΑΡΡΥΔΑΝ. *ἀντὶ τοῦ, οὐ διαῤῥέων*, I interpret *οὐ διαῤῥύδαν* Angl. *in fast colours, so as not to be washed out*, and derive it from *διεῤῥύηται, διαῤῥύδην*, (not, as some have edited, *διαῤῥυδάν*); see Matth. Gr. Gr. § 256. b. Buttm. Gr. Gr. § 119. 15. a. and compare Matth. Gr. Gr. § 249. Buttm. *Irreg. Greek Verbs*, p. 222. "*Οὐ διαῤῥυδήν*

ἄλλοις δὲ ἐν ἀμφιβόλῳ ἐᾷ τὴν τιμωρίαν, οὐκ ἀθρόως αὐτοὺς ἀμυνομένη, ὥστε τοὺς ἠδικημένους ὑπ' αὐτῶν λυπεῖσθαι·—hence it would seem that the writer of this Scholium had not recognised *βρύει* as part of the text, but rather had taken *μένει* to be a verb—*ἄλλους δὲ σκότος καλύπτει, ὡς μηδ' δρᾶσθαι ὑπ' αὐτῆς*. Yet he adds, agreeably to that view of the context which we throughout have taken: *ὁμοίως ὁ φόνος πέπηγε καὶ οὐ διαῤῥεῖ, ἀλλ' ἐπέξεισιν αὐτόν*.

(sic), ***non diffluenter***, h. e. ita ut non diffluat. Cruor ex ista cæde a terra haustus ita compactus est, ut elui non possit." S. L. Compare Suppl. 605. Ag. 312. 784. 786. 1239. Strange, however, as it may seem, *διαῤῥυδᾶν* (as it stands in the old editions, and as Dindorf and Klausen have edited) has been supposed to be a *participle*, which Auratus (according to Stanley) would derive from *διαῤῥυδέω*—an *adjective*, which Schneider would obtain from *διαῤῥυδήεις*—and a *verb*; whence Wellauer: "*διαῤῥυδᾶν*, quod miror ab omnibus participium haberi, (quale enim hoc participium? et quo pertinet genus neutrum?) nihil esse nisi infinitivus potest verbi *διαῤῥυδάω*, quod a lexicis abest. *διαῤῥύδην* suspicatur Lachm. p. 49:" and Klausen: "*διαῤῥυδᾶν* derivatum a *διαῤῥεῖν, διαῤῥυῆναι*. Sunt qui scripserunt *διαῤῥύδαν*: at incommodus est in hoc carmine durior Dorismus, quum præterea misceantur formæ Doricæ et Atticæ."—*Τίτας φόνος*, *blood that will have blood; blood-shed that cries for vengeance from the ground*; Genesis iv. 10. 11. *Τίτης· τιμωρός*. Schol: see the note on Ag. 72, *ἀτίτᾳ*, and with *πέπηγεν οὐ δ.* (for which Aldus misled by one MS. has edited *πεπηγμένου δ.*) compare Theb. 736, *καὶ χθονία κόνις πίῃ μελαμπαγὲς αἷμα φοίνιον*. Hæc populari quadam superstitione intelligenda sunt, ad nostram etiam ætatem propagata, quæ maculam ex sanguine hominis injuste cæsi in terram effuso semper manere, nec elui posse, fingebat." Schütz. Butler compares Shaksp. Macbeth iii, 4: "It will have blood, they say; blood will have blood: &c."

In v. 58. Aldus, with the sanction of two MSS., had edited *δι' αἵματ' ἐκποθὲν*, which Robortello changed to *δι' αἷμά τ' ἐκποθὲν*, and so it continued until Porson restored the true sense and metre. On the force of the plural *αἵματα*, see the notes on Ag. 1260. 1481, and compare in this Play vv. 47. 275. Soph. Ant. 121. Eur. Orest. 1547. Phœn. 1051. 1292.

60. *διαφέρει· διασπαράσσει*. Schol: a gloss which has actually crept into the text of the Med. MS. and usurped the place of *διαφέρει τὸν αἴτιον* in the editions of Aldus and Turnébe. And this interpretation of the word, although without example in the Tragedians, may perhaps be admitted on the authority which Stanley has adduced. "Ad Virgilianum illud, Æn. viii, 642: *quadrigæ Distulerant*, Vir cl. Germanus, Valens Guellius: 'Eadem forma, qua Græci *διαφέρειν* dicunt et *διαφορεῖν*. Plutarchus de Cæsaris nece, *Διαφέρειν δὲ τῇδε κἀκεῖσε τὸ σῶμα καὶ κεκραγώς*. Eurip. in Bacch. [739.] *ἄλλαι δὲ δαμάλας διεφόρουν σπαράγμασιν*. Et idem [746.] *θᾶσσον δὲ διεφοροῦντο σαρκὸς ἐνδυτά*. Idem [753.] *πάντ' ἄνω τε καὶ κάτω Διέφερον, ἥρπαζον μὲν ἐκ δόμων τέκνα*. Et in

Bacch. [1210.] *θηρὸς ἄρθρα διεφορήσαμεν.* Et Æsch. in Χοηφ. *Διαλγὴς ἄτη διαφέρει τὸν αἴτιον*: ubi interpres, *διαφέρει· διασπαράσσει.* Horat. Epod. v. 99. *Post insepulta membra different lupi.*' Hæc Guellius." In the present context, however, and more especially in connection with *διαλγής*—which, though in itself perhaps *ἅπαξ λεγόμενον*, our Poet would seem to have introduced for the very purpose[1] of determining the meaning of *διαφέρει*—it seems better to translate it *spreads abroad, perpetuates* or *disseminates, so that* (it is added) *the murderer*, whose guilt is thus fearfully transmitted to his descendants, *breaks out* and abounds *in all manner of disease*—becomes, as it were, a well of evil in his house, springing up from age to age, and ample enough to involve *all* in its pernicious streams. Schol: *παναρκέτας· τῆς εἰς πάντα τὸν χρόνον ἀρκούσης αὐτῷ.*

We thus make the present passage parallel, in point of expression, to Pind. Pyth. xi, 91: *ἅτε (εὐώνυμος χάρις) τὸν Ἰφικλείδαν*[2] *διαφέρει Ἰόλαον, ὑμνητὸν ἔοντα*—which Klausen has aptly quoted, but most inaptly translated *prospicit Iolao, administrat res Iolai*—and, in sentiment, to Theb. 840, *ἐξέπραξεν, οὐδ' ἀπεῖπε πατρόθεν εὐκταία φάτις, βουλαὶ δ' ἄπιστοι Λαΐου διήρκεσαν* (explained ib. 742, *παλαιγενῆ γὰρ λέγω παρβασίαν ὠκύποινον· αἰῶνα δ' ἐς τρίτον μένει· Ἀπόλλωνος εὖτε Λάϊος βίᾳ κ.τ.λ.*) with which compare also Agam. 1153-57. 1439. 1448. 1471-9. below vv. 1025. 1047-49. With *διαλγὴς ἄτη*—Angl. *a thorough-going affliction, a painfully-severe* or *painfully-enduring visitation*—compare below vv. 175. 624. Theb. 894, *διανταίαν λέγεις δόμοισι καὶ σώμασιν πεπλαγμένους.* Eum. 334, *τοῦτο γὰρ λάχος διανταία Μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν.* Soph. Trach. 1084. Phil. 7. *διάβορος νόσος.* Eur. Ion 767, *διανταῖος ὀδύνα.* The common reading is *ἄτη*, but for consistency's[3] sake, and because there appears, moreover, to have been an early corruption of this word which in Robortello's MS. was written *αἴτη*, I have not hesitated with Schütz,

[1] See the note on Ag. 517.

[2] *Διαφέρει, carries in all directions, proclaims*, or *publishes abroad*—compare Eur. Suppl. 382, *διαφέρων κηρύγματα*—a meaning as easily obtained from the primary signification of *leading* or *turning different ways*, Soph. Trach. 323, Eur. Bacch. 1087, Orest. 1262, Suppl. 715; or, in other words, of *differing* or *causing to differ*, Hec. 599, Orest. 251; as, from that of *carrying* directly *through* or *across*, is obtained that other derivative meaning *to endure*; whether active, as Pind. Nem. vii. 79, Herodot. iii. 40, Soph. Œd. T. 321, Eur. Hipp. 1142, Ion 15, Hel. 10; or neuter (Angl. *to carry on*) Rhes. 600. 982, Soph. Aj. 511, where the Scholiast & Hesych. *διοίσεται· διάξει, βιώσεται*: although Hermann inclines rather to translate it *jactabitur, huc illuc trudetur*; as Heath also in the text, "Pessime Schol. eumque secutus Pauw. *διαφέρει* interpretatur per *διασπαράσσει.* Hoc in loco significare videtur *jactat, agitat.*"

[3] On the same principle of uniformity, I have edited *ἄταν* v. 65, and *δεσποτᾶν* v. 47, as in v. 73, where the Doricism would seem to have been undisturbed, only because it was mistaken by editors previous to Stanley for an accusative. Also *παχνουμένα* v. 74, as in v. 39, *μωμένα.*

Blomfield, and Scholefield to read *ἄτα*, as below vv. 329, 805. Agam. 1089. &c.

61. *παναρκέτας νόσου βρύειν*] Compare Soph. Œd. C. 16, *βρύων δάφνης, ἐλαίας, ἀμπέλου.* Matth. Gr. Gr. § 352. "Adjectivum *πανάρκετος*, quod sensu primario valet *ad omnia sufficiens*, idem est ac *παναρκής*, cujus glossa est apud Suidam: *Παναρκέος· τοῦ μεγάλου καὶ δυνατοῦ.* Respicit autem Lexicographus locum Callimachi, Fragm. xlviii. *Οἵ νυ καὶ Ἀπόλλωνα παναρκέος ἠελίοιο χῶρι διατμήγουσι.* Igitur h. l. *παναρκέτη νόσος* est *morbus gravissimus.*" S. L. Compare Hesych: *Διαρκῆ· ὠφελοῦσαν ἢ ἐξαρκοῦσαν. Διαρκέστατοι· πληρεῖς, ἀνενδεεῖς. Διαρκῶς· ἀσφαλῶς, δι' ὅλου ἀρκούντως, δαψιλῶς, ἱκανῶς.*

After this line some unlucky copyist, whose eye had inadvertently wandered back to v. 56, has entailed upon the old editions a most unmeaning repetition of the words *τοὺς δ' ἄκραντος ἔχει νύξ*, which, on the suggestion of Hermann, Schütz and every succeeding editor has ejected, or at least enclosed within brackets—Klausen alone introducing them after v. 65, where see the note. Hermann, indeed, would exclude *βρύειν* also—as Blomfield, Scholefield,[1] and Dindorf actually have done—but for this neither reason, nor authority, has been alleged; nor, if *βρύειν* was *not* the original termination of v. 61, is it easy to account for what all admit to have been an accidental insertion of v. 57. after it.

62. *οἴγοντι δ' οὔτι ν. ἑ.*] "Sensum loci jam Schol. recte explicavit: *quemadmodum illi, qui virginales thalamos expugnavit, nullum est pudicitiam læsam reparandi* [*pudicitiæ læsæ*] *remedium, ita sanguinem semel effusum nihil valet extinguere*; sed in eo est offendendum, quod nullæ adsunt comparandi particulæ; quare non male Both. *οὔτι* videtur in *οὔτε* mutasse, quod ad sequens *τε* referatur. Eodem modo *οὔτε .... οὔτε* comparationi inservit infra v. 256. (249) sqq. Præterea mutatione nulla opus est, et frustra *θίγοντι* [*θιγόντι* Blomf.] conjecit Steph." Well.

Both these alterations have been made by Blomfield, but the received text is well explained by Schütz: "Ut h. l. *νυμφικὰ ἑδώλια* de parthenônsi usurpatur, sic eadem Sept. Theb. 455. dicebantur *πωλικὰ ἑδώλια*, et ut ibi *ἐσθορεῖν* sic h. l. *οἴγειν.* Nempe quoniam ex more Græcorum nemini masculo virginum conclavia inire licebat, sic nullum erat dubium, si quis vi aut clanculum irrupisset, quin id expugnandi virginum decoris causa fecisset. Itaque *οἴγειν νυμφικὰ ἑδώλια* est antecedens pro conse-

[1] Yet in his *Appendix* p. 22, Scholefield has: "Post *νόσου* omnino retinendum *βρύειν*, ceteris quæ vulgo inferciuntur, *τοὺς δ' ἄκραντος ἔχει νύξ*, omissis. Sane repetitio vocis *βρύειν* in causa fuisse videtur, quare repeterentur cetera."

quente positum. Cæterum constructio verborum unice vera hæc est: *οὔτι ἔστιν ἄκος νυμφικῶν ἑδωλίων οἴγοντι*, scil. *αὐτά*." Translate: ***For unto***, or ***in the case of, a man violating*** them, ***there is no reparation of virginal chambers*** (Virginity)—and it will be seen that *οὔτι* is to be preferred to *οὔτε*, inasmuch as the clauses that follow do not both appertain unto *οἴγοντι*, and the single *τε* sufficiently proclaims their perfect unity of sentiment: ***and*** in like manner ***rivers coming all in one direction, &c.***—see Matth. Gr. Gr. § 626. and Appendix to Notes on the Agamemnon, Note C.

Blomfield compares Eum. 645, *πέδας μὲν ἂν λύσειεν, ἔστι τοῦδ' ἄκος, καὶ κάρτα πολλὴ μηχανὴ λυτήριος· ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνασπάσῃ κόνις, ἅπαξ θανόντος οὔτις ἔστ' ἀνάστασις*: also Hesych: *Πόροι· ποταμοί. Πόρος· τὸ τοῦ ποταμοῦ ῥεῦμα. οἱ δὲ τὴν διάβασιν αὐτοῦ.* Soph. Aj. 412, *ἰὼ πόροι ἁλίρροθοι*, where the Schol: *ποταμοὶ εἰς θάλασσαν ῥέοντες.* Œd. T. 1227, *οἶμαι γὰρ οὔτ' ἂν Ἴστρον, οὔτε Φᾶσιν ἂν νίψαι καθαρμῷ τήνδε τὴν στέγην ὅσα κεύθει.* Catull. lxxxv. 4, Ecquid scis, quantum suscipias sceleris? Suscipit, O Gelli, quantum non ultima Tethys, Non genitor Nympharum abluit Oceanus. Butler asks "cui non statim occurrit nostratis Æschyli locus, *Macbeth* ii. 2: *Will all great Neptune's ocean wash this blood clean from my hand? &c.* Et rursus in scena nobilissima Act v. 1: *Here's the smell of blood still: all the perfumes of Arabia will not sweeten this little hand.*"

64. *τὸν χερομυσῆ φόνον καθαίροντες*, Angl. *by way of cleansing the stain of blood upon the hands*—as if it had been *τὸν μυσαρῶν χερῶν φόνον*, *the guilt of hands that are defiled with blood*; the Article, as usual, assuming the existence of its Predicate; see the notes on Ag. 601. 621. Compare, in point of expression, Ag. 1397, *φονολιβεῖ τύχᾳ*, Angl. *a bloody mischance*, or *when blood has been shed*; ib. 1305., where *αἷμα*, like *φόνος* here, denotes *the stain* or *crime of blood, blood-guiltiness*; see also below vv. 822. 1037. Ag. 1431, *αἷμ' ἄνιπτον.* ib. 1398, *λίπος ἐπ' ὀμμάτων αἵματος εὖ πρέπει ἀτίετον.*

The oldest reading of this line gives *χαιρομυσῆ*, except that Aldus has *χαιρομισῆ*, and Turnébe *χειρομισῆ*: whence Pauw, Heath, and Schütz have edited *χειρομυσῆ*, Porson, Blomfield, Scholefield, Dindorf, and Klausen, *χερομυσῆ*.

65. "In verbis *ἰοῦσαν ἄτην* offenderunt omnes; accusativum Attice pro genitivo positum esse dicit Schol., quod nemo intelligit; interpretes autem alii aliter emendarunt. Heath. proposuit *ῥέουσι μάταν.* Schütz. ex Hermanni emendatione dedit *λούσειαν μάτην.* Sed hæc omnia frustra. Mihi quidem post v. 72. (65.) excidisse aliquid videtur, quo facto præcedentia intelligi nequeunt." Well. This opinion —to which I was first led, when considering the whole Parode (see note on vv. 20-74.), by an *a priori* expectation that the epode, if not (as Schütz, after Hermann, has endeavoured to make it) resolvable into a third strophe and antistrophe, would at least resolve itself into two distinct portions of about equal length with those that have preceded—appears, under the actual circumstances of the line at which we have now arrived, so much more reasonable than the attempt to force two inoffensive words, not merely upon what they very probably were never intended for, but from a position in which, for aught we know, they may have been indispensable to the very construction which all parties agree in putting upon the context, that I have not hesitated to act upon it, so far as to leave a vacant line in which, in the absence of MS. authority, I presume not to suggest how the Poet may have expressed what he has himself sufficiently declared to have been his meaning.

Blomfield has edited, after Heath, *ῥέουσιν μάτην*, which has the sanction also of Seidler *de Vers. Dochm.* p. 158; Scholefield, *ἔλουσαν μάτην*, the conjecture of Scaliger; whilst Klausen, who alone has undertaken to interpret the passage as it stands, introduces after it that repetition of v. 57, which we have ejected after v. 61., and observes: "Transtuli huc versum, quem libri præbent post v. 61., ibi ineptum, huic loco aptissimum. Hic enim est medius totius epodi, cujus prior pars et numeris et sententiis a posteriore differt, easque exhibet sententias, ad quas bene refertur hæc [*τοὺς δ' ἄκραντος ἔχει νύξ*], eum in ultimo versu numerum, qui quasi præludit versui nostro. Facillime ab hoc medio epodi loco ad medium partis prioris aberrare potuit hic versus, præsertim quem quasi vocaret eo vox *βρύειν.* Metro eo, quod stropham claudit, in media epodo utitur etiam Pindarus: Pyth. iii, 5. et 19. cett: ib. iv, 7. et medius v. 4. Quæ hoc loco certius et distinctius apparent, quia certa lege certisque finibus quattuor epodi partes diremtæ sunt."

66. *ἐμοὶ δ' ἀνάγκαν γὰρ κ.τ.λ.*] Translate: *But upon me for that the gods have laid the hardship of* having my *native city besieged—for from the home of my fathers they have led me into a state of servitude—it is for me, right or wrong, to acquiesce in what suits them that exercise lordship over my life, however violently they conduct themselves, repressing the* inward *disgust of bitter feelings.* Such—whether, to connect the subject with the predicate, we supply *πολλή μ' ἀνάγκη*, or simply *πάρα* (vv. 940. 951). or *μίμνει* (Ag. 1114), in which case *ἐμοὶ*, though in strictness governed by *προσήνεγκαν*, may be supposed to form part of

the main proposition—I believe to be the true purport of this involved sentence; on the construction of which, see by all means Arnold on Thucyd. i. 72., and compare the other parallel passages which he has adduced. See also the note on Ag. 1112.

With *ἀνάγκαν ἀμφίπτολιν*—an unwonted expression, which the subjoined explanation, *ἐκ γὰρ . . . . ἐσᾶγον αἶσαν*, was doubtless intended to tie down—compare Pers. 587, *δεσποσύνοισιν ἀνάγκαις*. Ag. 1005, *εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιῤῥέποι τύχης*. Soph. Ter. fr. 518, 4. *τοὺς δὲ δουλείας ζυγὸν ἔσχεν ἀνάγκας*, and especially Eur. Hec. 362, *ἀνάγκην σιτοποιόν*: and with *ἀμφίπτολιν*, for which the three oldest editions have *ἀμφὶ πτόλιν*[1] (and of which the Scholiast has given the following unaccountable version: *τὴν ἐκ διαφόρων πόλεων ἀνάγκην, ὅ ἐστι, πόλεμον. ὡς ἀμφιμάτορας κόρους ὁ Εὐριπίδης* (Andr. 465). *ἐκ διαφόρων γὰρ πόλεων ἦσαν οἱ Ἕλληνες*), compare Theb. 290, *τὸν ἀμφιτειχῆ λεών*. *Δίκαια καὶ μὴ δίκαια*. Schol: *εἴτε δικαίως, εἴτε μή. ἔστι δὲ παροιμία· Δοῦλε, δεσποτῶν ἄκουε καὶ δίκαια καὶ ἄδικα* (*κἄδικα*): with which Blomfield aptly compares Aristoph. Nub. 99. Eq. 256. Plut. 233. Menand. ap. Stob. lxii, p. 384: *καὶ τοῦ δικαίου τοῦ τ' ἀδίκου παντὸς κριτὴς ὁ δεσπότης, πρὸς τοῦτον ἕνα δεῖ ζῆν ἐμέ.*

In what follows, Hermann, Wellauer, Scholefield, and Klausen agree in interpreting *πρέποντ'* as *πρέπει, πρέπον μοι* or *πρέποντ' ἐστι*: and so the Scholiast, *Πρέποντα μοί ἐστι καὶ ὀφειλόμενα, ἐξότε τοῦτον ἐπανῄρημαι τὸν βίον, τὰ τῶν πρὸς βίαν κεκτημένων ἐπαινέσαι, καλυπτούσῃ τὴν κατ' αὐτῶν ἀποστύγησιν, καὶ μηδὲ παῤῥησίᾳ τὸν δεσπότην κλαιούσῃ*. In this case, however, it is not easy to say what must be the construction of *ἀρχαῖς*, unless with Professor Scholefield we still connect it with *πρέποντά* (*ἐστι*) and translate: *convenit meæ vitæ conditioni laudare tum justa tum injusta eorum qui violento cursu feruntur*; to which, not to mention that no authority is given for interpreting *ἀρχαῖς βίου*, *fatis quæ vitam dirigunt*, there exists a still more serious objection on account of the absence of the Article before *φερομένων*: see the note on Ag. 1362, and below v. 348. Klausen, indeed, reads *ἀρχὰς*,[2] for which he has the authority of Aldus and of the MSS. Med. Guelf.; but, though we might admit

[1] "*ἀνάγκαν γὰρ ἀμφὶ πτόλιν, circa urbem* meam scil. Sed totum locum, qui paulo obscurior est, ex nostra mente emendatum, sic interpretari velim. *Mihi vero (necessitatem enim circa urbem* meam *Dii intulerunt, ex ædibus enim paternis servilem mihi conditionem induxerunt) æqua pariter et iniqua eorum qui vi agunt, haud convenienter origini vitæ meæ* (quippe quæ libera fueram), *laudare acerbum est, odium animi prementi.* Si quis pro *ἀμφὶ πτόλιν* malit conjecturam meam amplecti, *ἀμφίπολον* [*ἀνάγκαν* sc. *ἀμφίπολον, necessitatem ancillarem*] non repugnabo, sed non muto quicquam, ubi sensus e vulgatis commode erui potest." S. L.

[2] Robortello's MS. had *ἀρκᾶς*: yet Robortello and Vettori agree in editing *ἀρχαῖς*: Turnébe *ἀρχαί*.

the construction of *αἰνέσαι* with a double accusative,[1] no one surely can go with him in translating, "*βίᾳ* cett: *quum acceperit mens invisum odium per vim imperantem; φέρεσθαι*, auferre, accipere, pati: *οὐ λόγον κακὸν*[2] *ἠνέγκατ' οὔτ' ὄνειδος*. Soph. Trach. 462." I have adopted, therefore, the suggestion of Blomfield—who, on his part, has preferred with Butler to insert *οὐ* before *πρέποντα*, and translate *haud convenienter origini vitæ meæ*—and interpret *πρέποντα*, Angl. *what seems good in the eyes of &c.*, as equivalent here to *δοκοῦντα, placita*; although I am unable to confirm this interpretation by any other authority than that which Blomfield has given, Eur. Bus. fr. i. Stob. 60. p. 384: *δούλῳ γὰρ οὐχ οἷόν τε τἀληθῆ λέγειν, εἰ δεσπόταισι μὴ πρέποντα τυγχάνοι.* Hesychius has: *Πρέπον· ὅμοιον, μέτριον, συμφέρον, ὡραῖον, ἄριστον.*—With *ἀρχαῖς*, *authorities* (abstract for concrete) compare Ag. 110, *Ἑλλάδος ἥβας ξύμφρονα ταγάν*. ib. 123, *πομπούς τ' ἀρχάς*. Suppl. 485, *κατ' ἀρχῆς γὰρ φιλαίτιος λεώς*. Eur. Phœn. 973, *ἀρχαῖς καὶ στρατηλάταις*. Xen. Cyrop. viii. 7. 6, *ἐκάλεσε δὲ καὶ τοὺς φίλους καὶ τὰς Περσῶν ἀρχάς*: and on the construction *βίᾳ φερομένων αἰνέσαι*, whereby (in Thucydides more especially) we may observe that the action of the verb is represented as proceeding *pari passu* with that of the accompanying genitive of reference (Matth. Gr. Gr. § 337, &c.), compare the note on Ag. 1390.

In v. 71. every editor after Vettori reads *πικρὸν*, which Butler and Blomfield moreover make the predicate of the whole sentence, disjoining it from *φρενῶν στύγος*, and translating *πικρόν ἐστι, acerbum est*. Tempting, however, as it is to read *πικρὸν*, which seems most naturally to attach itself to *στύγος*, it is a needless departure from the united authority of the MSS. Med. and Guelf., and of the editors Aldus, Robortello, and Turnébe, who all have *πικρῶν*—and in defence of *πικρῶν φρενῶν* we may allege Soph. Ant. 423, *πικρᾶς ὄρνιθος ὀξὺν φθόγγον*. Phil. 189, *πικρᾶς οἰμωγᾶς*. Eur. Troad. 1227, *πικρὸν ὄδυρμα*. Klausen remarks—not very intelligibly, whether we look to his translation or our own—"nunquam per *φρενές* hominem ipsum designat poeta; itaque servavi lectionem V."

72. *δακρύω δ' ὑφ' εἱμάτων*, "h. c. clam, occulte. Eur. Suppl. 110, *σὲ τὸν κατήρη χλανιδίοις ἀνιστορῶ. λέγ' ἐκκαλύψας κρᾶτα καὶ πάρες γόον*. Hom. Od. Δ'. 114. de Telemacho, *δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε, πατρὸς*

[1] "Si enim *προσπίτνειν σε* et *προσπίτνειν ἕδραν* separatim recte dicantur, cur non etiam conjunctim?" Pors. on Eur. Phœn. 300.

[2] Klausen must have forgotten this passage when upon Ag. 1478 (1532), *φέρει φέροντα*, he too hastily observed: "Quod per *aufert* plerique interpretes vertunt vocem *φέρει*, hic sensus omnino in ea non inest, sed in medio; activi est *afferre*." See further on Ag. 1530-34.

ἀκούσας, χλαῖναν πορφυρέην ἀντ' ὀφθαλμοῖιν ἀνασχὼν ἀμφοτέρῃσιν χερσί. et v. 153, *αὖταρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβε, χλαῖναν κ. τ. λ.*" Stanl. " Ad morem eorum qui gravi luctu opprimuntur, caput velantium, alludi putat Abresch. Notum hoc quidem, sed ob *κρυφαίοις πένθεσιν* accipio tanquam h. l. non tam gravitatem luctus, sed necessitatem ejus celandi Clytæmnestram respiciat ; idque confirmat contextus. Cæterum Æschylum moris istius quem supra tetigimus nonnunquam observantiorem fuisse, satis docet Aristophanis locus a Blomf. collatus, ubi salse eum hac de causa ridet Euripides, Ran. 911, *πρώτιστα μὲν γὰρ ἕνα γέ τινα καθεῖσεν ἐγκαλύψας, Ἀχιλλέα τιν' ἢ Νιόβην, τὸ πρόσωπον οὐχὶ δείκνὺς, πρόσχημα τῆς τραγῳδίας, γρύζοντας οὐδὲ τουτί.*" S. L.

"Versum corruptum putat Pors. ad Eur. Med. 1218., quia *δακρύω* mediam longam habet ; exceptionem h. l. admitti putat Elmsl. ad Heraclid. 1190. ; at non est versus, quod vulgo putatur, trimeter, sed eodem metro decurrit, quo v. 73 (66)." Well.

74. *παχνουμένα, chilled.* " Παχνόω. *Frigore adstringo ;* et metaphorice *dolore congelo.* Hesych : Παχνουμένης· *ἀνιωμένης.* Homer. Il. P'. 111, *τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ παχνοῦται.* Hes. Opp. 358, *τό γ' ἐπάχνωσεν φίλον ἦτορ.* Eustath. p. 1097. 56 : *εἰώθασι δὲ οἱ παλαιοὶ ψυχρὰ λέγειν τὰ ἀηδῆ· ὥσπερ αὖ πάλιν, ἐκ τοῦ ἐναντίου, θερμὰ τὰ προσηνῆ. διὸ καὶ θαλπωρὴ ἡ ἐλπίς.* Eur. Hipp. 803, *λυπῇ παχνωθεῖσ', ἢ 'πὸ συμφορᾶς τινός ;* ubi vid. Monk." Blomf.

75. *δμωαὶ γυναῖκες*] Stanley compares Hom. Od. vii, 104, *πεντήκοντα δέ οἱ δμωαὶ κατὰ δῶμα γυναῖκες.* Il. xi, 514, *ἰητρὸς ἀνήρ.* Callim. Hymn. Apoll. 43, *ὀϊστευτὴν ἀνέρα.* Herodot. *ἀνὴρ ἁλιεύς.* Plautus, *servus homo.* Sallust. *mulier ancilla.* See Matth. Gr. Gr. § 430. 6.

Ibid. εὐθήμονες : τοῦτ' ἔστιν ὑπηρετίδες· εὖ τιθεῖσαι τὰ κατὰ τὸν οἶκον. Schol. Hesych : Εὐθήμονα· *εὔθετον, εὐσχήμονα.* Suidas : Εὐθημοσύνη· *τάξις.* Ξενοφῶν (Cyrop. viii. 5. 7.)· *καλὸν μὲν οὖν ἡγεῖτο ὁ Κῦρος καὶ ἐν οἰκίᾳ εἶναι ἐπιτήδευμα τὴν εὐθημοσύνην. ὅταν γάρ τίς του δέηται, δῆλόν ἐστιν ὅπου δεῖ ἐλθόντα λαβεῖν.* " Photius, Εὐθημονεῖσθαι : *εὖ τίθεσθαι ἢ συγκεῖσθαι.* Apoll. Rhod. i, 569, *τοῖσι δὲ φορμίζων ἐϋθήμονι μέλπεν ἀοιδῇ.*, ubi Schol. *εὐθήμονα δέ φησι τὴν ᾠδὴν, διὰ τὸ εὖ διατιθέναι τὰς τῶν ἀκουόντων ψυχάς.* Etymologus vero p. 391. 25, eundem locum citans, interpretatur *εὐποιήτῳ.*" Blomf. Hence the remark of Bentley, quoted by Butler, on this passage : " Hæc significatio activa haud vulgo observata est." On the construction, *δωμάτων εὐθ.*, compare Ag. 1122, *ὀλέθριοι φίλων.* ib. 1136, *πολυκανεῖς βοτῶν.* ib. 1409, *γυναικὸς τῆσδε λυμαντήριος.* below v. 746. Matth. Gr. Gr. § 344.

77. *γένεσθε*] " *γενέσθαι* Med., sed *ε* supra scriptum eadem manu."

Stanl. " Fortasse verus est infinitivus, a librariorum imperitia in imperativum mutatus." Well. Klausen alone has ventured, on this presumption, to recall *γενέσθαι*—and this reading (Angl. *please to be*—equivalent to *γένεσθέ μοι*, Pers. 171.) might no doubt be defended from Matth. Gr. Gr. § 546, and the examples adduced there ; but I rather follow the rest of the MSS. and Edd., because it may be doubted whether *γένεσθε* originated in a mere correction, and, further, because for the reason given on v. 17. it seems desirable that the third foot in this line should be an *iambus.*

78. *τάφῳ δὲ χέουσα.*] So, after Klausen, I have restored what from an inspection of the oldest authorities—*τύφῳ δὲ* Med. cod. Rob. *τύφῳ* (with *μβω* written above) *δὲ* Guelf. *τύμβῳ δὲ* Marg. Med. Ald. Rob.—we may presume to have been the reading of this line, until by successive alterations (suggested, it would seem, by what follows in v. 83.) it was transformed into that shape—*τύμβῳ χέουσα, κ.τ.λ.*—in which it now stands in all but the two first, and two latest, Editions. Stanley indeed, and after him Wellauer, had already proposed *τάφῳ*—which seems preferable to *τύμβῳ*, if it were but for the sake of that variety of which, we see, the Poet has availed himself in vv. 97. 99.—but the obnoxious *δὲ* which, unless we might be permitted to read *χεῦσα*,[1] can only be retained at the expence of an unusual synizesis (Matth. Gr. Gr. § 56.), has been tacitly dropped ; as in Pers. 334, *ἄταρ φράσον μοι τοῦτ', ἀναστρέψας πάλιν· πόσον δὲ πλῆθος ἦν κ.τ.λ.*, which Klausen aptly compares, it has on the single authority of Turnébe, in the face of all the MSS. and of Aldus and Robortello, been altered by every editor after Porson into *τι.*

Now, as in the above passage the *δέ*, which ought on no account to have been disturbed, serves both to resume the subject to which, after the brief interruption in vv. 329-32, the speaker would again revert, and also to mark the apodosis after *τοῦτο*—so here also it throws an emphasis on *τάφῳ*, both as the correlative term suggested by the previous mention of *τῆσδε προστροπῆς*, and as the foremost in the group of ideas included, in the speaker's mind, under the general designation of *τῶνδε.* Translate : *The tomb, I say ! whilst I am pouring* over it *these mourning libations, how am I to speak* it *kindly* (propitiate it) ? *how can*[2] *I pray to my father ?* and compare the note on Ag. 197. Xen. Mem. Socr. II. ix. 2 : *εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι ;* and other instances which Matthiæ

[1] See Griffiths on Prom. 269, Elmsl. on Eur. Med. 413, Matth. Gr. Gr. § 50.

[2] With this virtual negation—*I cannot pray*—compare below vv. 123. 170. 178 (where see the note). So Jerem. v. 7, *How shall I pardon thee for this ?*

(Gr. Gr. § 616. 1. 2. 3.) has given of δὲ being "used only for more emphatic designation"—under which head we may class also Thucyd. v. 103: ἐλπὶς δὲ (answering unto ἐλπὶς preceding, as Κρέων δέ unto Κρέοντος Soph. Œd. T. 378-9.) *κινδύνῳ παραμύθιον οὖσα τοὺς μὲν ἀπὸ περιουσίας χρωμένους αὐτῇ, κἂν βλάψῃ, οὐ καθεῖλε*: admirably rendered by Hobbes: *Hope! the comfort of danger, when such use it as have to spare, though it hurt them, yet it destroys them not.* See below on vv. 181. 369. 607. 806. 820. "Κηδείους χοάς. *Parentales inferias;* quæ κῆδος. sc. parentationem habeant." S. L. Hesych: Κηδείαν· ταφήν. Suidas: Κηδεία· ταφή, ἐκφορά: but see below on v. 217, κηδείου τριχός. Εὔφρονα, *things that come kindly unto me, well-pleasing, congenial;* compare Ag. 775, εὔφρων πόνος. ib. 1548, ὦ φέγγος εὖφρον. Suppl. 378, *οὐδ' αὖ τόδ' εὖφρον τάσδ' ἀτιμάσαι λίτας*. Eur. Alc. 587, *χαίρουσ' εὔφρονι μολπᾷ*. Tr. 547, *βοὰν ἔμελπον εὔφρονα*:[1] and see below on v. 113.

79. *πῶς κατεύξομαι πατρί;* Here too I have preferred with Klausen, to follow the oldest authorities—*καθεύξομαι* Med. *κατεύξομαι* Guelf. Ald. Rob.—rather than with Turnébe, Vettori, and every other succeeding editor, read *κατεύξωμαι*—which has all the appearance of a correction made on account of the preceding εἴπω. "At differt utriusque ratio: Klausen ably argues—" minime enim dubitat Electra, quin invocatura sit patrem, sed *quomodo* invocatura sit [invocabit]: omnino vero dubitat, an quæ dictura est accepta sint futura. Hanc incertiorem rem jure suo designat conjunctivus aoristi, illam certiorem futurum." Blomfield, indeed, had not failed to notice this distinction—although, oddly enough, he seems not to have dreamt of applying it to the actual case before him—" nonnihil differunt πῶς κατεύξομαι: et πῶς κατεύξωμαι; Illud Anglice exprimas, *how shall I pray?* hoc vero, *how should I* [rather *how must, how am I* or *ought I to*] *pray, if I pray at all?* vid. Dawes. M. C. p. 408. ed. Kidd." He has also aptly compared with the text, as it now stands, Suppl. 777, *τί πεισόμεσθα; ποῖ φύγωμεν Ἀπίας χθονὸς κελαινὸν εἴ τι κεῦθος ἐστί που*. Eur. Iph. A. 454, *εἶεν· τί φήσω πρὸς δάμαρτα τὴν ἐμήν; πῶς δέξομαί νιν; ποῖον ὄμμα συμβαλῶ;* ib. 442, *οἴμοι, τι φῶ δύστηνος; ἄρξομαι πόθεν;* and yet, after all, he prefers κατεύξωμαι here, because truly our Poet has written in v. 834, *Ζεῦ, Ζεῦ, τί λέγω; πόθεν ἄρξωμαι;* and in Theb. 1057, *τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι;* compare below v. 123.

[1] These examples may suffice to shew that it is not necessary with Wellauer (Lex. Æschyl. in voc.) to give εὔφρων here or in Suppl. 378. the unwonted meaning, *bene excogitatus, rectus.* The same remark applies to v. 186, where he would have εὔφρων for once denote *intelligibilis, clarus.* Our English adjectives *kind* and *kindly* will be found sufficient for all its uses.

80. ΠΑΡΑ ΦΙΛΗΣ ΦΙΛΩΙ] On this established form of expressing a pleasing reciprocity of sentiment or affection, see the note on Ag. 236; and with the whole of the present passage compare Soph. El. 431-58. Eur. Hec. 534-41. Orest. 112-21. Virg. Æn. 77-80.

81. *τῆς ἐμῆς μητρὸς πάρα.*] "Indignabunda hæc subjicit; puta igitur Electram post ἀνδρί pausam aliquantisper facere." S. L.

83. *τόνδε πέλανον, this mixture*—just before called *τάσδε κηδείους χοάς*—of which we find the ingredients enumerated in Hom. Od. xi, 518-20, *ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσιν, πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ, τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν*: compare also Pers. 611-18. These several *libations* (χοαί), we must suppose, constituted a solemn *offering* (χοή) *to the dead*; and if, as seems probable from a comparison of vv. 88. 90, they were sometimes mixed together in one common vessel, such an offering might not inaptly be termed a πέλανος. See the Scholiast on this passage, *Πέλανον· πᾶν τὸ ἐπιθυόμενον οὕτω καλοῦσι*, and the fragment quoted on v. 21, *χοὴν πέλανόν τε φέρω*. Compare also the note on Ag. 96.

84. *ἢ τοῦτο φάσκω τοὔπος κ.τ.λ.*] Translate: *Or must I use this established*[1] *phrase, as the general custom is:* THAT HE WOULD RECOMPENSE *the senders of these garlands—meaning,* WITH A RECOMPENCE FOR THE WRONGS THAT THEY HAVE DONE, *and* SUITABLE THEREUNTO?

Τοῦτο τοὔπος, i.e. τὸ ἀντιδοῦναι, which, Wellauer has well observed, "absolute est positum sine objecto"; at the same time that he has greatly embarrassed the right construction of the passage by translating: "*Num jubeam eum,*[2] *quemadmodum mos est hominibus, reddere,* etc.? In verbis enim φάσκω τοὔπος jubendi significatio inest, ut sæpe verbis dicendi;[3] v. Jacobs. ad Anthol. ii. 3. p. 200. Schæf. ad Theocr. xxv. 47." Ἀντιδοῦναι, as the printing of the text and English translation is intended to shew, is *in oratione obliqua* the commencement of the form of prayer (v. 79.) which Electra proposes to employ: compare the note on Ag. 1573, *οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος*.

"Deinde ad δόσιν τε," Wellauer continues, "repetendum δοῦναι"—and this undoubtedly is a more satisfactory explanation of the construction, than with Klausen, who removes the comma,[4] to connect δό-

[1] On the peculiarity observable in this interpretation, compare Matth. Gr. Gr. § 409. 5. Obs. 1.

[2] So Klausen also translates, and remarks on ἀντιδοῦναι: "Infinitivum tertiæ imperativi personæ loco positum vide Matth. Gr. p. 1072. (§ 546. p. 944.), cujus usus rationem reddit Bernh. Synt. p. 357."

[3] See the note on Ag. 16. Herm. on Viger p. 206. n. 158.

[4] Dindorf also omits the comma, not after στέφη only, but after ἔστι also in the preceding line. Of this we must needs say with Wellauer: "Hunc locum male intellexit Schütz, qui post ἔστ' non interpungit; tunc enim sensus hic est: *Num hoc dicam, morem esse hominibus, ut reddant,* etc."

σιν with στέφη, and make ἐπαξίαν (Angl. *an equivalent),* with another δόσιν understood, the accusative after ἀντιδοῦναι. In good truth, however, there is no ellipsis whatever; but, just as we find in Soph. El. 1418, εἰ γὰρ Αἰγίσθῳ θ' ὁμοῦ., and Aj. 1312, ἢ τοῦ σοῦ θ' ὁμαίμονος λέγω; —on which see the Appendix to Notes on the Agamemnon, Note C. p. 380—so is it here also. The speaker, by means of τε, subjoins to her own previous expression ἀντιδοῦναι a few supplementary words whereby, inasmuch as in this particular case the recompence would be not for benefits but for injuries received, and therefore could only be a corresponding return of *evil*, the proposed mention of the word *recompense* is as effectually (although tacitly) negatived, as was the introduction of the customary salutation, παρὰ φίλης φίλῳ γυναικὸς ἀνδρί, *which,* she had just before declared, *I have not the effrontery to say, meaning* as I do *thereby* τῆς ἐμῆς μητρὸς πάρα.[1] Thus the complete sentence obtained from this ἐπεξήγησις, *to wit*—see note on Ag. 123., and Appendix Note C. p. 389. 4.—is δοῦναι ἀντὶ τῶν κακῶν ἐπαξίαν δόσιν: and this, the only sense in which the term ἀντιδοῦναι is applicable in the present instance, being manifestly inadmissible[2] in a form of *prayer for the senders* of this solemn offering (v. 85.), there remains no other alternative to propose but that which follows in v. 87—whereas, if with Stanley, Hermann, and Blomfield, we were to alter the τε into γε, we should make Electra *acquiesce* in the selection of the word ἀντιδοῦναι, with an emphasis in her application of it which in English we might express by, *yea* or *even with a recompence proportionate to the wrongs they have done.* It is thus, indeed, that the Bishop of Lichfield, who would read δόσιν γε, interprets the passage: "Hæc sic intelligo, ut ἀντιδοῦναι absolute positum sit; orationem autem Electræ post στέφη iterum aliquantisper abrumpi, ut sit sensus: *An hoc potius dicam, ut hominum mos est, ut retribuat* pater meus *iis qui has coronas*[3] *miserunt—immo quidem* (γε) *donum dignum malorum* quibus ipsi eum oppresserunt:" and to δόσιν γε,[1] rather than δόσιν τε, belongs the translation with which Professor Scholefield briefly dismisses this passage: "τε non est otiosum. *Et tale quidem donum, quale—:*" where, if with Wellauer he would supply δοῦναι after δόσιν τε, for *et . . . . quidem* (καὶ ταῦτα, καὶ . . . . γε, or occasionally καὶ . . . δέ) he should rather have written *id est, nempe,* or *videlicet.* So Schütz: "ἀντιδοῦναι absolute positum declaratur per sequentia δόσιν τε (scil.) δοῦναι τῶν κακῶν ἐπαξίαν."

[1] Compare this formal apposition of what we may call the comment τῆς ἐμῆς μητρὸς πάρα to the text ΠΑΡΑ ΦΙΛΗΣ ΓΥΝΑΙΚΟΣ, with the mental association indicated by τε in v. 86, and it will be further evident in what relation the words τῶν κακῶν ἐπαξίαν δόσιν were designed to stand to ἀντιδοῦναι—viz. as, in the language of the old grammarians, "ἐκ παραλλήλου posita," and included under the same general relation to the context. The same remark applies to the words Αἰγίσθῳ θ'—Soph. El. 1418, with reference to μοι, and to τοῦ σοῦ θ' ὁμαίμονος, Ag. 1312, with reference to τῆς σῆς, preceding.

[2] Hence the remark of the Scholiast: τῶν κακῶν. παρ' ὑπόνοιαν. ἔδει γὰρ, τῶν καλῶν, εἰπεῖν—a clumsy *deus ex machina* which he seems to have invoked from the region of the Old Attic Comedy to help him at this pinch.

[3] This—though not absolutely inadmissible, inasmuch as the offering is not yet completed—is not the most exact version of τοῖσι πέμπουσιν τάδε στέφη, Angl. *the party sending,* or *offering, these garlands,* under which general designation (compare χοὰς προπομπος v. 21) *Clytemnestra* only is really meant. See vv. 40. 501. 511.

85. τοῖσι πέμπουσιν, Angl. *the senders,* or *party sending*—see Matth. Gr. Gr. § 293. and compare Arnold on Thucyd. iii. 4, 15. 40, 7.—might very well have been included with ἀντιδοῦναι under the general form of words employed on such occasions, but for the specification that follows, of *a part* only of what it was the custom to send, τάδε στέφη. Stanley, in illustration of this particular, aptly compares Soph. El. 895, Eur. Orest. 1322. Plutarch. Num. p. 74. Lucian. Scyth. c. 2. Ovid. Trist. iii. 3, 32. Tibull. ii. 4, 48. Sueton. Aug. c. 18. Q. Curtius x. 1.; and adds: "Has coronas ex omnibus fieri floribus, et peculiari quodam nomine ἔρωτας dici, quasi ab ἔρα, *terra,* monet Etymologus. Ἔρως· ὁ στέφανος ἐκ πάντων ἀνθέων, τοῖς νέκυσι πωλούμενος. παρὰ τὴν ἔραν, τὴν γῆν, ὁ ἐρανισμένος ἐκ γῆς."!

87. ἢ σῖγ' ἀτίμως] "Quum neque pietatis, et eorum qui mittant, mentio, neque invocatio et preces in his inferiis rite fieri possint, superest tertia ratio rei silentio peragendæ, ita ut quævis alienæ cædis expiatio tacite peragitur (Cf. Eum. 448-50). Sentit vero Electra se tali ratione agendi minuturam esse honorem patris, cui exspectandæ erant preces a filia sacra ferente; itaque tum quasi participem fore se sceleris Clytæmnestræ, quæ summa ignominia patrem affecerit." Klausen.

Ibid. ὥσπερ οὖν—Angl. *even so, as*—compare below v. 868. Ag. 1396, ὥσπερ οὖν φονολιβεῖ τύχᾳ, and see the notes on Ag. 472. 505. 1396. "ὥσπερ οὖν ἀπώλετο πατήρ, *quemadmodum inhonore periit pater;* ἀτίμως ἐκχέουσα, ὥσπερ ἀτίμως ἀπώλετο πατήρ: repetenda est vocula, ut verba dicant quod debent." Pauw. Compare below v. 99, λέγοις ἂν (αἰδουμένη), ὥσπερ ἠδέσω τάφον πατρός.

88. γάποτον] "Γάποτος. *A terra absorptus.* Hujusmodi composita a γῆ Dorice efferuntur, γαπόνος, γατόμος, γαμόρος, γάπεδον, γάφυτος, γάχυτος:" Blomf. Gloss. Pers. 627. Compare below v. 156. Pers. 621, γαπότους τιμάς. Theb. 821, πέπωκεν αἷμα γαῖα.

89. στείχω, καθάρμαθ'—] τοῦτο πρὸς τὸ παρ' Ἀθηναίοις ἔθος· ὅτι κα-

[1] Compare below v. 406, πρός γε τῶν τεκομένων.

θαίροντες οἰκίαν ὀστρακίνῳ θυμιατηρίῳ, ῥίψαντες ἐν ταῖς τριόδοις τὸ ὄστρακον, ἀμεταστρεπτεὶ ἀνεχώρουν: Sch. Compare Hesych: Κάθαρμα. τὸ χοιρίδιον ᾧ τὴν ἑστίαν ἐκάθαιρον ἐν ταῖς ἐκτροπίαις[1] (θυσίαις), ὁ δὲ ἐπιτελῶν δημοσίως περιστίαρχος ἐλέγετο.

Stanley, with Turnébe who has edited πάλιν-δικοῦσα, observes upon this passage: "Malim πάλιν τῷ δικοῦσα jungi quam, ut Scholiastes, τῷ στείχω. Idem enim hic Æschylus quod Virgilius, Eclog. viii. 101: *Fer cineres, Amarylli, foras, rivoque fluenti Transque caput jace, ne* [rather, as Heyne: *nec*] *respexeris:* quæ ex Theocrito sumpsit in Idyll. xxiv. 91: ἦρι δὲ συλλέξασα κόνιν πυρὸς ἀμφιπόλων τις ῥιψάτω εὖ μάλα πᾶσαν, ὑπὲρ ποταμοῖο φέροισα, ῥωγάδας ἐς πέτρας ὑπὲρ οὔριον·[2] ἄψ δὲ νέεσθαι ἄστρεπτος·"—to which Schütz well replies: "Versus ipse docere poterat Stanl. πάλιν cum στείχω connectendum esse. Nam quod apud Theocr. Idyll. xxiv. 93, est ἄψ νέεσθαι ἄστρεπτος, id apud Nostrum dicitur στείχω πάλιν . . . . . ἀστρόφοισιν ὄμμασιν." Add to this Soph. Œd. C. 490, ἐπεῖτ' ἀφέρπειν ἄστροφος, which Blomfield has aptly adduced, and we cannot hesitate to connect with στείχω, not πάλιν only, but—as Stanley, (in his turn correcting the Scholiast's: τὸ ἑξῆς· δικοῦσα τεῦχος ἀστρόφοισιν ὄμμασιν, στείχω πάλιν κ.τ.λ.), has done—ἀστρόφοισιν ὄμμασιν also. Translate: *must I, like one that has been throwing out* the ashes[3] of *lustral offerings, go back, after having cast down the vessel, without ever looking behind me?* "Τεῦχος, vas quo ferebatur libamentum. Purgationis causa efferebatur vas, quo continebatur cinis porci. Cf. Hesych: καθάρματα." Klausen.

92. νομίζομεν. Angl, *we enjoy; are in the use* or *receipt of;* elsewhere, *we practise,* or *are in the exercise of;* as below v. 982, ἀργυροστερῆ βίον νομίζων—all which meanings, as well as that of *entertaining an opinion* or the like, directly flow from the primary sense of νόμος, *that is received to hold:* see Appendix to Notes on the Agamemnon, Note F.

Abresch compares Eur. Alcmæon fr. xviii. 3, τοὺς νομίζοντας τέχνην. Pind. Isthm. ii. 56, ἱπποτροφίας νομίζων: to which Blomfield adds Eur. El. 234, οὐχ ἕνα νομίζων φθείρεται πόλεως νόμον. and Herodot. i. 142, γλῶσσην δὲ οὐ τὴν αὐτὴν οὗτοι νενομίκασι. Νομίζω, like our English *use,* is also found as a neuter verb; whence Suidas: Νομίζουσιν· νομίσματι χρῶνται: with reference it is probable, to Thucyd. ii. 15, ὥσπερ καὶ οἱ

[1] Hesych: Ἐκτροπαί· τρίβοι. Angl. *street-corners.*

[2] "Quod legi voluit Stephanus, ῥωγάδος ἐκ πέτρας edidit Brunck.—In hoc etiam versu ὑπερούριον scribendum non improbabiliter censuit Reiskius, ut ed. Br." Valckenaer, adduced by Maltby Gr. Lex. v. Οὔριος. See also Warton and Kiessling on this passage.

[3] Blomfield compares "the law of the burnt-offering," Levit. vi. 11. See also ib. iv. 12.

ἀπ' Ἀθηναίων Ἴωνες ἔτι καὶ νῦν νομίζουσιν. Compare also Eur. Hec. 326, εἰ κακῶς νομίζομεν τιμᾶν τὸν ἐσθλόν, ἀμαθίαν ὀφλήσομεν. Herodot. iv. 117, φωνῇ νομίζουσι Σκυθικῇ., and see Arnold on Thucyd. ii. 4, 10. 38, 11.

94. τὸ μόρσιμον, Angl. *his fate,* or *allotted portion;* compare below vv. 349. 450. Ag. 1264, μόρον τὸν αὑτῆς οἶσθα. Prom. 933, ᾧ θανεῖν οὐ μόρσιμον. Theb. 263. σὺν ἄλλοις πείσομαι τὸ μόρσιμον. ib. 281, οὐ γάρ τι μᾶλλον μὴ φύγῃς τὸ μόρσιμον. Frag. 286, ἀλλ' οὔτε πολλὰ τραύματ' ἐν στέρνοις λαβὼν θνήσκει τις, εἰ μὴ τέρμα συντρέχοι βίου, οὔτ' ἐν στέγῃ τις ἥμενος παρ' ἑστίᾳ φεύγει τι μᾶλλον τὸν πεπρωμένον μόρον: and see the Note on Ag. 1628. "Stanleius interpretatur *mors.* Sed est potius *fati decretum.* Schol: οὐδὲν πείσεσθε παρὰ τὸ μόρσιμον." Blomf.

96. λέγοις ἄν. Angl. *you'll tell it me*—implying, as we may learn from vv. 98. 99. 158., *please, tell me—if you have anything better than this* to recommend; see Matth. Gr. Gr. § 515. d. β. γ. Schol: τῶνδε· τῶν ὑπ' ἐμοῦ ἀνωτέρω λεγομένων. The words of the Chorus in v. 100. shew that the reference is to the answers which Electra has thus far hazarded, in reply to her own main question, *How am I to pray, if indeed I pray at all?* v. 79. Yet Schütz would have us read ὕπερ τόρον—a conjecture favourably noticed also by Stanley—or, in default of that, would wholly omit the line, "quia nihil quidquam adhuc attulerat Electra quibus Chorus *melius* posset dicere, sed tantum quæstionem proposuerat"! Ὑπέρτερον· κρεῖττον. Suidas: compare Theb. 530, ὀμμάτων ὑπέρτερον. Soph. Ant. 631, μαντέων ὑπέρτερον, El. 1265, ἔφρασας ὑπερτέραν τᾶς πάρος ἔτι χάριτος.

The spirit of the following dialogue is well expressed by Klausen: "*Loci igitur religionem reverita ingenue dicam quod sentio. Hac religione dicas. Precare pro amicis ejus in libando. Quosnam e nostris ita appellem? Primum te, et quisquis Ægisthum odit. Mene et te? Est id, quod audivisti ex me. &c. &c.*"

100. φθέγγου κ.τ.λ.] Translate: *Verba facias inter libandum honorifica erga benevolentes;* Angl. *make honorable mention, as you pour, of those who wish him well;* τοῖσιν εὔφροσιν, *with reference to*—compare φίλοισι Ag. 602. and Matth. Gr. Gr. § 387. Schol: τὰς χοὰς χέουσα, εὖξαι ἀγαθὰ τοῖς εὖ φρονοῦσι τῷ Ἀγαμέμνονι δηλονότι. Suidas: Σεμνά· τὰ τίμια καὶ σεβάσμια: compare below v. 954. Ag. 176, σέλμα σεμνὸν ἡμένων. ib. 500, σεμνοί τε θᾶκοι. Eum. 373, δόξαι τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναί.

Bothe translates σεμνά, *sancta, religionis plena*—compare Prom. 521. Theb. 800. Eum. 383. 441. 1041. Pers. 383, παιᾶν' ἐφύμνουν σεμνόν. Eum. 1006, σφαγίων τῶνδ' ὑπὸ σεμνῶν.—and this, which we might perhaps express by, *Speak in the language of Prayer for &c.,* is approved

by Klausen, who adds: "Dativus pendet a *φθέγγου*: *in eorum commodum.*" This, however, would not sufficiently distinguish between the two *opposite* forms of Prayer, which the Chorus recommends as equally holy, equally in character with a religious and acceptable worshipper (*εὐσεβῆ*, v. 113.)

101. *τίνας δὲ τούτους κ.τ.λ.*; Translate: *But whom am I thus to call by the appellation of* FRIENDS? i.e. *ὡς ὄντας*[1] *φίλους*, as we may resolve *τῶν φίλων*, comparing below v. 215, *ὡς ὄντ' Ὀρέστην, τάδε σ' ἐγὼ προσεννέπω*; compare also Ag. 157, *τοῦτό νιν προσεννέπω.* ib. 1258, *Αἴδου πύλας δὲ τάσδ' ἐγὼ προσεννέπω*, and more particularly Ag. 312, *οὐ φίλως προσεννέποις*, where *φίλως*, which has been most needlessly altered into *φίλω*, is precisely equivalent to *τῶν φίλων*, or *ὡς ὄντε φίλω*, as the context requires it to be; as *κάρτ' ἀπομούσως*, also, ib. 770, might be resolved into *τῶν κάρτ' ἀπομούσων*, or *ὡς κάρτ' ἀπόμουσος ὤν*: and *ποιεῖσθε μηδαμῶς*, Soph. Œd. C. 277, into *ποιεῖσθε τῶν μηδένων*, or *ὡς μηδένας ὄντας*, Aj. 1114. See the notes on Ag. 312. 770. 1258. 1572.

Προσεννέπειν, literally, means *to speak to, accost, hail* or *greet*; see, in addition to the above examples, Ag. 231. Soph. Aj. 857. Eur. Hipp. 99. 793. Tr. 50. Orest. 428. Inc. Rhes. 389. Hence the expression *φίλως* or *τῶν φίλων προσεννέπειν*, as applied to *things* Ag. 312, is wholly figurative—much as we too familiarly use the word *christen* in the most general sense of *giving name to*—and so it must be understood to denote in the present text, *to designate by the title of Friends.* We might, therefore, translate: *But whom am I thus to give the name of* FRIENDS *to?* although in strictness *προσεννέπω* no more means, *I name* or *call*, than the simple *ἐνέπω* (on which see Buttm. *Lexil.* art. 21. § 20.) means, *I address* or *speak to*; and Klausen's version, quoted on v. 96, *Quosnam e nostris ita appellem?* would have been more correctly given *Quosnam ita appellem* 'e nostris'?

Compare, however, as illustrative of this easy transition from the *oratio obliqua* to the *oratio recta*, Ps. lxxxviii. 26: *αὐτὸς ἐπικαλέσεταί με· Πατήρ μου εἶ σύ*—Eng. Vers.: *He shall cry unto Me* (or Prayer-book Version: *He shall call Me*), 'Thou art my Father, &c.'; as also Jerem. iii. 19, *Thou shalt call Me*, 'My Father'—Shaksp. Hamlet, Act i. Sc. 4: "Thou com'st in such a questionable shape, That I will speak to thee; I'll call thee, 'Hamlet', 'King', 'Father', 'Royal Dane': O, answer me." See also the notes on Ag. 687-90.

[1] On this assumption of its Predicate *φίλων* by the Article *τῶν* see Middleton, *On the Greek Article*, chap. ii., and compare the notes on Ag. 601. 621. 690.

102. *πρῶτον μὲν αὑτὴν*—] So I prefer to read with the great majority of Editors, ancient and modern, rather than with Blomfield and Klausen recall the reading of Aldus, *αὐτήν*, on which see Elmsley's opinion, as expressed on Soph. Œd. T. 138. and Eur. Heracl. 144, partly retracted by himself on Eur. Bacch. 722, and further revised and corrected by Hermann on Soph. Trach. 451. See also Blomf. on this passage and on Ag. 809, with the authorities which he has adduced: Matth. Gr. Gr. § 489. ii. Zeun. on Vig. p. 166. Ruhnk. on Tim. Lex. p. 92. Lex Seguier. p. 467. 27: *Αὑτόν· Σοφοκλῆς ἀντὶ τοῦ ἐμαυτόν. καὶ Λυσίας ἐν τῷ κατὰ Ἰφικράτους, καὶ πολλοὶ ἄλλοι.* Antiatticist. in Bekk. Anecd. Gr. i. p. 77: *Αὑτοῦ· ἀντὶ τοῦ σαυτοῦ*: and the Scholiast on this passage: *σεαυτὴν δηλονότι κἀκεῖνον ὅστις Αἴγισθον στυγεῖ.*

Klausen, indeed, holds that v. 212, *αὐτὸς κατ' αὐτοῦ*—which Wellauer, as we shall presently see, has most unnecessarily altered into *αὐτὸς καθ' αὑτοῦ*—is decisive in favour of the *spiritus lenis*; and therefore in every instance acts upon the authority which he has adduced on Ag. 1106, *ἀμφὶ δ' αὐτᾶς θροεῖς* (where through mere inadvertence I have permitted *αὐτᾶς* to stand): "Recte monuit Bernhard. Synt. 287. pronomine *αὐτὸς* designari primam, secundam, tertiam personam exclusis omnibus reliquis; itaque scribendum esse *αὐτᾶς*: *αὑτᾶς* vero nonnisi pro *ἑαυτᾶς*. De secunda persona vide Chöeph. 111.; de prima v. 1244. Ch. 221. Eum. 290." The truth, however, would rather seem to be, as Hermann supposes—"Rectius, nisi fallor, contendat quis *αὑτοῦ* initio poetarum, et in his tragicorum, licentia de prima secundaque persona dictum esse: inde paullatim in communem usum venisse, ac primo in plurali, ne opus esset *ἡμῶν αὐτῶν, ὑμῶν αὐτῶν* dicere: apud Aristophanem Eq. 506. Lys. 1070., quæ sola fortasse apud hunc exstant exempla hujus personarum commutationis. Sic etiam Philemon fr. inc. 11. Inde magis frequentari cœpit, etiam in prosa oratione, ut fere exquisita paullatim vulgaria fieri solent"—and as for that familiar use of *αὐτός*, Angl. *self*, which Bernhardy has noticed, although it may very well follow with reference to either first or second person where (as in Ag. 1290. Eum. 290. Aristoph. Lys. 486.) the first or second personal pronoun has been previously expressed or understood; yet, as often as either emphasis or distinct mention of the person is required, then it becomes necessary to introduce at least that broadest intimation of personality which is conveyed by the pronoun *αὑτοῦ*, Angl. *one's self.*[1] Hence the great majority of Edd. have *αὑτᾶς*, Ag. 1106. Suppl. 806. and *αὑτῆς* Ag. 1264.

[1] Compare the most general use of the indefinite personal pronoun *τὶς*, Angl. *one* (the French *on*), Matth. Gr. Gr. § 487, 2. 3.

1514: and though in the last-named passage, ἢ σὺ τόδ' ἔρξαι τλήσει, κτείνασ' ἄνδρα τὸν αὐτῆς ἀποκωκῦσαι ψυχήν—we might undoubtedly read (as Blomfield and Klausen do) τὸν αὑτῆς with reference to σὺ preceding, yet would this be as needless a pleonasm, as in English it would be to say *your self's husband;* not to mention that the prefatory τόδ' ἔρξαι (with which compare in this play v. 77, γένεσθε τῶνδε σύμβουλοι πέρι·) shews that the words κτ. ἄν. τὸν αὑτῆς form part of the succeeding apposition—*after having killed your own husband bewail his* departed *spirit, &c. &c.*

In v. 212, which we shall best translate, *Self against self it must be, then, I am plotting,* αὑτοῦ follows αὐτὸς, the application of which is sufficiently limited by its necessary construction with μηχανοῤῥαφῶ, on the same principle as in Theb. 674. (for example) our Poet has written ἄρχοντι τ' ἄρχων καὶ κασιγνήτῳ κάσις, ἐχθρὸς σὺν ἐχθρῷ στήσομαι—otherwise after αὐτὸς we should have expected the reflective αὑτοῦ, as in Ag. 805. Prom. 762. Soph. Aj. 906. Œd. T. 1237. Ant. 1174.[1] Compare Soph. Aj. 1039, κεῖνος τὰ κείνου στεργέτω (on which see Hermann's note, and Monk on Eur. Alc. 545.), and Shaksp. K. Richard III. Act. v. Sc. 3.: "Richard loves Richard; that is, I am I."

103. τἄρ', i. e. τοι ἄρα, is the reading of the MS. Guelf., and has been restored by Blomfield, Dindorf, and Klausen. The MS. Med. and the Edd. of Aldus and Robort. have τ' ἄρ'—whence Turnébe and Vettori, and the rest of the Editors, have edited γ' ἄρ'—. Compare below v. 212, where Turnébe and Vettori again have γ' ἄρα, and Robortello τ' ἄρα, whilst Aldus, with the MSS. Med. Guelf. and Rob., has τἄῤῥα—whence Dindorf and others τἄρα. See by all means Monk on Eur. Hipp. 443. and Elmsley on Eur. Heracl. 269: whence it will appear, agreeably to Stephens' explanation of τοι (*Treatise on the Greek Expletive Particles,* pp. 49. 50.) that the note of interrogation usually printed at the end of this line is wholly out of place.

104. αὐτὴ σὺ κ.τ.λ.] Translate: *Do you yourself, now that you comprehend my meaning, advise with yourself, or consider;* and compare the similar, though somewhat slower, succession indicated by the combination of a verb and participle by means of εἶτα, Angl. *go on to*—on which see the note on Ag. 97, and Matth. Gr. Gr. § 566. 3.

The Scholiast has: Σὺ σκόπησον τίς στυγεῖ Αἴγισθον. οὐκ ἐμὸν γὰρ εἰπεῖν: which, if we compare vv. 51. 93. and Ag. 39, μαθοῦσιν αὐδῶ, κοὐ μαθοῦσι λήθομαι, we shall attribute rather to the cautious prudence

[1] Compare Matth. Gr. Gr. § 148. Obs. 3.

of the Chorus, than (as Schütz suggests) to their modest unwillingness to name themselves among the friends of Agamemnon. The spirit of the remark, however, is as Klausen has given it: *Est id, quod audivisti ex me;* and although he has not very accurately rendered μανθάνουσα, *quum a me audiveris,* he aptly enough compares μανθάνοντί σοι Ag. 595, where see the note.

105. τῇδε . . . . . στάσει, Angl. *to this company* or *party*. Schol: τῇ συστάσει ἡμῶν. Hesych: Στάσις· θέσις, χορὸς, συνέδρα, ἐργαστήριον: which last word would seem to be connected with that designation of the *locale*[1] of the Chorus which Blomfield has further noticed from Hesych: Ὑποκόλπιον· τοῦ χοροῦ τῆς στάσεως χῶραι αἱ ἄτιμοι. Photius: Στάσις· οὐχ ἡ φιλονεικία, ἀλλ' αὐτοὶ οἱ στασιάζοντες (Angl. *the partisans.)* Compare below v. 444. Ag. 1082, στάσις ἀκόρετος, and ib. 1156, κῶμος δύσπεμπτος ἔξω συγγόνων Ἐρινύων. Eum. 311, στάσις ἁμά. Suppl. 30, ἀρσενοπληθῆ δ' ἑσμὸν ὑβριστὴν Αἰγυπτογενῆ. ib. 1035, Κύπριδος δ' οὐκ ἀμελεῖ θεσμὸς ὅδ' εὔφρων.

106. κεἰ θυραῖός ἐσθ' ὅμως, Angl. *albeit*—or *all the same, even if—he be abroad.* On this peculiar construction of ὅμως—in accordance, it should seem, with its primary and Homeric signification (ὁμῶς) *at once, alike,* rather than in that derivative sense *yet, nevertheless,* of which Damm has noticed but one example, Il. xii. 393. ὅμως δ' οὐ λήθετο χάρμης (where see Heyne's note), and in which from the changed position and use of the word it is easy to account for its change of accent—see Matth. Gr. Gr. § 566, 3: and on the propriety of omitting the comma which Blomfield on Pers. 300 (295.) would have inserted in such cases before ὅμως, see Elmsley on Eur. Med. 1216. and Soph. Aj. 15. Mus. Crit. Cantab. I. p. 351.

107. εὖ τοῦτο,—] I do not fully understand Klausen's remark upon this line: "Comma post τοῦτο T. V., sed abest in G. A., et sane languidam reddit orationem: pertinet enim καὶ ad τοῦτο, quum ipsius etiam chori in hac re societas (v. 103.) accepta sit Electræ." It is a simple case of *Zeugma,* Matth. Gr. Gr. § 634. 3, which we may explain by supplying, ἔλεξας, as if it had been εὖ τοῦτ' ἔλεξας, καὶ ὥστε οὐχ ἥκιστα φρενοῦν με. Hesych: Φρενοῦν· φρονεῖν, διδάσκειν, νουθετεῖν. Ag. 1150, φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων. Prom. 335, πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς ἢ σαυτόν. Soph. Ant. 754, Trach. 52. Eur. Ion 526. Bacch. 794.

109. ἐξηγουμένη, "*præeuns. Dictating.* Cf. omnino Med. 743." Scholef.—as Butler also had explained it: "ἐξηγεῖσθαι apud Græcos est quod

[1] See Müller's *Dissertations on the Eumenides,* I. B. § 21.

apud Latinos *verbis præire*. Cf. Eur. Med. 745, *ἐξηγοῦ θεούς*." In the present instance, however, and in Eum. 595, *ὁ μάντις ἐξηγεῖτό σοι μητροκτονεῖν*; and ib. 609, *ἐξηγοῦ δέ μοι, Ἄπολλον, εἴ σφε σὺν δίκῃ κατέκτανον*, this word, as Blomfield had intimated—" *ἐξηγέομαι, enarro, interpretor*; qui legum vel religionis arcana explicabat, *ἐξηγητὴς* dicebatur: vid. Ruhnken. ad Timæi Lex. p. 109."—and as Müller (*Dissertations on the Eumenides*, II. D.) has ably shewn, is used in a technical sense, which we may perhaps sufficiently express by a professional term of our own: *expounding* or *laying down the law*. Hence Hesych: *Ἐξηγήσατο· ἑρμήνευσε. Ἐξηγητής· ὁ περὶ ἱερείων καὶ Διοσημείων ἐξηγούμενος*. Suidas: *Ἐξηγηταί· οἱ τοὺς νόμους τοῖς ἀγνοοῦσιν ὑποδεικνύοντες καὶ διδάσκοντες περὶ τοῦ ἀδικήματος οὗ ἕκαστος γράφεται. Ἐξηγηταὶ τρεῖς γίνονται πυθόχρηστοι, οἷς μέλει καθαίρειν τοὺς ἄγει τινὶ ἐνισχηθέντας. Καὶ οἱ ἐξηγούμενοι τὰ πάτρια*. Suid. and Harpocrat.: *Ἐξηγητὴς ἰδίως ὁ ἐξηγούμενος τὰ ἱερά. ἔστι δὲ καὶ ἃ πρὸς τοὺς κατοιχομένους νομιζόμενα ἐξηγοῦντο τοῖς δεομένοις*. Compare Demosth. against Euergus p. 1160. Reiske: *Ἐπειδὴ τοίνυν ἐτελεύτησεν, ἦλθον ὡς τοὺς ἐξηγητὰς, ἵνα εἰδείην ὅτι με χρὴ ποιεῖν περὶ τούτων...... ἀκούσαντες δέ μου οἱ ἐξηγηταὶ ταῦτα ἤροντό με, πότερον ἐξηγήσωνταί μοι μόνον, ἢ καὶ συμβουλεύσωσιν. ἀποκριναμένου δέ μου αὐτοῖς ἀμφότερα, εἶπόν μοι ὅτι Ἡμεῖς τοίνυν σοι τὰ μὲν νόμιμα ἐξηγησόμεθα, τὰ δὲ σύμφορα παραινέσομεν.*

111. *δικαστὴν, ἢ δικηφόρον*] Schol: *κριτὴν, ἢ τιμωρόν. ὅ ἐστιν, ἀκουσόμενον τοῦ πράγματος, ἢ πρὸ ἀκοῆς τὴν τιμωρίαν ἐπάξοντα, ὡς ἀναμφιβόλου ὄντος τοῦ κακοῦ*. Compare Ag. 506, *τοῦ δικηφόρου Διὸς μακέλλῃ*. ib. 1548, *ὦ φέγγος εὖφρον ἡμέρας δικηφόρου.*

112. *ἁπλῶς τι φράζουσ'*,] Angl. *simply expressing yourself, wording it after a simple fashion*—see on this use of *τι* Matth. Gr. Gr. § 487. 4. "Satis patet ad *φράζουσα* intelligendum esse non *λέγω*, sed imperativum *φθέγγου* vel *ἐπεύχου* e v. 100 et 103." Klaus. Why not *φάθι* from v. 109?

113. *καὶ ταῦτά μοὐστὶν*] This is the reading of Aldus and Turnébe, restored by Wellauer, Dindorf, and Klausen, in place of *μοῦ 'στιν*, the reading of Vettori and every succeeding editor until Porson who edited *μοὔστιν*, in which he has been followed by Blomfield and Scholefield. See, on this crasis, Matth. Gr. Gr. § 54. p. 99. Buttm. Gr. Gr. p. 115.

Translate: *And are these things such as to come religiously to me from the gods?* i.e. as things granted to a religious worshipper, after a holy fashion, in answer to an acceptable offering and to prayer? Compare Thucyd. i. 20, *τὰ μὲν οὖν παλαιὰ τοιαῦτα εὗρον, χαλεπὰ ὄντα παντὶ ἑξῆς τεκμηρίῳ πιστεῦσαι*, Angl. *being of such a nature that it were difficult to establish one's belief of them by every link* (a complete chain) *of evidence*;

iii. 13, *τοιαύτας ἔχοντες προφάσεις καὶ αἰτίας ἀπέστημεν, σαφεῖς μὲν τοῖς ἀκούουσι γνῶναι ὡς εἰκότως ἐδράσαμεν*, Angl. *of such a nature that it must be plain to those who hear them, that we have done so with good reason*; and more particularly compare the use of the term *ὅσια*, as applied (Thuc. ii. 52.) to *places* or *things profane*; i.e. (see note on Ag. 622, and Arnold on Thucyd. i. 71. 20.) to places or things of such a character as that it were no profanation to touch or use them.[1]

We may thus avoid the necessity of either with Abresch, and the Scholiast who writes: *καὶ τὸ ταῦτα εἰπεῖν παρὰ θεῶν ὅσια κρίνεται*, supposing an *antiptosis* of *θεῶν πάρα* for *παρὰ θεοῖς*, or with Schütz more reasonably supplying some such word as *ἐξαιτεῖν* to help out the sense; without, however, admitting with Blomfield (on the authority of Schneider on Xen. Anab. p. 313) that *θεῶν πάρα, emanating from the gods*, and *πρὸς θεῶν, produced by the gods*, are absolutely and entirely equivalent expressions. See Matth. Gr. Gr. § 588. 4. a. and § 590. 6, a. *α*.

114. *πῶς δ' οὐ κ. τ. λ.*] Angl. *Why, how should it be otherwise* than a religious thing *to requite your enemy with evil for evil?* Compare Pers. 1014. and Eum. 435, *πῶς δ' οὔ*; Suppl. 918, *πῶς δ' οὐχί*; Prom. 589, *πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης*; ib. 759, *πῶς δ' οὐκ ἂν (ἡδοίμην)*; and see the note on Ag. 262, *τί δ' οὐχί*; *Τὸν ἐχθρόν*, Angl. *an enemy*, i.e. one assumed, or conceived of, as such; see note on Ag. 601. p. 186. and Middleton *on the Greek Article*, Chap. iii. sect. ii. § 1. *Ἀνταμείβ. κακοῖς*: compare Prom. 223, *κακαῖσι ποιναῖς ταῖσδέ μ' ἐξημείψατο*. Theb. 1049, *παθὼν κακῶς κακοῖσιν ἀντημείψατο*. Archilochus (as quoted by Blomf. on Prom. 221.) ap. Theophil. ad Autolyc. p. 195, *ἓν δ' ἐπίσταμαι μέγα, τὸν κακῶς τι δρῶντα δεινοῖς ἀνταμείβεσθαι κακοῖς*. On the other hand, Soph. Œd. C. 814, *πρὸς δὲ τοὺς φίλους οἷ' ἀνταμείβει ῥήματα*. ib. 1273, *οὐδ' ἀνταμείβει μ' οὐδέν*;

"*Τὸν ἐχθρὸν ἀνταμείβεσθαι κακοῖς*. Juxta antiquorum sententiam quibus nondum lux Christianæ caritatis effulserat. Sic Ovid Heroid. xv. 217: *Dii, precor, eveniant hostibus ista meis!*" S. L. Add from Æschylus, Suppl. 376, *ἄγος μὲν εἴη τοῖς ἐμοῖς παλιγκότοις*, and see the note on Ag. 512.

115. "Versus mutilus, quamquam Ald. Turn. Vict. nullum lacunæ signum habent. Rob. illud in fine versus, Canter. post *χθόνιε* posuit, probante Buttlero, quam rationem v. 1. commendare videtur. Recentiores edd. omnes ab initio versum mutilum esse designarunt; et

[1] Compare also Soph. Œd. C. 188, *ἄγε νυν σύ με, παῖ, ἵν' ἂν εὐσεβίας ἐπιβαίνοντες τὸ μεν εἴποιμεν, τὸ δ' ἀκούσαιμεν*, which Arnold on Thuc. i. 71, 20. quotes and explains by: *ἄγε σύ με ἐς ὅσιον, ἔνθα ὅσιόν ἐστιν ἐπιβαίνειν*, or *ἐς βεβηλόν*.

profecto facilius intelligi potest, quomodo prima verba excidere potuerint. Lacunam probabili ratione ex. v. 163 (157.) explevit Herm. *de vers. spur. ap. Æsch.* p. vi. ita: *κήρυξ μέγιστε*[1] *τῶν ἄνω τε καὶ κάτω, ἄκουσον, Ἑρμῆ χθόνιε, κηρύξας ἐμοὶ κ. τ. λ.*" Well. "*Ἑρμῆ χθόνιε.* Vel post vel ante has voces aliquid deesse manifestum est. Locum supplet Hermannus traducto huc ex v. 163. *κήρυξ μέγιστε τῶν ἄνω τε καὶ κάτω,* cui favet Blomfieldius, nec, ut videtur, injuria; isto enim versiculo facile carere possumus eo loco ubi nunc est, et si huc transferatur, erit ad quod *κηρύξας ἐμοὶ* referri possit, prægresso nomine *κήρυξ*; et si præcesserit hic versus, non necessarium est ut sequens a nomine proprio *Ἑρμῆ χθόνιε* inchoetur, sed bene præcedere potuit vox trisyllaba qualis est *ἄκουσον.*" S. L. "Ad lacunam explendam Herm. conj. *ἄκουσον,* quod dictum esset ut *ἄκουσον ἐς φάος μολὼν* v. 438 (445). Melius se haberet *ἄρηξον,* dictum ut Theb. 119. et 179."[2] Klausen—who further observes upon v. 115: "Inferos quum ab hominibus certi fines dirimant, in omnibus precibus, quibus hi invocantur, opus est auxilio Mercurii, cui soli licet adire utramque ditionem, cujus munus omnino est conjungere ea quæ contraria sunt (Theol. Æsch. p. 101. sqq.) Itaque tum ab Oreste invocatur, qui patris auxilio eget, initio tragœdiæ nostræ, tum a Persis in evocando Dario (Pers. 629.), tum ab Electra Sophoclis (v. 111.) in re nostra. Atque quum in omni invocatione iis nominibus appellandus sit unusquisque deus, quibus ejus de re, quæ jam tractatur, potestas designata est; *præconem* eum *superorum et inferorum* dicit Electra, quoniam a se ad inferos perferendæ sunt preces, *deum inferum* vero, quia ad manes Agamemnonis referuntur omnia. Mercurius præco Ag. 473 (496.)"

116. *κηρύξας ἐμοὶ, having made proclamation,* or *done the office of Herald, for me*—so it seems best to interpret these words, with Klausen who remarks: "Wellauerus, commate post *ἐμοὶ* sublato, haud recte jungit *κηρύξας—δαίμονας, convocans deos.* At nusquam *κηρύσσειν τινὰ* est *convocare aliquem,* et eo, quem attulit ille, loco Eur. Hec. 148,

[1] It is worth noticing here, as tending to confirm us under the necessity of sometimes setting aside the concurrent testimony of the oldest Edd., that Aldus, Robortello, Turnèbe, Vettori, and Canter have all edited *μεγίστη* in this line, which finding in the mouth of Electra at v. 157. they seem to have intended to apply to the Leader of the Chorus, in some way which something lost (as they supposed) after this verse might be presumed to have explained. Stanley, who first introduced *μέγιστε* (the correction, he tells us, of Jacobs) supposed that Electra suddenly interrupted herself on seeing the lock of hair:—but thus to turn her address from Mercury to the Chorus, we must needs, as Wellauer has observed, have had *ὑμεῖς δὲ*—in v. 157.

[2] Add Soph. El. 110-18. *ὦ δῶμ' Ἀΐδου καὶ Περσεφόνης, ὦ χθόνι' Ἑρμῆ καὶ πότνι' Ἀρὰ......ἔλθετ', ἀρήξατε, τίσασθε πατρὸς φόνον ἡμετέρου, καί μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.*

κήρυσσε θεοὺς est: *alta voce deorum nomina appella;* id quod bene decet supplicem (Hec. 146-7.), minime deum Mercurium."

Compare, as involving a similar call upon a general and acknowledged power to put itself forth in a special and individual case, Theb. 8, *ὧν Ζεὺς Ἀλεξητήριος ἐπώνυμος* (i.e. *ἀλεξητήριος*) *γένοιτο Καδμείων πόλει.* ib. 145, *καὶ σὺ, Λύκει' ἄναξ, λύκειος γενοῦ στρατῷ δαΐῳ,* where Blomf: "ludit in secundo *λύκειος,* quod Hesychius (v. *Λυκεῖον.*) recte explicat per *φοβερὸς, lupi similis.*" Also with this intransitive use of *κηρύσσω, I cry aloud,* compare below v. 1007. Eum. 566, *κήρυσσε, κήρυξ, καὶ στράτον κατεργαθοῦ.* Soph. El. 1105, *ἦδ', εἰ τὸν ἄγχιστόν γε κηρύσσειν* (*κήρυκα εἶναι*) *χρέων.*

Thus interpreting, what in any case would seem to be the most probable restoration of the text, *ἄρηξον Ἑρμ. χθ. κ.τ.λ*: *Help, terrestrial Mercury, by performing the part of Herald for me;* we may go on with Klausen to translate v. 117: *so that the deities below the Earth, and* the goddess *Earth herself......may hear my prayers;* the infinitive serving (Matth. Gr. Gr. § 532. d.) to explain the precise effect or purpose of the preceding proposition, which expressed at greater length, we may presume, would have been, in place of *κηρύξας ἐμοί, κήρυξον δέ μοι τοῖς γῆς ἔνερθε δαίμοσιν κλύειν ἐμὰς εὐχάς,* as in v. 4. and Ag. 1316, *ἀστοῖσι κηρύσσειν βοήν,* where see the note.

118. *πατρῴων δωμάτων ἐπισκόπους*] Schol: *νῦν γὰρ ἐπισκόπους*: that is to say, "the adjective (*ἐπισκόπους*) contains not a definition in itself belonging to the substantive (*δαίμονας*), but an extension of the idea[1] contained in the verb (*κλύειν*), or it may be considered as the consequence and effect of the verb:" Matth. Gr. Gr. § 446. Obs. 2. This is called the *proleptic* use of the adjective.

"*δωμάτων* em. Stl. *δ' ὀμμάτων* M. R. *δ' ὀμμάτων πατρῴων* G. A. *πατρῴων ὀμμάτων* T. *πατρῴων δ' ὀμμάτων* V. Vulgatam frustra tuetur Wellauerus, *ὄμματα πατρῷα* usitatissimam circumscriptionem esse contendens. Quæ nusquam invenitur, nisi ubi peculiaris est aliqua oculorum vis,[2] cui nullus hic locus. Ne particula *δὲ* quidem ullo modo explicari potest." Klaus. On the other hand: "Aptissima ædium mentio, in quibus recuperandis res versatur: v. 123."—compare below v. 466.

119. *τίκτεται, brings forth;* the middle voice with the same meaning

[1] Compare Theb. 640, *καὶ θεοὺς γενεθλίους καλεῖ πατρῴας γῆς ἐποπτῆρας λιτῶν τῶν ὧν γενέσθαι*: also I. Kings, viii. 29: *That Thine eyes may be open toward this house night and day.....that Thou mayest hearken unto the prayer which Thy servant shall make.* ib. 52: *That Thine eyes may be open unto the supplication of Thy servant,* &c.

[2] See, for example, below v. 653, *δικαίων ὀμμάτων παρουσία.*

as the active; in which form, according to Buttmann (*Irregular Greek Verbs*, p. 241), it is poetical only, not found in Sophocles, and of rare occurrence in Euripides. Compare below v. 406. Prom. 768, ἥ τέξεταί γε παῖδα φέρτερον πατρός. Danaid. fr. 38. 4, ἡ δὲ (γαῖα) τίκτεται βροτοῖς μήλων τε βοσκὰς καὶ βίον Δημήτριον. Hom. Il. ii. 742. 743, &c.

Θρέψασά τ'—Schol: θρέψασα ἡ γῆ τὸν σπόρον τοῖς ἐπιοῦσι καρποῖς ἀπ' αὐτοῦ κύημα λαμβάνει. Compare Eum. 659, κύματος νεοσπόρου. Hesych: κῦμα· ὕδατος ἐπιδρομὴ βιαία, καὶ τὸ ἔτι ὂν ἐν τῇ κοιλίᾳ, καὶ τὸ γεννώμενον κύημα. Ib: 'Ακύμων (ἀκυήμων Steph.)· στεῖρα, ἄτεκνος, ἄτοκος, μὴ γεννῶσα, μὴ ἔχουσα κύημα. Schol. on Apoll. Rhod. iv. 1492, θεοῦ βαρὺ κῦμα φέρουσαν: κῦμα ἀντὶ τοῦ κύημα, κατὰ συγκοπήν. The root of κῦμα is plainly κύω, and of the older form κύημα, κυέω—on which see Buttm. *Irreg. Greek Verbs*, p. 161.

Klausen compares with this passage, Pers. 628, ἀλλὰ χθόνιοι δαίμονες ἁγνοὶ, Γῆ τε καὶ Ἑρμῆ, βασιλεῦ τ' ἐνέρων. ib. 640, ἀλλὰ σύ μοι Γᾶ τε καὶ ἄλλοι χθονίων ἁγεμόνες—which makes it the more surprising that neither he, nor any other editor, has printed Γαῖαν here, as in vv. 39. 140. Prom. 210. Eum. 2.

121. The difficulties which have beset the interpretation of this line—chiefly, it should seem, because in the corrupt state of the commencement of this speech interpreters had failed to perceive the connexion between what Electra had called upon Hermes to do for her (v. 116.), and what she now proceeds (κἀγὼ .... λέγω) to do for herself—may be seen at one view by the following note: "In vocabulo βροτοῖς offenderunt interpretes. Heraldus emendavit: χέουσα τάσδε χέρνιβας, χοὰς Λέγω, καλῶ σε, πάτερ. Both. dedit: Καὶ, γῇ χέουσα τάσδε χέρνιβας, βροτῷ Λόγῳ καλῶ σε, πάτερ. Hermannus denique *Obss. Critt.* p. 63., ineptum judicans βροτοῖς λέγω, illud in φθιτοῖς mutari vult, allatis Pers. 220. Eurip. Alcest. 100., quibus addi potest. Pers. 523: γῇ τε καὶ φθιτοῖς δωρήματα. Sed dativus non cum λέγω, sed cum χέουσα jungendus est, et βροτοῖς eadem significatione adhibitum est, qua illis locis φθιτοῖς, quare nihil mutandum." Well. "Stare tamen potest βροτοῖς"—observes Blomfield, without resting its defence on such a mere *Ipse dixit* as Wellauer has advanced—"nempe diis prius invocatis, nunc mortali vita defuncto libationes fundit. Vix crediderim βροτοῖς in locum τοῦ φθιτοῖς substitutum fuisse": and this explanation—although the transition, which it supposes, from speaking of the infernal deities to the invocation of *Agamemnon* is sufficiently declared by the words καλοῦσα πατέρ' in v. 122., and although the restriction of the libation as offered only to *deceased mortals* is directly opposed to Pers. 220.

523.—has been acquiesced in by Professor Scholefield, and more reluctantly by the Bishop of Lichfield who writes: "Stare quidem poterit hæc lectio, si in iis quæ præcesserant deos, nunc vero mortales h. e. Agamemnonem, patrem Electræ, invocatum intelligas. Sed mihi præplaceret Hermanni lectio φθιτοῖς, ut multo minus jejuna, et ad rem longe accommodatior; mortuis enim libationes offerri solent, mortalibus non item. Eamque bene confirmat Herm. ex Pers. 220, δεύτερον δὲ χρὴ χοὰς Γῇ τε καὶ φθιτοῖς χέασθαι."

Upon the whole, then, I cannot hesitate to adopt the ingenious explanation proposed by Klausen, whose able comment upon this passage, the reader will forgive me, if I transcribe at length. "v. 121. *Fundens hoc libamentum hominibus lustrale.* χέρνιψ proprie de aqua, qua ante sacrificium lavantur manus: Eum. 656. Soph. Œd. T. 240: deinde de omni, qua sollemniter lustratur domus et familia, quum ei immittatur [immissum fuerit] lignum ab ara desumtum: Eur. Herc. F. 929. Arist. Pac. 961. Athen. ix. 409. Ag. 1037. In rebus mortuorum χέρνιψ dicitur de aqua ad fores ædium, ubi jacebat corpus, posita, qua se aspergebat quisquis exibat: Eur. Alc. 100. Theophr. Char. c. 16. ibique Casaub:, Poll. viii. 894. Ab hac omnino differt aqua in inferiis effusa. Sed hæc etiam dicitur λουτρόν: Soph. El. 84, 434., quæ eadem λοιβή ib. 52. Dioscor. Anthol. Pal. vii. 162. Apparet ex his aquam illam puram et castam (λιβάσιν ὑδρηλαῖς παρθένου πηγῆς μέτα Pers. 613), quæ in his inferiis fundebatur, visam esse lustrare homines eos qui ferrent inferias, ideoque dictam χέρνιβα, translato quidem vocabuli sensu. Pendet igitur βροτοῖς non a χέουσα, sed a χέρνιβας, ut v. 267: τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μειλίγματα βροτοῖς πιφαύσκων εἶπε. Brevius, addito hoc dativo, designatur idem quod v. 84: ὡς νόμος βροτοῖς ἔστ.' Ita v. 462: δαῖτες ἔννομοι βροτῶν, *epulæ quæ* (mortuis) *ab hominibus parari solent.* Simili ratione additus est dativus Pers. 751: δέδοικα μὴ πολὺς πλούτου πόνος οὑμὸς ἀνθρώποις γένηται τοῦ φθάσαντος ἁρπαγή. Neque otiosa est mortalium mentio; his enim omnis opera adhibenda est, ut mortuorum favorem sibi concilient quia eadem sors manet ipsos. Idem mortalium in mortuos officium commemorat Soph. Aj. 1380: ὅσον χρὴ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς, ubi nisi hæc, quæ inter utrosque intercedit, ratio extollenda esset, abesse possit [poterat] βροτούς." Translate: *And I, as I pour out these human lustrations*—i.e. whilst in this solemn offering I perform *the mortal's* part, as distinguished from that which has just before been assigned to *Immortals*, and pour out these which among men are held to be purifying streams—and compare, as more apposite than Pers. 751, where ἀνθρώποις γένηται τοῦ φθάσαντος ἁρπαγή

amounts to nothing more than *γέν. ἁρπ. τ. φθ. ἐν ἀνθρώποις.* Ag. 827, *ἐν χρόνῳ δ' ἀποφθίνει τὸ τάρβος ἀνθρώποισιν.* Eur. Orest. 314, *κἂν μὴ νοσῇς γὰρ, ἀλλὰ δοξάζῃς νοσεῖν, κάματος βροτοῖσιν ἀπορία τε γίγνεται.*, and see the note on Ag. 213, *βροτοῖς θρασύνει γὰρ αἰσχρόμητις τάλαινα παρακοπὰ πρωτοπήμων.*

123. *φίλον τ' Ὀρέστην*—] So I conceive the speaker, overpowered by her feelings, to have interrupted the sentence which she afterwards completes in v. 130. &c., just as the Nurse returns in v. 743. to the point from which she had garrulously wandered in vv. 733-42 : compare also Ag. 537. 547. 628. 1074. It is not necessary, therefore, that with Wellauer and Klausen we should hold the conjunctive particle in v. 122. to be transposed,[1] on the principle indicated by the latter—"*τὲ* additum ei voci quæ utriusque sententiæ parti communis est, ut v. 502. 766. 971 (509. 796. 1008.[2])"—inasmuch as some such termination of v. 123. might seem to have been intended, as that which Blomfield half seriously proposes to force upon the author,—*πως ἄναξον εἰς δόμους.*

As to the interpretation of the line, Wellauer, who (followed by Scholefield) places a colon after *Ὀρέστην* and note of interrogation after *δόμοις*, has dropped no further hint than this, that in his Lexicon Æschyleum he quotes this passage under the verb *ἀνάσσειν*, *regnare ;* as the Scholiast also has : *ἀνάξομεν· βασιλεύσομεν* : and so Butler : "Vix tanti esset ut monerem verbum *ἀνάξομεν* ab *ἀνάσσειν* h. l. deducendum esse, non ab *ἀνάγειν*, nisi viderem virum summum optime de Æschylo meritum in hunc errorem lapsum ; sic enim reddit Dutheilius, *fais nous rentrer dans ton palais.* Nec tamen diffitendum est id eum consilio fecisse ; pergit enim, *Maintenon nous sommes errans.* Credebat forte vir doctissimus aliquid vitii inesse hoc loco."[3]

Klausen, on the contrary (and, as is plain from vv. 124. 128., with much more reason) deriving *ἀνάξομεν* from *ἀνάγειν*, *reducere*, as it occurs Ag. 987. *τὸν ὀρθοδαῆ τῶν φθιμένων ἀνάγειν.* and Hom. Il. xv. 29, *καὶ ἀνήγαγον αὖτις Ἄργος ἐς ἱππόβοτον, καὶ πολλά περ ἀθλήσαντα.*, agrees with Dindorf in subjoining (*τὸ*) *πῶς ἀνάξομεν δόμοις*, as though it were an accusative "expressing (see Matth. Gr. Gr. § 408.) the kind and mode of the action" of *ἐποίκτειρον*, which he translates accordingly :

[1] See Well. on Prom. 42. Elmsl. on Eur. Heracl. 622. and the note on Ag. 513, *Πάρις γὰρ, οὔτε συντελὴς πόλις.*

[2] This is not a parallel passage.

[3] Such, too, appears to have been the ultimate conviction of the learned Editor himself : "† *πῶς ἀνάξομεν δόμοις.* Obelum apposui loco corrupto, cui variis modis mederi volunt critici." S. L.

Blomfield after Pauw, Heath, Schütz, and Hermann has edited, *ὡς ἀνάξομεν δόμοις.*

commiserans da viam quomodo eum in ædes reducamus—an interpretation which, it appears to me, would constrain us to read, *πῶς ἀνάξωμεν δόμοις.* See St. Luke's Gospel xxii. 2. 4. Acts iv. 21. Rom. viii. 26., and other examples of this impure Greek construction noticed by Schleusner Lex. N. T. Ὁ, ἡ, τό, f. Translate : *and* bring back *dear Orestes*—was I going to say ? Alas ! *how shall we restore* him *to his home ?* and understand *ἀνάξομεν* as said not, as Klausen supposes, "de omnibus qui Oresti favent," but, as seems much more natural, of Electra herself and (if we may so speak) her now sainted father, to whom in this short digression she familiarly unbosoms herself, and in three hurried lines (vv. 127-9.) makes known the existing state of things in the Palace of the Atridæ.

124. *πεπραγμένοι*] "*πεπραμένοι* em. Casaub. Cf. v. 858 (895). Soph. Phil. 978 : *οἴμοι, πέπραμαι κἀπόλωλα.* Ant. 1036 : *ἐξημπόλημαι κἀκπεφόρτισμαι πάλαι.* Libri omnes et Schol. *πεπραγμένοι*, quod defendit Schwenckius, collato Eur. Alc. 88 : *γόον τιν' ὡς πεπραγμένων*,[1] ut eodem sensu dictum quo *διαπεπραγμένοι.* Qui sensus huic loco omnino non aptus : nondum enim actum est de Oreste et Electra, sed expectant [vv. 130. 139.] bonum eventum. Probatur, id quod monuit Schütz., emendatio addito *ἀντηλλάξατο*, ut v. 859 (896). de eadem re dictum est *τῖμος ὃν ἀντεδεξάμην.*" So Klausen, and so every modern editor except Wellauer, to whose defence of *πεπραγμένοι* Scholefield justly, indeed, objects : "Veterem lectionem *πεπραγμένοι* vix satis defendit Well. exemplis vocis compositæ *διαπεπραγμένοι*, de quo nemo dubitavisset," but who, in his Lex. Æschyl. v. *πράσσω*, has more judiciously classed this passage with v. 427. And a careful comparison of the context of each has fully convinced the present Editor that *πεπραγμένοι* ought not to have been so unceremoniously superseded by *πεπραμένοι*, inasmuch as it is in every sense an older and better word, pointing (like *ἐξημπόλημαι* and *ἐκπεφόρτισμαι* in the above passage of Sophocles) to the original manner of carrying on all trade and commerce, by *barter ;* and introduced with as much propriety here, where the exchange is for *Ægisthus*, as *ἐπράθην* is in v. 895, where the free-born Orestes complains of having being secretly *sold* for a certain sum *in specie.*

Translate therefore : *for now* (emphatic) *we are converted into produce as it were, and shipped*[2] *off by our mother*—and see Damm's Lex.

[1] This would be expressed in English by, *as if all were over, as if it were finished ;* a *neuter* plural (on which see below on v. 859.) and therefore not parallel to the proposed reading and interpretation of the text.

[2] Compare the Athenian Historian's incidental mention of the *export* trade of

v. *πράσσω*, where this verb is derived from the same Epic future of *περάω*,[1] *περάσω* (with *α* short), from which Buttmann, *Irreg. Greek Verbs* pp. 204. 211, supplies the principal parts of *πιπράσκω*, or, in the old Epic, *πέρνημι*.

Blomfield's illustration of *πεπραμένοι*: "Ita fere nos Angli, *bought and sold*,[2] i.e. traditi," is even more applicable to *πεπραγμένοι*, *made*[3] *matter of traffic*, inasmuch as this more directly involves the notion of a *quid pro quo*, and so conducts us at once from the proper meaning of a *bargain* to that invidious sense which we are wont (improperly) to attach to the English word *compromise*.

127. *ἀντίδουλος*] "*In loco servi*. Schol: *ἰσόδουλος, ἐν δούλης τάξει.* Noster in Prometheo Soluto fr. 180. *Ἵππων ὄνων τ' ὀχεῖα καὶ ταύρων γόνας Δοὺς ἀντίδουλα* [Libri *ἀντίδωρα*] *καὶ πόνων ἐκδέκτορα*, quem locum præter Plutarchum citat Porphyrius de Abstin. iii. 18. Sic in Eum. 38. *ἀντίπαις* idem est atque *ἰσόπαις*." Blomf.

128. "*φεύγων Ὀρέστης ἐστίν*. Usitatior est hæc periphrasis cum participio præteriti temporis, vel in præterito cum participio præsentis, sed aliquando etiam in præsenti cum participio præsentis occurrit. Herodot. iii. 133: *ὅσα αἰσχύνην ἐστὶ φέροντα.* Xen. Cyrop. ii. 2. 15: *ἦν ἄλλοι ὦσι παρακαλοῦντες.*" S. L. See Matth. Gr. Gr. § 271. Obs.—Aldus with the MSS. Med. Guelf. and Rob. has *φεύγειν*.

Ibid. *ὑπερκόπως*, *proudly, over-bearingly*; Schol: *ὑπερηφάνως*. "Antiqua notio verbi *κύπω* vel *κόπτω* videtur fuisse *gradior*; unde *προκόπτω*. Erit igitur *ὑπέρκοπος*, *qui nimis longe progreditur*." Blomf. Gloss. Theb. 387.

129. *ἐν τοῖσι σοῖς πόνοισι*—], which Blomfield, who compares Suppl. 914, *κάρβανος ὢν δ' Ἕλλησιν ἐγχλίεις ἄγαν*, appears to have understood in the sense in which he has inadvertently quoted it on Ag. 453, as *ἐν τοῖσι σοῖς κακοῖσι*—I would rather interpret with Klausen, *in the fruits of your labour*; comparing Pers. 751, *πλούτου πόνος οὑμός*, and other passages which he has adduced on Ag. 54, *πόνον ὀρταλίχων* (where see

Greece: *χαλεπωτέραν ἕξουσι τὴν κατακομιδὴν τῶν ὡραίων καὶ πάλιν ἀντίληψιν ὧν ἡ θάλασσα τῇ ἠπείρῳ δίδωσι*: where Arnold compares Xen. de Rep. Athen. 2. § 3.

[1] On the derivative process by which certain inflections of this old Greek verb, *περάω*, *I cross*——whence (if they are not of parallel formation) *πέρα*, *a crossing*; Appendix to Agamemnon, Note A—became appropriated to *traffic* (in strictness applied to foreign commerce) and thence to *trading* generally, see Buttm. *ut supra* p. 204: and observe that the French *trafic* (whence our "traffic") bears obvious marks of a corresponding Latin etymology, *trans* namely and *facio*.

[2] See Shaksp. K. Rich. III. Act. v. Sc. 3.

[3] With this use of the perfect passive compare Theb. 433, *φλέγει δὲ λαμπὰς διὰ χερῶν ὡπλισμένη* (*made an ὅπλον*, or *implement, in his hands.*)

my note), fr. 361, *ὑψηλὸν ἡ βάσασα* [perhaps *φθάσασα*] *τεκτόνων πόνον.* Pind. Pyth. vi. 54; *μελισσᾶν τρητὸν πόνον.* Isthm. iii. 27: *πλούτου διέστειχον τετραοριᾶν πόνοις.*—to which we may add Ecclesiastes, ch. ii. vv. 10. 11. 18. 19. 24.

Ibid. *χλίουσιν μέγα.* So every editor, beginning with Turnébe and Vettori, has corrected *μέτα*—the reading of Aldus and Robortello, and of the MSS. Med. Guelf.—with the exception only of Klausen, whose interpretation is little less forced here than in Ag. 1238, where see the note: "*χλίουσιν μέτα*, *luxuriant postea*; postquam tibi eripuerunt: *schwelgen hinterdrein*. Ita Od. xv. 400: *μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνήρ.* Cf. Ag. 699: *μετὰ μὲν πλείονα τίκτει.* De re Eur. El. 314, sqq. confert Schützius. Cf. Soph. El. 266. sqq."

χλίουσι· τρυφῶσι: Schol: compare Suppl. 236, *πέπλοισι βαρβάροισι καὶ πυκνώμασι χλίοντα.* Ruhnken on Tim. Lex. Plat. p. 276: "Recte Timæus *χλιδή* repetit a *χλίω*, quod verbum, a *χαλίω* contractum, cum suis derivatis primum significat *calore solvo, mollio*; deinde *deliciis frango*." Hence Hesych: *χλίει· θρύπτει.*

135. *σου, πάτερ, τιμάορον*] "*Tui, pater, ultorem*. Virg. Æn. iv. 625. *Exoriare aliquis nostris ex ossibus ultor.* Qui *σὲ* legunt, versus rationem nullam habent: qui *ὦ* addunt, ut Canterus, cautius faciunt, sed sine ulla necessitate. Imo potius optat adventum paterni vindicis Orestis, quam patris. Euripides apud Stobæum, Serm. lxxxv. (Danae fr. ix.) *γυνὴ μὲν ἐξελθοῦσα πατρῴων δόμων οὐ τῶν τεκόντων ἐστὶν, ἀλλὰ τοῦ λέχους· τὸ δ' ἄρσεν ἕστηκ' ἐν δόμοις ἀεὶ γένος θεῶν πατρῴων καὶ τάφων τιμάορον.* Ita enim legendum, non *καὶ τάφων τιμᾷ ὅρον*, *et sepulchrorum limitem honorat*, prout editur"! Stanl. "*σου † πάτερ* Porson. Canteri emendationem recepi. Incertum est quid in suo libro invenerit Scholiasta: *τοῖς δ' ἐχθροῖς σου λέγω σε φανῆναι τιμωρόν.*" Blomf. For *τιμάορος* see note on Ag. 495., and compare the prediction of Cassandra, to which, we are to remember, the attention of the audience has already been invited, Ag. 1247, *ἥξει γὰρ ἡμῶν ἄλλος αὖ τιμάορος, μητροκτόνον φίτυμα, ποινάτωρ πατρός.*

136. *ἀντικατθανεῖν δίκην.*] "Vulg. *ἀντικατθανεῖν δίκην* sensu carere videtur, defensorem tamen habet Schwenkium, qui accusativum *δίκην* id significare dicit, quod verbo efficitur [Matth. Gr. Gr. § 408.]; sed id loco nostro fieri non potest. Both. dedit *ἀντικατθανεῖν δίκῃ*. Sed Schol. et varia lectio apud Turn. præbent *ἀντικατακτανεῖν*, unde Hermann. *Obss. Critt.* p. 64. emendavit *ἀντικατακανεῖν*, quod recte recepit Schütz., nisi forte *ἀντικακτανεῖν* [*ἀντικακκτανεῖν*] vel *ἀντικακκανεῖν* legendum est, ut *κακκυνηγέτις* Eum. 226., ex quo vulgatæ lectionis origo facilius in-

telligi possit. Sed idem Herm. male *δίκην* in *δίκῃ* mutavit, qua mutatione non opus est, si *τιμάορον δίκην* jungimus, ut Eur. Electr. 676. *δὸς δῆτα πατρὸς τοῖσδε τιμωρὸν δίκην*. Non melius Pors. *Advers.* p. 139. *ἀντικατθανεῖν δίκῃ*." So Wellauer: but the junction of *τιμάορον δίκην* is not to be thought of, and Klausen has satisfactorily disposed of the marginal reading of the Medicean MS: *γρ.* (*γράφε*) *ἀντικατακτωνεῖν*—whence the Scholiast's: *γράφεται, ἀντικατακτανεῖν*[1]—" at videtur hæc esse correctio eorum, qui male se habere putarent accusativum *δίκην* pendentem a *κατθανεῖν*, et esse hoc *δίκην* potius subjectum sententiæ." He accordingly translates *ἀντικατθανεῖν δίκην*, which Dindorf also retains, *moriendo solvere id quod justum est;* and adds: " Eadem structura, quæ *ἀγγελίην ἐλθεῖν* [Angl. *to go an errand*]:" see Matth. Gr. Gr. § 408. and 409. 4. as also Elmsl. on Eur. Med. 256, and Heracl. 852. To the same effect nearly, the Bishop of Lichfield: " Locus hic quodammodo torsit interpretes, sed, quantum video, sine causa. Ordo est: *λέγω δὲ τοῖς ἐναντίοις* (*τινα*) *τιμάορόν σου, πάτερ, φανῆναι, καὶ δίκην* (*εἶναι*) *τοὺς κτανόντας σε ἀντικατθανεῖν*. *Inimicis autem denuntio ultorem tui, pater, adfuturum, et æquum esse eos, qui te interfecerunt, ipsos vicissim interire.*"

We are virtually driven back, then, upon the interpretation which Abresch long ago proposed: " *Δίκην* valet *ὁμοίως*: vid. Hesych."; and on which Schütz observed: " Id ferri potest, si *ἀντικατθανεῖν* legatur; sed lectioni *ἀντικακτανεῖν* [*ἀντικακκτανεῖν*] aptius est *δίκην* interpretari *δικαίως*." Hesychius has: *Δίκη· ὁ τόπος* [read *τρόπος*] *μνηστήρων*—which last word fixes the reference to Od. xviii, 275: *μνηστήρων οὐχ ἥδε δίκη τὸ πάροιθε τέτυκτο*—again: *Δίκης* [read *Δίκη*]*· τρόπου ὁμοίωσις, ἢ κρίσις. Δίκην· καθάπερ, ὥσπερ, ὁμοίως*: and it is in this last sense, in which we see *δίκην* as it were in a state of transition from a noun substantive to an adverb, and thence to a preposition, that we must here take it and translate: *and that those who have killed should die for it in like manner.* See the note on Ag. 3. *κυνὸς δίκην*, and compare the adverbial and prepositive use of the old Latin substantive *instar* (sometimes found as *ad instar*, corresponding to[2] *κατὰ δίκην*), on which see by all means Facciolati's Lexicon, p. 993.

137-8. I have no better explanation of these lines to offer than this which Klausen has given, retaining with Dindorf the reading of all

[1] So on v. 155, *σχέδια*, we find in the margin of the same MS.: *γρ. ἕτοιμα*: and the same notice of it by the Scholiast: *γράφεται, ἕτοιμα*: which Klausen justly terms " merum glossema."

[2] See Hermann *de Ellips. et Pleonasm.* p. 163, as also the note on Ag. 27.

the old Edd. and translating: " *Hæc, quæ sunt malæ imprecationis, media interpono, adversus illos dicens hanc malam imprecationem: nobis vero* cett. Verba eadem vel similia apte repetita in precibus intentis. Cujus rei insignis est vis in hoc loco." Wellauer observes: " Post *ἀρᾶς* quum vulgo comma ponatur, sensus est nullus; quare *καλῆς ἀρᾶς* ex conjectura dedit Schütz., quod recepit Bothius, omisso simul versu sequente, ut spurio. Sed omnino non intelligo, quid sit: *ἐν μέσῳ τίθημι τῆς καλῆς ἀρᾶς*, et si quis inest sensus, is tam ineptus est et frigidus, ut tale quid Æschylus dixisse non possit. Mihi quidem post *τίθημι* comma ponendum videtur, ut genitivi cum versu sequente jungantur; *ἀρᾶς*, autem corruptum esse puto a librario, cujus oculi in versum sequentem aberrarunt. Quid sit, *ἐν μέσῳ τιθέναι*, in vulgus notum est."

It were to be wished, however, that Wellauer had given his actual translation of this phrase in the present passage, to which the Scholiast's interpretation: *ἐν κεφαλαίῳ, ἐν ὑποθέσει τίθημι*, seems not at all applicable. In English, perhaps, we may express it by, *I throw out*—or, *I throw out by the way (en passant)*, comparing Suppl. 735, *μῆκος δ' οὐδὲν ἐν μέσῳ χρόνου*, and Eur. Med. 819, *περισσοὶ πάντες οὑν μέσῳ λόγοι*—and the construction of the genitive " of quality" (*ἀρᾶς*) we may refer to Matth. Gr. Gr. § 316., and of the Article (*τῆς κακῆς* as in v. 139. *τῶν ἐσθλῶν*) to what Middleton calls " the *inclusive* sense," wherein, in the plural, it denotes *the whole class*, or, in the singular, the *genus* or *general designation*, of that which is expressed by its Predicate. See *Doctrine of the Greek Article*, Part I. chap. iii. sect. ii. § 2.

Still, it must be confessed, Schütz's conjecture *καλῆς*, adopted by Blomfield and Scholefield, is both a plausible reading in itself, and one that—more readily even than *ἀρᾶς*, for which it were not easy to suggest a word that should have been there before it—may have been altered, as Wellauer supposes, by some transcriber whose eye (whether by accident or not) unfortunately for us had wandered to the words immediately under those with which he had to do. And for the interpretation of the passage thus corrected, the following note may suffice to remove Wellauer's objections: " Lectionem *καλῆς*, quam ex conjectura intulit Schütz., probavit quoque Blomf. In principio enim, ut monet Schütz., sibi et fratri et reliquis patris sui amicis *bona* precata erat Electra, et mox finem faciens redit ad bonas preces, postquam in medio malas quasdam imprecationes in hostes conjecerat. *Ἀρᾶς* pro *εὐχῆς* stabilit H. Steph. in Thesauro, quanquam sæpius in malam partem trahatur. *Ἀράομαι* in bono sensu occurrit apud Soph. Trach. 48, *τὴν ἐγὼ θάμα θεοῖς ἀρῶμαι πημονῆς ἄτερ λαβεῖν*. Apud Eurip. item

Orest. 1138, σοὶ πολλὰ κἀμοὶ κέδν' ἀρώμενοι τυχεῖν. Heracl. 851, ἠράσαθ' Ἥβῃ Ζηνί θ' ἡμέραν μίαν νέος γενέσθαι. Quin ipsum ἀραί pro precibus simplicitur ponitur Hipp. 888, ἀρὰς ὑπέσχου τρεῖς." S. L. Add ib. 890, εἴπερ ἡμῖν ἅπασας σαφεῖς ἀράς. and 1315, ἆρ' οἶσθα πατρὸς τρεῖς ἀρὰς σαφεῖς ἔχων; where the Scholiast: εἰσὶ δὲ αἱ εὐχαὶ Θήσεως πρὸς Ποσειδῶνα τρεῖς· πρῶτον, ἀνελθεῖν ἐξ Ἄϊδου· δεύτερον, ἐκ Λαβυρίνθου· τρίτον, Ἱππολύτου θάνατον.

139. τῶν ἐσθλῶν, Angl. *good*, or *all good things*, inclusively; see the preceding note, and compare Pers. 220, πρευμενῶς δ' αἰτοῦ τάδε σὸν πόσιν Δαρεῖον ... ἐσθλά σοι πέμπειν τέκνῳ τε γῆς ἔνερθεν ἐς φάος. Aldus and the MS. Guelf. have τῶνδ', which Klausen retains and interprets: " τῶνδ' ἐσθλῶν, eorum quæ precata est v. 130-133. τῶνδε referendum ad εὔχὰς τάσδε." The Med. MS. also has τῶν with δ' written over it.

142. ἐπανθίζειν, *to make to flourish* or *abound, to crown* as it were *with flowers*—whether with Schneider in Lex. we make παιᾶνα the common accusative after this verb and the participle ἐξαυδωμένας, or whether we supply χοὰς, or χοὴν, from the preceding verse. Schol: στέφειν ὡς ἄνθεσι: see the note on Ag. 1429, and compare Theb. 951, ἰὼ πολλοῖς ἐπανθίσαντες πόνοισί γε δόμους. Ag. 640, ὁρῶμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς: and for the construction of the dative see Matth. Gr. Gr. § 396. Παιᾶνα τοῦ θανόντος—compare Pers. 619-21, ἀλλ' ὦ φίλοι, χοαῖσι ταῖσδε νερτέρων ὕμνους ἐπευφημεῖτε, τόν τε δαίμονα Δαρεῖον ἀνακαλεῖσθε. On the matter of the Scholiast's objection: Ὅτι ἐπὶ ἀποθανόντος παιᾶνα εἶπε κακῶς. Καὶ Εὐριπίδης (Alc. 424.), Παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ, see the notes on Ag. 626. 1215. "Quinquies tantum occurrit vox παιάν apud Æschylum, ter in malam partem. Hic, et Theb. 851, Ἀΐδᾳ τ' Ἐχθρὸν παιᾶν' ἐπιμέλπειν. et Agam. 631. Τοιῶνδε μέντοι πημάτων σεσαγμένων, Πρέπει λέγειν παιᾶνα τῶν Ἐρινύων." S. L.

144-55. This little Ode, which Hermann (*Obss. Critt.* p. 67.) made the first rude attempt to divide into Strophe and Antistrophe, I have, with one slight variation in v. 150, arranged as Blomfield has done; so as by the mere transposition of the words in vv. 151. 152—first proposed by Seidler (*de Verss. Dochm.* p. 59.) in place of the old text, τίς δορυσθενὴς ἀνήρ, ἀναλυτὴρ δόμων, Σκύθης—to effect a decided improvement both of the metrical harmony and of the sense. Translate: *Pour forth a tear, pattering as it falls in honor of our fallen Master, upon this defence against evil and* against *good, by way of averting undesirable pollution* (i.e. any contraction of guilt that were much to be deprecated), *after our offerings have been made*—or (see note on v. 21.) *now that our* χοηφορία *is concluded.*

Καναχὲς, which the Scholiast interprets: καναχηδόν. δακρύετε καναχές,

ἠχητικόν, is the neuter of the adjective καναχής, *strepens:* Well. Lex. Æsch. Hesychius has: Καναχή· ψόφος, ὄγκος, ἦχος, κραυγή. Καναχηδά· ἠχητικῶς. Κανάχιζεν· ἐψόφει, ἐφώνει, ἐκραύγαζεν. Suidas: Καναχηδόν· μετὰ κτύπου: and Blomfield, who explains it to be "*more liquoris qui* κανάζεται, vel potius κανάσσεται, *ex hoc vase in illud transfunditur,*" compares Eur. Cycl. 152, φέρ' ἐγκάναξον. Hom. Il. xii. 36, κανάχιζε δὲ δούρατα πύργων βαλλόμενα. Hesiod. Theog. 367, ποταμοὶ καναχηδὰ ῥέοντες: to which Klausen adds Il. xvi. 105, δεινὴν ... πήληξ βαλλομένη καναχὴν ἔχε. 794, ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων. xix. 365, ὀδόντων καναχή. Od. vi. 82, καναχὴ ἡμιόνοιϊν. Soph. Ant. 130, καναχῇ χρυσοῦ. Pind. Pyth, x. 39. Nem. viii. 14. Soph. Trach. 642, καναχαὶ αὐλῶν, and concludes: "Vides vocem usurpatam de omni sonitu vel strepitu; hoc loco de eo, quem faciunt guttæ lacrimarum magna vi in humum stillantes, ut sæpe est apud Homerum δάκρυ χαμάδις βάλε."—Ὀλόμενον, *perditum, having expended*, or very commonly in a bad sense,[1] *having thrown itself away, having destroyed itself,*[2] *abandoned, desperate*—which in connection with δάκρυ, Wellauer professes himself unable to understand, and which Blomfield proposes to expunge from the text—it has been suggested on Ag. 54. (where see the note), might be understood to mean a *vain, ineffectual tear;* but Klausen has taken a more correct view of the context: " ὀλόμενον repetitum, ut Suppl. 842: ὀλομέναι ὀλόμεν' ἐπ' ἅμαλα.[3] Alterum hominem, alterum rem infelicem et funestam designat. Ortum hoc e solita repetitione: ὄλωλ', ὄλωλα Soph. Trach. 1144; cf. Aj. 896. Phil. 1035. Tales repetitiones diversa verborum ad hoc et illud relatione variare amant Græci." See above on v. 80, and compare the note on Ag. 1306, τοῖσι θανοῦσι θανών.

146. πρὸς ἔρυμα τόδε κ.τ.λ.] "Quæ sequuntur, intellectu difficillima sunt. Hermann. Schütz. et Seidler. verbis transpositis jungunt πρὸς ἔρυμα τόδε κεδνῶν, κακῶν τ' ἀπότροπον ἄγος, *ad confirmanda nobis bona et averruncanda mala.* Sed hæc verbis non insunt, et obstat huic sensui maxime τόδε. Aptior sane verbis est explicatio Scholiastæ, ut κακῶν κεδνῶν τ' ἀπότροπον ἄγος appositio sit ad δάκρυ, ἔρυμα autem significet tumulum; quam significationem si quis huic vocabulo inesse posse neget, facile reponi possit ἕρμα, in quod incidisse video etiam Hermannum ad Soph. Antig. 841. ed. nov." Well. "Locus explicatu per-

[1] See, for example, Prom. 397. Suppl. 842. Epigon. fr. 51. Eur. Orest. 1364. Phœn. 1029. Med. 1253. Hel. 232. Herc. F. 1061.

[2] Hosea xiii. 9: *O Israel, thou hast destroyed thyself.*

[3] The common reading is ἀμίδα (*a ship*, Well. Lex. Æsch.), retaining which, this example may be classed with Soph. Œd. T. 248, κακὸν κακῶς νιν ἄμορον ἐκτρῖψαι βίον. Aj. 1137. 1177. 1391. Eur. Med. 805. 1386. Tr. 446. 1055. &c. &c.

quam difficilis. Equidem πρὸς ἔρυμα τόδε κεδνῶν, *ad hoc bonorum præsidium* (tumulum scil. Agamemnonis, ad quem amici ejus confugiunt), interpretor; sequentia κακῶν τ' ἀπότροπον ἄγος ἀπεύχετον dubitanter accipio de Clytæmnestra et Ægistho, detestando piaculo obnoxiis, quibus idem tumulus est piaculum abominandum ac detestabile. Eo sensu utique Agamemnonis sepulchrum dici potest *malorum aversandum ac detestabile piaculum;* sed ita pro κακῶν τ' malim legere κακῶν δέ." S. L.

"κεδνῶν τ' ἀπότροπον, quod bonas res, bonum eventum avertit, ut κακῶν ἀπότροπον. v. 40. Junge: χοᾶν κεχυμένων πρὸς ἔρυμα cett., *dum funduntur*[1] *inferiæ propter hoc munimentum malorum* [Angl. *store-house of evils*], *bona avertentem dolorem abominandum.*" Klausen—who retains ἄλγος in v. 147, and adds in explanation: "Sepulcrum, quod aræ instar habetur (v. 97.), dici non potest malorum præsidium, dolor abominandus, sed dicuntur hæc de culpa cædis. Cui expiandæ quum inferias miserit Clytæmnestra, nihil in hujus gratiam perficiunt chorus et Electra; sed se etiam culpa quapiam obstrictos habent, quod neque prohibere neque ulcisci potuerint cædem, et ab hac culpa jam sese et domum cæde contaminatam inferiis ferendis liberant."

Different from all these is the Scholiast's interpretation of this passage: Τὸ ἑξῆς· ἐκκεχυμένων χοᾶν πρὸς ἔρυμα, τόδε ἵετε δάκρυ. Ἄγος ἀπεύχετον· τὸ δάκρυ γὰρ ἀπευκτὸν ἄγος εἶπεν, ἀπότροπον τῶν ἡμετέρων κακῶν καὶ τῶν ἀγαθῶν τῶν ἐχθρῶν—and different, again, is that which has been submitted to the reader in the preceding note, wherein I agree with Professor Scholefield on Eur. Med. 1319. ed. Pors. in all that relates to v. 146., but am constrained to differ from him in the brief notice which he has bestowed on v. 147: "Idem (tumulus vel præsidium) etiam *avertit piaculum abominandum.*" On the construction of ἀπότροπον, as a verbal adjective in apposition with the entire sentence preceding, of which (like καθαίροντες after πόροι πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες in v. 65,) it describes the virtual effect or tendency, and is itself followed by an accusative, see Matth. Gr. Gr. § 422. and § 432. 5., and compare the note on v. 21. χοὰς προπομπός. See also on that other construction, ἀπότροπον κακῶν (literally, *avertent of evil)* v. 38., Matth. Gr. Gr. § 344.

147. ἀπεύχετον] "Ἀπεύχετος· *Deprecandus.* Infra. 614. (609). δυσφιλὲς γαμήλευμ', ἀπεύχετον δόμοις. Idem valet atque ἀπευκτός. Agam. 621. ἀπευκτὰ πήματα. sc. ἃ τις ἀπεύξαιτ' ἄν. Plato Leg. iii. p. 128: καὶ μὴν ὧν γ' ὁ παῖς εὔχεται ἑαυτῷ γίγνεσθαι, πολλὰ ὁ πατὴρ ἀπεύξαιτ' ἂν τοῖς θεοῖς μηδαμῶς κατὰ τὰς τοῦ υἱέως εὐχὰς γίγνεσθαι." Blomf. Hesych: Ἀπευκτόν· μισητόν, τὸ μὴ εὐχῆς ἄξιον. Ἀπευκταίοις· ἀχρησίμοις.

The united authority of the MSS. Med. Guelf., and of the editors Aldus, Robortello and Turnébe, has not availed (except with Klausen, who compares Ag. 733. Pers. 583.) to retain ἄλγος in this verse, to the prejudice at once of the metre and the sense.

149. σέβας] "σέβας jungendum cum μοι, ut Eur. Iph. Aul. 633, ὦ σέβας ἐμοὶ μέγιστον, Ἀγαμέμνων ἄναξ." Abresch, adduced by Klausen: and so Butler: "Ordinem verborum parum perspexisse videtur Schütz., qui nisi fallor hic est; κλύε δὲ, κλύε ὦ δέσποτα, σέβας μοι, ἐξ ἀμαυρᾶς φρενός. *Audi vero, audi O domine mihi venerande, ex obscura mente;* h. e. *quamvis umbra sis et in tenebris verseris:*" and so also Blomfield; "Ejiciendum putavi ὦ: constructio autem, ut mihi quidem videtur, non est κλύε μοι, quod putat Elmsleius ad Sophocl. Œd. T. 841. sed κλύε δὲ, κλύε, σέβας μοι, δέσποτα"—admitting which, the learned Editor, instead of forcibly ejecting ὦ, would have done better, had he transposed the words in the text, and read κλύε δ' ἐμοὶ σέβας, κλῦ' ὦ δέσποτ' ἐξ. ἀ. φρ., as in Eur. Iph. A. 633. to which he refers, and as in Ag. 874. where he reads, (but with a comma after ἐμοὶ, in which case he should have edited, as Scholefield alone has done, νῦν δέ μοι,) νῦν δ' ἐμοὶ φίλον κάρα, ἔκβαιν' ἀπήνης τῆσδε.

Neither in this case, however, nor with that construction which Blomfield proposes, could we avoid that interpretation of ἐξ ἀμαυρᾶς φρενός—advanced by Butler under sanction of the Chorus: τῆς ἀσθενοῦς, ὡς πρὸς σύγκρισιν Ἠλέκτρας.[1] Ἢ ὅτι σκιὰ οἱ νεκροί, and still maintained, as we shall see, by the Bishop of Lichfield—to which Blomfield himself very justly objects: "Atqui non dubium est voces ἐξ ἀμαυρᾶς φρενός ad ipsum Chorum referri, Agam. 529. ὡς πόλλ' ἀμαυρᾶς ἐκ φρενός μ' ἀναστένειν. In utroque loco significat mentem, cujus sensus non palam exprimitur. Vid. Gloss. in Pers. 228. infra 840 (832)." It would seem, indeed—to say nothing of the strange application, which the Scholiast at least would make, of φρήν to the disembodied *soul* or *spirit* of Man—antecedently improbable that our Poet should have used the very same phrase, here and in Ag. 527, in two such widely different senses; and ἀμαυρός, *even with the ground, laid low,* is employed to describe the state

[1] This ought surely to have been: *post effusas inferias*—yet Pauw also: "κεχυμένων χοᾶν, *dum inferiæ fiunt.* Non simul et semel effundebantur χοαί." Compare vv. 121-22. 141.

[1] *Weak, as compared with Electra*—this would seem to countenance the notion of Electra and the shade of her father being fellow-workers in the restoration of Orestes: see note on v. 123. ἀνάξομεν, which yet the Scholiast, as we have seen, interprets: βασιλεύσομεν.

of a man's *mind*, only by a metaphor which (see the note on Ag. 449.) Schütz, though right in the main, has not very happily expressed in his translation of this passage : *Audi preces, quas ex corde tot malis obnubilato fundimus.* Yet : " ἐξ ἀμαυρᾶς φρενός. Agam. 555. ὡς πόλλ' ἀμαυρᾶς ἐκ φρενός μ' ἀναστένειν. Stanl. Non autem ex hoc Agamemnonis loco inductus sum ut ἐξ ἀ. φρ. ad Chorum hic referam. Potius de Agamemnone dictum videtur, cujus animus, cum apud Orcum versetur, ἀμαυρὸς haud injuria dici potest." S.L.

After all it may be a question, whether we should combine σέβας (for σεβάσμιε, Matth. Gr. Gr. § 429. 4.) with ὦ δέσποτα, comparing vv. 48. 612. Soph. El. 685, πᾶσι τοῖς ἐκεῖ σέβας ; or make it the accusative after κλύε, as in v. 234. and Soph. Ant. 304, ἀλλ' εἴπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας. It is in the latter sense that Schütz appears to have taken it, and in my judgment rightly ; although I do not think it necessary to unite it so closely with κλύε, as Seidler and Wellauer have done : κλύε δέ μοι, κλύε σέ = βας, ὦ δέσποτ', ἐξ ἀ. φρ.

150. ὀτοτοτοτοτοτοτοτοῖ, ἰώ, κ.τ.λ. " His versiculis nihil aluid enuntiatur quam hoc : *Eheu ! quis heros domum nostram liberabit ?* cætera ad colorem pöeticum pertinent, et verbis τά τ' ἐν χεροῖν παλίντον' ἐν ἔργῳ βέλη 'πιπάλλων Ἄρης designatur jaculator eminus feriens, reliquis autem vir fortis cominus gladio pugnans. Ἐν ἔργῳ est *in pugna*. Nimirum Chorus optat ut exoriatur aliquis Agamemnonis ultor qui, sive eminus sive cominus, Ægisthum trucidet." Schütz. In place of ἰώ, Bothe ingeniously proposed to read ἴτω : but this, although it points out the true construction of the following sentence—which, arranged as in the text, I would not with Blomfield continue to read interrogatively—is not necessary, inasmuch as it is obvious to translate ἰώ, ἀναλυτήρ τις δόμων δ. ἀ. Σκ., *Ho,* for *some liberator of the Palace, a strong Scythian spear-man, a warrior, &c. !* Compare with this exclamation of one invoking *sympathy, assistance,* or *redress,* Theb. 86. 97. 165-66. 174. Agam. 398. 499. Ch. 448. Eum. 786. Suppl. 776. 904. Soph. Œd. T. 162. Œd. C. 884. Eur. Bacch. 576-78. 580.

151. ἀναλυτήρ] " Liberatorem vertit interpres, et recte : pollet enim ἀναλύειν *liberandi* interdum notione. Hom. Il. π'. 442. et χ'. 180. ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι ; Unde Eur. Suppl. 44. ἀνά μοι τέκνα λῦσαι φθιμένων νεκύων. Ælian. Var. Hist. iv. 18 : τὸ ἀναίτιον βρέφος ἀναλῦσαι τῆς καταδίκης. Proprie notat *restituere in integrum et statum pristinum.* Pind. Nem. x. extr. ἀναλῦσαι φωνὴν καὶ ὀφθαλμόν. Lucian Vit. Auct. p. 385, ἀλλ' ἀνάλυσόν με πρὸς τοῦ Διὸς καὶ ἐξ ὑπαρχῆς ποίησον ἄνθρωπον." Abresch. Compare Soph. El. 72, καταστάτην δόμων. ib. 142, ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν.

152. δορυσθενὴς ἀνὴρ Σκύθης] " Miror Blomfieldium Bothei interpretationem secutum esse, δορυσθενὴς ἀνὴρ Σκύθης pro ferri prosopopœia accipientis. Quamvis enim in locis ab iis allatis, Sept. Th. 728. ξένος δὲ κλήρους ἐπινωμᾷ χάλυβος Σκυθῶν ἄποικος, κτεάνων χρηματοδαίτας πικρός, ὠμόφρων σίδαρος, et ibid. 816, δισσὼ στρατηγὼ διέλαχον σφυρηλάτῳ Σκύθῃ σιδήρῳ κτημάτων παμπησίαν, ferrum ξένος Σκυθῶν ἄποικος et Σκύθης dictum sit, quis concoquere potest ἌΝΔΡΑ Σκύθην δορυσθενῆ de ferro dictum ? Δορυσθενὴς ἀνὴρ Σκύθης, me judice, nihil aliud esse potest quam VIR *Scythes bellipotens.* Scythæ fuerunt bello feroces, sagittandi peritissimi : speciem itaque pro genere usurpavit Æschylus, idque precatur Chorus ut vir fortis aliquis exoriatur, tanquam Scythes,[1] belli et arcuum peritus, qui Agamemnonis interitum ulciscatur." S. L. And so Klausen : " Totius loci sententia hæc est : *quis est tam validus, ut domum liberaturus sit, et Martis Scythii instar sagittas immittens, et* (ubi opus erit) *cominus gladio utens.*"

Ibid. Σκύθης. " Lectionem R. [Σκυθικά τ' ἐν] probaverunt Schütz. et Müller. ; at tragicorum non est hæc forma, qui voce Σκύθης pro adjectivo utuntur, Prom. 2. 417. Theb. 817." Klaus. Add Inc. Rhes. 426. 430, and see Matth. Gr. Gr. § 429. 4.

153. τά τ' ἐν χεροῖν παλίντονα] " παλίντονα em. Seidler. Libri παλίντον'. At neque hæc elisio in fine versus ferri potest, neque, si continuandus esset versus, hic ullus esset locus dactylo. Παλίντονα τόξα, *reciprocos* arcus, in utramque partem flexiles, qui nervis solutis non illico *recti* (εὐθύτονοι) fiebant, sed in contrariam partem sese flectebant, ex Homero (Il. viii. 266.), Herodoto (vii. 69. cf. Wesseling.), Sophocle (Trach. 511.), et Apollonio Rhod. (i. 993.) afferunt Stanl. et Blomf." Klausen. " Παλίντονα,[2] vel *reciproca,* βέλη recte interpretatur Blomf. de arcubus in contrarium flexum curvatis. Ejus generis quosdam vidi nuper ex ultimis Septemtrionalis Americæ partibus advectos." S. L. Hesych : Παλίντονα· ὀπισθότονα, ἢ τὰ ἐπὶ θάτερα τρεπόμενα. (Angl. *which turn either way).* See Heyne on Il. viii. 266. and Damm's Lex. v. παλίντονος.

154. ἐν ἔργῳ, Angl. *in action ;* Schol : ὅ ἐστι· μὴ μόνον φέρων, ἀλλὰ καὶ πράττων ἐν τῷ ἔργῳ, ἐν τῷ βάλλειν. Compare Ag. 1621, τοὔργον οὐχ ἑκὰς τόδε. Theb. 414, ἔργον δ' ἐν κύβοις Ἄρης κρινεῖ.—" ἔνεργα Turn. [Schütz.]. ἐν ἔργῳ recte tuetur Abresch. ex Eurip. Iph. T. 1190 : Οὐκ οὖν ἐν ἔργῳ χέρνιβες ξίφος τε σόν ; Xenoph. Cyr. viii. 104, ὡς δὲ ᾔσθετο

[1] Compare Soph. Naupl. frag. 376. ἀλλ' ἀσπιδίτην ὄντα καὶ πεφραγμένον, ὡς ἀσπιδοῦχος ἢ Σκύθης, τοξεύμασι.

[2] "Hæc Scaliger [in Varr. de Ling. Lat. vi. p. 78.] vult *reciproca* dici [ab] Attio his versibus in Philoctet : *Tendens nervo tela reciproca Concita equino.*" Stanl.

'Αρταφέρνης ἐν ἔργῳ ὄντα τὸν Κῦρον, ἐπιτίθεται καὶ αὐτός." Blomf. "ἐν ἔργω βέλη. h. e. *in pugna*. Ut Hom. Il. Δ'. 470, ἔργον ἀργάλεον, *pugna ardua*. ib. 539, ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο. Subaudi scil. μάχης, quod aliquando etiam exprimitur. Il. Ζ'. 522, οὐκ ἄν τις...ἔργον ἀτιμήσειε μάχης. Sic nos etiam Anglice de pugna dicimus, *an action*." S.L.

Ibid. Ἄρης, *Mars*, or (poetically) *any impersonation* as it were *of Mars; any person*, or *thing done, in the spirit* or *likeness of Mars:* see below vv. 447. 918, and compare Eum. 355, ὅταν Ἄρης τιθασὸς ὢν φίλον ἕλῃ. ib. 862, ἐν τοῖς ἐμοῖς ἀστοῖσιν ἱδρύσῃς Ἄρη ἐμφύλιόν τε καὶ πρὸς ἀλλήλους θρασύν. Ag. 48, μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη. ib. 364, Ἄρη πνεόντων. Prom. 861, θηλυκτόνῳ Ἄρει δαμέντων. Suppl. 702, πρὶν ἐξοπλίζειν Ἄρη. Translate: *a warrior in the practice alike of hurling those weapons which in action bend back* and forward *in the hands, and of wielding close-fighting, up-to-the-hilt, weapons.* So, it appears to me, we may best distinguish between the two kinds of weapons here intended; the long *limber lances*, namely, suggested by the word ἐπιπάλλων, and the stiff *short swords* no less plainly indicated by σχέδια and by νωμῶν: but for αὐτόκωπα see the next note.

155. αὐτόκωπα] "*Cum ipso manubrio.* Ita Noster Agam. 137, αὐτότοκον, et 536. αὐτόχθονα [αὐτόχθονον]. Plane genuinum est illud Hesychii: Αὐτόλαβον· ἑαυτοῦ λαβὴν ἔχον."[1] Stanl. "Σχέδια βέλη sunt, quibus *cominus* pugnatur; αὐτόκωπα, quæ non mittuntur *eminus*, sicut jacula et sagittæ quibus nullum est manubrium, sed quæ in pugna statoria adhibentur cum ad digladiationem ventum est, *enses* scil. quibus manubrium est. Cave autem h. l. pro βέλη reponas cum quibusdam ξίφη. Nam βέλος αὐτόκωπον est *telum cum manubrio*, h. e. *gladius; ξίφος αὐτόκωπον, gladius cum manubrio*, cujus sine manubrio usus esse non potest." S. L.

Translate σχέδια αὐτόκωπα, *quibus cominus pugnatur ab ipso manubrio*, Angl. *adapted for close fighting from, or up to, the very hilt;* and compare the note on Ag. 517, where we have improperly rendered αὐτό-

[1] In this sense, we might perhaps translate αὐτόκωπα or αὐτόλαβα, *handy;* the literal meaning being *self-handled*, i.e. so *easily-handled* as almost to be *able to handle themselves*. Thus Tacitus, Annals ii. 21: "cum ingens multitudo, arctis locis, prælongas hastas non protenderet, non colligeret, ... coacta stabile ad prælium; contra miles, cui scutum pectori adpressum, et *insidens capulo manus*"—literally *hand upon hilt*, but meaning *with short sword wholly within their grasp*, just as if it had been "gladius αὐτόκωπος."

In the present context, however, and as connected with νωμῶν, I prefer the explanation that is given in the note. And so, too, αὐτόφορτον v. 657—in itself, and as explained by the annexation of οἰκείᾳ σάγῃ, *self-freighted*—is rather to be made part of the predicate στείχοντα: *travelling* 'en garçon', i.e., as we must then translate "the dative of the *manner*" of so doing (Matth. Gr. Gr. § 400), *carrying my own bundle*.

χθονος as if it had been αὐτῇ χθονί, Angl. *land* or (as in that context it should rather have been) *foundation and all;* and where the only true construction should have been stated to be, as Blomfield had suggested, αὐτόχθονον ἔθρισεν, *ab ipsa terra demessuit* Angl. *he has swept clean away, as it were with the very ground on which it stood.* This description of epithet is, in fact, altogether peculiar to Æschylus, who employs it to express *after the likeness of* what in common with other Greek writers he would denote by αὐτῷ τόκῳ, αὐτῇ χθονί, αὐτῇ κώπῃ, &c. See Monk on Eur. Hipp. 1184. Elmsley on Med. 160. and Matth. Gr. Gr. § 405. Obs. 3. It partakes more, therefore, of the nature of an adverb, than of an adjective, in which light we can consider it only as describing the character of the *action* expressed by the verb (and there will always be found to be some verb) which it accompanies. Thus the offence of the symbolical eagles Ag. 137, is that they slaughtered a poor doe πρὸ λόχου, and therefore αὐτότοκον, *even as though it had been a doe*, αὐτῷ τόκῳ[1]—or we might perhaps translate in somewhat of corresponding phrase, *young-and-all-like; as it were dam together*[2] *with her young*—and so here also σχέδια αὐτόκωπα βέλη are weapons which *cut and thrust, as it were handles and all;* i.e. not blade to blade only, but *hilt to hilt*. See further on v. 657.

"Σχέδιος. Ad pugnam cominus gerendam utilis; a σχέδην. Suidas: Σχέδην· ἀντὶ τοῦ σύνεγγυς. ἐκ τοξευμάτων ἐβλάπτοντο, καὶ ὅτε σχέδην συμφέροιντο. σχέδην καὶ ἐγγὺς μαχομένω. Hinc Σχέδιον· τὸ δόρυ ὃ μὴ ἀκοντίζεται. Sed propius ad Nostri sensum accedit alia ejusdem grammatici interpretatio: Σχέδια· ὅπλα τὰ ἐκ χειρὸς τιτρώσκοντα. Σχεδίη· τὸ ἐκ χειρὸς πατάξαι οὕτω λέγεται. Photius: Σχεδόν· πλησίον, πέλας, ἢ ἐκ χειρός." Blomf.

Ibid. νωμῶν βέλη] Klausen alone has ventured on the mere authority of the Scholiast to introduce ξίφη, where it is so tempting a correction that, if there had been a shadow of authority for it, it is utterly inconceivable that it should not have been found in one edition: "ξίφη scripsi, quum libri omnes exhibeant βέλη, secutus auctoritatem Scholiastæ, qui quin legerit ξίφη dubitari nequit, quum dicit: αὐτόκωπα· τὰ ἀφ' ἑαυτῶν ἔχοντα τὴν λαβὴν ξίφη. σχέδια δέ, ἐκ τοῦ σχεδὸν φονεύοντα καὶ οὐ πόῤῥωθεν, ὥσπερ τὰ βέλη. Ita nemo scripsisset, qui hoc etiam loco βέλη legisset,

[1] Hence the propriety of the remark that follows, Agam. 138: τόσσον περ εὔφρων ἁ καλὰ δρόσοισι λεπτοῖς μαλερῶν λεόντων, πάντων τ' ἀγρονόμων φιλομάστοις θηρῶν ὀβρικάλοισι τερπνά κ.τ.λ.

[2] Compare Shaksp. Macbeth, Act. iv. Sc. 3: *O, hell-kite! All? What, all my pretty chickens and their dam at one fell swoop?*

etsi vocabuli repetitio apud Æschylum non rara. Verum sensit Schützius. Cf. Ag. 1651, *ξίφος πρόκωπον*, ubi omnia nostro loco respondent."

156. *ἔχει μὲν ἤδη*] "Finito jam cantico, quod dum caneret Chorus Electra ad tumulum patris sui accesserat, nunc ipsa regreditur cincinnum manibus tenens." S. L.

158. *ὀρχεῖται φόβῳ*, Angl. *is dancing with fear*: Schol. *λίαν κινεῖται*: compare below vv. 1005-6. Hesych: *Ὀρχεῖται· διασείεται, βακχεύει.* Stanley compares Hom. Il. xiii. 282. *ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει.* Virg. Georg. iii. 105: Cum spes arrectæ juvenum, exultantiaque haurit Corda pavor pulsans; Klausen, Suppl. 785, *μελαινόχρως δὲ πάλλεταί μου καρδία.* Prom. 881, *κραδία δὲ φόβῳ φρένα λακτίζει.*

159. *ὁρῶ τομαῖον τ. β. τ.*] "Sequitur locus nobilissimus, quo Electra cincinno in patris tumulo viso, sensim eo deducitur, ut animo inter spem et metum attento eum ab Oreste vel missum vel collocatum suspicetur. Et Aristoteles quidem in Arte Poetica [c. xvi.], ubi varia *ἀναγνωρίσεων* genera recenset, hunc agnitionis modum quo Æschylus usus est in quarto genere ponit, quod fiat ex ratiocinatione: *Τετάρτη δὲ ἐκ συλλογισμοῦ, οἷον ἐν Χοηφόροις, ὅτι ὅμοιός τις ἐλήλυθεν· ὅμοιος δὲ οὐδεὶς ἀλλ' ἢ Ὀρέστης*—[*οὗτος ἄρα ἐλήλυθεν.*]. Sed non omnino recte accepit Philosophus Electræ Æschyleæ argumentationem. Non enim sic colligit: Venit aliquis mihi similis; similis autem nemo est præter Orestem. Sed potius hæc est series argumentorum. 1. Video cincinnum in tumulo patris positum: 2. Eum nemo præter me[1] donare potuit: 3. Et profecto crines meis similes sunt colore: 4. Neque tamen, ejus rei sum mihi ipsa testis, hunc cincinnum de capite meo abscidi: 5. Quid, si Orestis donum sit ille cincinnus: 6. Sane crinium color haud repugnat: 7. Et fortasse nuntium aliquem misit, qui patris tumulo consecraret; nam ipsum quidem huc venisse vix audeo sperare. Et sic exposita hujus agnitionis parte, quæ ex cincinno in tumulo patris conspecto ducitur, nihil est quod quenquam offendere possit. Nec erat profecto quod eam Euripides exagitaret, (si modo id ei consilium fuit, quod vulgo ei tribuitur a viris doctis), in Electra sua v. 527. et seqq. Æschylum tangens. Cæterum ad h. l. respexit quoque Aristoph. in Nubibus [vv. 534-7.], minime tamen ut putabat Stanleius, Æschyli

[1] See below on v. 163, where admitting the late Professor Dobree's conjecture *ἑνὸς* in place of *ἐμοῦ*, we may at once abridge and simplify this argument: distinguishing in (2) between *No one can have—κείραιτ' ἄν, totonderit* or *tondere potuit*—and *κείραιτο tondere potuerit, can be conceived to have*—omitting (4) which belongs rather to Soph. El. 910. than to any thing in the text of Æschylus—and giving a different turn to (5) which is thrown out by the Chorus, and that not hypothetically, as Schütz has put it, but doubtfully and despondingly.

invidendi [deridendi][1] causa; sed imaginem potius hujus rei callide in rem suam transferebat." Schütz. Compare by all means Soph. El. 900-15. Eur. El. 515-46: as also Hom. Od. iv. 138-50. With *τομαῖον βόστρυχον*, Blomfield compares Eur. Alc. 102, *χαίτα . . . τομαῖος, ἃ δὴ νεκύων πένθει πίτνει*: see above on v. 6. *πενθητήριον*, and below v. 171. *χαίτην κουρίμην.*

161. *εὐξύμβολον*, Angl. *easily guessed, obvious.* "*Εὐξύμβολος. Facile conjiciendus.* Prom. 800. (775.) *ἥδ' οὐκ ἔτ' εὐξύμβλητος ἡ χρησμῳδία*; ubi vid. Gloss. Alio sensu *εὐξυμβόλους δίκας.* Suppl. 701. *æquam ac facilem juris disceptationem.*" Blomf. Compare *εὐξύνετον ξυνετοῖσι βοάν*, Eur. Iph. T. 1092. Hesych: *Ξύμβολος· μάντις, ἥ* [perhaps *ἡ*] *εὖ συμβάλλειν δυναμένη. Συμβαλεῖν· διακρῖναι. Συμβάλλων· συναρμόζων.*

162. *πῶς οὖν κ.τ.λ.*] *Quomodo igitur fit ut necesse sit me seniorem a juniore discere?* is Heath's translation of this line; but this is manifestly not the question answered in v. 163, although he justly enough adds: "Formæ scil. subjunctivæ verba non raro significatu proprio gaudent quo ad *χρὴ ἵνα* subauditum referuntur, monente doctissimo Dawes. *Misc. Crit.* p. 75. [ed. Kidd 2. p. 123.], quem sodes vide." Nor yet is it necessary that, as H. Stephen proposed, we should place the note of interrogation after *οὖν* instead of *μάθω*—in which case it were obvious, on the principle just noticed, to make the complete construction, *πῶς οὖν δοξάσω*;—any more than in Ag. 524. (where see the note) it is necessary that we should read with Schütz and Blomfield. *πῶς δή*; *διδαχθεὶς τοῦδε δεσπόσω λόγου.* Translate: *How then am I, an old woman, to receive instruction from a younger?* i. e. *how is this* inversion of the natural order of instruction *to be brought about?*—not, as Heath imagined, *how comes it to pass?*—or, more closely to pave the way for the precise answer of Electra, *To what effect* (i. e. with what information given me) *shall I .... have gained instruction, &c.?* so that the virtual question is still, as Stephen intended it should be, contained in *πῶς*. In Latin it would be expressed by the "futurum exactum:" *Quomodo igitur senior a juniore didicero?*[2] Stanley compares Suppl. 361, *σὺ δὲ παρ' ὀψιγόνου μάθε γεραιόφρων.*

[1] "Hocque inter debiliorum *ἀναγνωρίσεων* exempla numerat [Aristoteles]: ideoque ab Aristophane deridetur in Nubibus v. 534." Stanl.

[2] Hence the remark of Dawes, referred to by Heath, "*δρῶ* (Aristoph. Plut. 222.) neque futurum est quod volunt plerique contractum, nec vero quod Vir Cl. (Kuster.), præsens indic. futuri loco usurpatum; sed formæ subjunctivæ, quæ temporis futuri vi quodammodo non raro gaudet, vel potius significatu proprio ad *ἵνα*, sive *χρὴ ἵνα*, subauditum refertur." That is to say, the conjunctivus deliberativus as it is called (above vv. 79. 84. 89. 101.) may be expressed in English either by *What must I*, or *what am I to, do?* But the construction, it may be well to observe here, would best be made out in such cases as Plut. 222, for example, *ἀλλ'*

163. *οὐκ ἔστιν ὅστις . . . κείραιτο*] "De particula *ἂν* omissa vid. Monk. ad Eur. Alcest. 117. Matth. Gr. Gr. § 528. Obs. Notandum vero in omnibus exemplis quæ attulit Monkius *ἔστιν* præcedere, vel negative, vel sequente *ὅστις*, vel *ὅποι*, vel *ὅπως*, indefinite positis. Eadem quoque est ratio exemplorum omnium apud Matthiæum, præter unum ex Soph. Philoct. 693. ubi tamen *οὐκ ἔχων . . . παρ' ᾧ* idem valet atque, *ᾧ οὔτις ἦν, παρ' ᾧ*.

Ib. *πλὴν ἑνός*. Tam præclara est hæc emendatio Dobræi, a Scholef. memorata, ut eam in textum recipiendam duxerim. Quid enim est illud *πλὴν ἐμοῦ?* Certo sciebat Electra se illum cincinnum a suis crinibus non abscidisse. An igitur *ἐμοῦ* per *εἰρωνείαν* dictum intelligemus? an interrogative sumemus? Neutrum placet; sed *ἑνὸς* legendo omnia statim plana fiunt. Responsio enim Chori procul dubio Clytæmnestram et Ægisthum respicit." S. L.

See the construction of *κείραιτο*, which Heath in this instance has well expressed by *detondere potuerit*, examined at some length in the note on Ag. 601, *οὐκ ἔσθ' ὅπως λέξαιμι*. On the restoration of *ἑνός*, under sanction of the great names which have preceded, to a position in which it may accidentally (but, far more probably, from some well-meant marginal explanation) have been corrupted into *ἐμοῦ*, little more need be said than that, apart from the awkwardness of making Electra tacitly assert, or assume as granted by the Chorus, *And I did not do it*—as she needs must,[1] ere she can go on to say, *And yet*, (so we must then translate v. 165.) *see! it is very much of a feather to look upon*—the common reading of v. 163, *No one*[2] *living but me can have shorn it*, would make an assertion not only untrue in itself, but direct-

ἴθι σὺ μὲν ταχέως δραμὼν—τί δρῶ; λέγε, by supplying with the conjunctive *ὡς ἄν*—compare Soph. Ant. 215, *ὡς ἂν σκοποὶ νῦν ἦτε τῶν εἰρημένων*—and in such independent questions as Plut. 1197, *ἐγὼ δὲ τί ποιῶ*; Ran. 1134, *ἐγὼ σιωπῶ τῷδε*; by resolving it into *ἐμὲ δὲ τί χρὴ ποιεῖν*; *ἐμὲ χρὴ σιωπᾶν*; as we find expressed in Plut. 1196, *δρᾶν ταῦτα χρή*, and implied in the sequel of Ran. 1134, *ἐὰν πείθῃ γ' ἐμοί*. Compare, as illustrative of this use of the conjunctive, Thuc. ii. 5, *ἐβουλεύοντο εἴτε κατακαύσωσιν ὥσπερ ἔχουσιν, εἴτε τι ἄλλο χρήσωνται* (Angl. *they deliberated whether to burn them to death*, &c.) i.e. *εἴτε χρὴ κατακαίειν, εἴτε χρή τι ἄλλο χρῆσθαι*, as we find it expressed Ib. i. 40, *τῶν ἄλλων Πελοποννησίων δίχα ἐψηφισμένων, εἰ χρὴ αὐτοῖς ἀμύνειν* (Angl. *when the rest were divided on the question, Is it expedient for us to help them?*) Compare also Thuc. vii. 1. Matth. Gr. Gr. § 516. 2.

[1] For take the literal text, as it stands in the received copies, and how will the *συλλογισμὸς* run? *It must have been I*, Electra, *that offered it. Yes, for no other member of his family respects the memory of Agamemnon. And in good truth it looks much of a feather—with what complexion of hair? It has a strong look of me myself.* O strange! and yet more strange that the Chorus after this should ask: *Can this offering then have been made by Orestes, and we knew it not?* v. 168.

[2] *Οὐκ ἔστιν ὅστις*, it is probable, is to be taken thus (*ἀπνευστί*) as a sweeping negation. Otherwise, *There is not any* (*βαθύζωνος κόρη*) *but me that*, &c. would constrain us at once, either to reject *ἐμοῦ*, or to read *οὐκ ἔστιν ἥτις κ.τ.λ.*

ly opposed moreover to what from vv. 169, 171, and yet more expressly from vv. 178-85, we find to have been the actual *thought*, or *conjecture*, already intimated in v. 161: nay and the Chorus also, assenting to it as true, would be made to include Orestes no less than Clytemnestra under the general observation v. 164: *No! for they are enemies* of Agamemnon, *whose place it was to have mourned* as shewn *by their hair*; i.e. to have worn a *πλόκαμος πενθητήριος* v. 7, or *let their hair grow in token of grief.*

Translate: *There is but one man living that should have*—i.e. that one can for a moment suppose (v. 161.) to have—*shorn himself of it:* and restrict the answer to the former part of the question in v. 160, *τίνος ποτ' ἀνδρός*—with which alone Electra was likely[1] at this crisis to concern herself. Such limitation is not unusual, as in Soph. Œd. T. 360-61 (where see Brunck's note), *οὐχὶ ξυνῆκας πρόσθεν; ἢ 'κπειρᾷ λέγειν; οὐχ ὥστέ γ' εἰπεῖν γνωστόν· ἀλλ' αὖθις φράσον.* ib. 993-4, *ἦ ῥητόν; ἢ οὐχὶ θεμιτὸν ἄλλον εἰδέναι; μάλιστά γ'· εἶπε γάρ με Λοξίας ποτέ κ.τ.λ.*

164. *οἷς προσῆκε*, Angl. *to whom it appertained, whose business it was*; see Matth. Gr. Gr. § 505. II. 2. Obs. "Chrysothemis apud Sophoclem El. 909. in eadam re interrogat,[2] *Τῷ γὰρ προσήκει, πλην γ' ἐμοῦ και σοῦ, τόδε;* Cum accusativo construitur in Agam. 1551, *οὔ σε προσήκει τὸ μέλημα λέγειν τοῦτο.* Alia est constructio participii, *ὁ προσήκων*, *cui convenit* [Angl. *the proper person*], infra 677 (671). *τοῖς κυρίοισι καὶ προσήκουσιν λέγων.* Agam. 1078, *ἥδ' αὖτε δυσφημοῦσα τὸν θεὸν καλεῖ, οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν*: *qui genere propinquus est* [Angl. *related* or *connected*], Eurip. Suppl. 472, *προσήκοντ' οὐδὲν 'Αργείων πόλει.* infra 677. Cum præpositione jungit Herodotus viii. 10. *οὐδὲν πρὸς Πέρσας τοῦτο προσήκει τὸ πάθος.* Similiter Demosthenes; Lexicon ap. Bekker. p. 161. 32: *Προσήκει· δοτικῇ. τετάρτῳ Φιλιππικῶν· ὅταν γὰρ οἱ ἀδικού-*

[1] See her thoughts still running only on a *man*, below v. 179, *ἀστῶν τιν' ἄλλον.*

[2] Aye, but what a contrast have we, in the prosecution of her argument, to the involved and obscure reasoning which some unlucky chance has too surely fastened upon this passage of Æschylus! Let the reader turn to it for what confirmation he can find of the attempt that has been made to bring back v. 163 to the form, in which who knows but it once fell upon the ear of Sophocles, and so supplied the pith of that sound syllogistical reasoning, which that poet, avoiding the weaker parts of his great rival's *ἀναγνώρισις*, has so gracefully expanded into about as many lines as Æschylus had used words? Throughout these sister-plays (or rivals, if you please), the *Choëphoræ* and the *Electra*, there is perhaps no one portion in which we find so many striking parallelisms, both of sentiment and expression, as that in which we are now comparing them; and none to which we may with more reason apply the remark of Hermann on the comparative merits of the two poets: "Deinde cogitandum erit, optima conditione usum esse Sophoclem qui, quum illustre in quod intueretur exemplum haberet Choëphoros, et declinare facile potuerit quæ ille (Æschylus) parum apte invenisse videretur, neque meliorem tractandi hujus argumenti rationem ab aliis sibi viderit præreptam esse." *Preface to Electra*, p. ccccxxxi.

μενοι ἀρνῶνται, τί τῷ ἀδικοῦντι προσήκει [Angl. *what matters it to?*] ;" Blomf. Add Soph. El. 1213, οὔ σοι προσήκει τήνδε προσφωνεῖν φάτιν. Œd. T. 814, εἰ δὲ τῷ ξένῳ τούτῳ προσήκει Λαΐῳ τι συγγενές. Eur. Med. 1304, οἱ προσήκοντες γένει. Orest. 1071, τί γὰρ προσήκει κατθανεῖν σ' ἐμοῦ μέτα; and (a remarkable construction) ib. 771, οὐ προσήκομεν κολάζειν τοῖσδε, Φωκέων δὲ γῇ.

165. καὶ μὴν ὅδ' ἐστί—Angl. *And see here! I protest*—in confirmation of that thought, vv. 161. 163—*it is, &c.* On the peculiar signification of μὴν and its uses, whether in direct confirmation as here, καὶ μήν, *and verily*, or in indirect, *and yet*—as in Eur. Phœn. 721, καὶ μὴν τὸ νικᾶν ἐστι πᾶν εὐβουλία, where it makes an apparent objection, only with a view to strengthen the main argument—see by all means Stephens' useful little *Treatise on the Greek Expletive particles*, pp. 79-87. and compare Seager's Edition of Viger p. 195. and of Hoogeveen p. 93.

Ibid. ὁμόπτερος. Schol: συγγενής. Hesych: Ὁμόπτεροι· ὅμοιοι, ὁμότριχοι, ὁμόχρονοι, ἀδελφοί, ἥλικες, ὁμοῦ ηὐξημένοι. Compare Pers. 559, ὁμόπτεροι κυανώπιδες νᾶες. Suppl. 223, ἐν ἁγνῷ δ' ἑσμὸς ὡς πελειάδων ἵζεσθε κίρκων τῶν ὁμοπτέρων φόβῳ. ib. 328, πόνου δ' ἴδοις ἂν οὐδαμοῦ ταυτὸν πτερόν. Eur. Phœn. 329, ἀπήνας ὁμοπτέρου. El. 530, (with obvious allusion to the present text) πολλοῖς δ' ἂν εὕροις βοστρύχους ὁμοπτέρους, καὶ μὴ γεγῶσιν αἵματος ταυτοῦ, γέρον. Pollux vi. 156. Ὁμοπτέρους δὲ τοὺς ὁμότριχας εἰπόντος Εὐριπίδου, Στράττις τοὺς ὁμήλικας εἶπεν ὁμοπτέρους. "Obiter notandum est, multas esse locutiones (multo plures fortasse quam vulgo putantur) quæ ex ipsis Græcæ linguæ elegantiis in communem et rusticum plane sermonem nostrum fluxisse videntur. Illud ὁμόπτερος quod Græci dicunt satis eleganter, innati triviis nostrates ad amussim exprimunt, *birds of a feather*." Butler.

167. αὐτοῖσιν ἡμῖν] " αὐταῖσιν ἡμῶν Turn. Vict. Cant. Stanl. Schütz., sed αὐτοῖσιν ἡμῖν Med. Guelph. Ald. Rob. Glasg. Schwenk. [Blomf. Scholef. Dind. Klaus.], quod unice verum est, positum pro ταῖς ἐθείραις αὐτῶν ἡμῶν, qui usus est frequentissimus, ut Il. xvii, 51. κόμαι, χαρίτεσσιν ὁμοῖαι. Cf. Schæf. ad Dionys. de comp. p. 170. et ad Plin. ep. i. 16. Comment. Æsch. p. 63. αὐταῖσιν ἡμῖν Both. minus bene; masculinum enim, præsertim plurali numero, de muliere adhibitum in tragico sermone offendere neminem potest." Well. See Porson on Eur. Hec. 509. Dawes' Canon ix. *Theatre of the Greeks*, ed. Donaldson p. 509.

Ibid. κάρτα προσφερὴς ἰδεῖν. " Contra hæc Euripides El. 527: χαίτης πῶς συνοίσεται πλόκος; ὁ μεν παλαίστραις ἀνδρὸς εὐγενοῦς τραφείς, ὁ δὲ κτενισμοῖς θῆλυς; ἀλλ' ἀμήχανον. πολλοῖς δ' ἂν εὕροις κ.τ.λ. Quibus jam nemo est quin opponat, quum persuasum sit Electræ neminem nisi

Orestem potuisse devovere hunc cincinnum, facile eam reperire posse aliquid similitudinis, neque ullum hominem in tali re suspicionem suam non probaturum esse ea similitudine." Klaus.

168. The common reading of this line is μῶν οὖν . . . . ᾖ τόδε; on which Blomfield: " Grammatici docent particulam μῶν compositam esse ex μή, et οὖν vel ὦν: quod si verum sit, quomodo stare simul possunt μῶν οὖν? An legendum μῶν οὐκ Ὀρέστου κρύβδα δῶρον ᾖ τόδε? *Vereor ut hoc sit Orestæ donum?* μὴ οὐ δῶρον ᾖ idem ac δῶρον οὐκ ἂν εἴη. Herodot. v. 79, ἀλλὰ μᾶλλον μὴ οὐ τοῦτο ᾖ τὸ χρηστήριον, *veremur potius ut hic sit oraculi sensus*:" to which he subjoins in his *Addenda*, p. 214: " οὖν ex abundanti adjectum esse ait Abreschius. Eurip. Andr. 81, μῶν οὖν δοκεῖ σοι φροντίσαι τιν' ἀγγέλων; ita edidit Musgravius pro μῶν οὐ. Dubito an non recte." Instead, however, of giving Musgrave, as he here inclined to give him, the benefit of this doubt—the learned Editor, in a foot-note appended to Matth. Gr. Gr. § 606. p. 1071., hazards a " doubt whether μῶν and οὖν were ever joined together;" although, to go no further than the line in question, the great majority of MSS. support that reading which Dindorf and the Glasgow edition, after Musgrave, have given: μῶν οὖν δοκεῖς σοῦ φροντίσαι τιν' ἀγγέλων; and ingenious as is Reiske's conjecture, " μῶν σοῦ δοκεῖ σοι, *credisne cuiquam nunciorum tui quidquam pensi esse*," it has no other recommendation than that of being greatly to be preferred to the tameness of the text of Aldus and others.

In point of fact, indeed, we find μῶν οὖν (but followed in each case by an indicative, not a conjunctive, mood) in Plato Soph. p. 250. D. Polit. 292. E. Phil. 23. D. Legg. i. 624. A. nor is there any thing mere objectionable in the emphatic repetition[1] of the οὖν here than in

[1] Compare the different meanings assigned to οὐκουν as distinguished, originally by the intonation of the voice, and in later times by the accentuation, οὔκουν or οὐκοῦν, accordingly as an emphasis was intended to be laid upon the negative or the conclusive particle. Elmsley, it is well known, would have these particles always written separately, and would make the distinction of meaning depend upon the interrogative or negative reading of the sentence. And this principle is virtually admitted by Hermann in his able discussion of this question, note 261. on Viger p. 450., where the proposed interpretation of Soph. Ant. 91. (for example) οὔκουν (or οὐκ οὖν, but not οὐκοῦν), ὅταν δὴ μὴ σθένω, πεπαύσομαι; *Won't I desist then?*—or, *I'll desist then, won't I?—when I am indeed unable to go on*, which Elmsley would not have failed to sanction, is greatly to be preferred to the explanation given by Matthiæ, Gr. Gr. § 610. 5. See Elmsl. on Soph. Œd. C. 897. Eur. Heracl. 256.

Nevertheless, for the reasons advanced in Matth. Gr. Gr. § 33. Obs. 2., I incline to Hermann's conclusion: " Nihilo tamen minus obsequendum grammaticis est, ut qui hanc accentus rationem non commenti esse, sed narrare quid usitatum fuerit, videantur": and to the seeming objection which he has candidly stated: " mirum est οὔκουν scribi alio accentu, quam qui inest his vocabulis, si e disjunctis οὐκ οὖν contrahantur in οὐκοῦν," I hold it enough to oppose his own *per contra*: "si in interrogatione scribitur οὐκοῦν,

that of the μὴ in μῶν μή, Plat. Phæd. 84. C. Soph. 263. A. Pol. i. 351. E. vi. 505. C. Lys. 208. C. Each of these appears to have been, in strictness, a colloquial and therefore (as was to be expected) a pleonastic expression; and as in that most amusing dialogue, for example, Plat. Lys. p. 208. C. we might translate: μῶν μὴ καὶ οὗτοί σου ἄρχουσιν, οἱ διδάσκαλοι; *you don't mean to say, you don't—or, do you?—that they too bear rule over you, your teachers?* and again: Ἡράκλεις, ἦν δ' ἐγώ, μῶν μή τι ἠδίκηκας τὸν πατέρα ἢ τὴν μητέρα; *Good heavens! said I, you don't mean to say—you haven't done any grievous harm to your father or your mother?* so—to return to the text of Æschylus, where with Scholefield I believe HN to have been corrupted into HI—we may translate: *You don't mean to argue from that, that it was Orestes who secretly made this offering? It's very like his curls:* as also in Eur. Andr. 81, where the conversation is of the same familiar cast as in the present scene, after Andromache has said καὶ μὴν ἔπεμψ' ἐπ' αὐτὸν οὐχ ἅπαξ μόνον, her maid (as we should call her) asks, *you don't now on that account* (because you sent more than once) *suppose that any messenger among them minded you?* to which she replies: πόθεν; (Angl. No! *what should induce me* to think so?) θέλεις οὖν ἄγγελος σύ μοι μολεῖν;

On the interrogative use of μή—in which, even when combined with οὐ, we may still express its proper force, as in Suppl. 417, μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίου; *you don't mean to deny that there is* (i.e. is there *not* undoubted need, think ye, of) &c. Soph. Œd. C. 1729, μῶν οὐχ ὁρᾷς; *you don't mean to say*, or *can it be* (a negative answer being expected) *that, you don't see?*[1]—see the note on Ag. 664. and Matth. Gr. Gr. §. 606. § 608. a. Obs. and § 614. Also on the use of οὖν, in more or less logically connecting the sentence, in which it stands, with something or other preceding, see the notes on Ag. 472, 505; and lastly, on the illative use of the imperfect ἦν, see Matth. Gr. Gr. § 505. II. 2. and compare Ag. 523, τερπνῆς ἄρ' ἦτε τῆσδ' ἐπήβολοι νόσου.

repugnare hoc videtur naturæ interrogationis, quæ peculiarem quemdam habet accentum, eumque in ea voce, qua res dubia continetur: ergo in priore syllaba, quæ continet negationem. Vide quæ de hac re disputavi in lib. i. de emendand. rat. Gr. Gr. cap. xix." At the same time I would hold with Elmsley that, in classical Greek at least, no such absorption of the one particle in the other had taken place, as to admit of οὐκοῦν being found in a properly interrogative, or οὔκουν in a directly negative sentence. I would not, therefore, with Hermann and Dindorf, introduce either οὐκοῦν in Soph. Ant. 91, or οὔκουν ib. 321. οὐκοῦν τό γ' ἔργον τοῦτο ποιήσας ποτέ, Angl. *not that I ever did this deed*, where the conclusion which it might be sought to establish upon the speaker's tacit admission of the preceding assertion, οἴμ' ὡς λάλημα δῆλον ἐκπεφυκὸς εἶ, is negatived, just as in Eur. Heracl. 255, οὐκοῦν ἐμοὶ τόδ' αἰσχρὸν, ἀλλὰ σοὶ βλάβος—where Elmsley's interrogation, unless we might also read ἀλλ' οὐ σοὶ βλάβος, fails to convey the meaning which he yet has correctly elicited from the passage, ἐμοὶ αἰσχρὸν τόδ' ἐστὶν, ἀλλ' οὐ σοὶ βλάβος—the Herald, who has nothing to say against Demophon's axiom καὶ πῶς δίκαιον τὸν ἱκέτην ἄγειν βίᾳ; would yet protest against the further concession thas might be drawn from his silence, *Not that*, whilst it is *discreditable to me, it is moreover an injury done to you*: or, *not that* as *to me it is discreditable, to you on the other hand* it is *an injury*.

[1] Compare also Plat. Soph. 234. A. Polit. 291. D. Phil. 22. B. and see Seager's edition of Hoogeveen p. 125. μῶν.

Ibid. κρύβδα. "*Clam. Occulte.* Prosæ orationis scriptores dicebant κρύβδην. Hom. Il. Σ'. [168]. κρύβδα Διός, ἄλλων τε θεῶν. Eustath. p. 722. 18: ἔνθα ὅρα καὶ τὰ συχνὰ ποιητικὰ πάρισα, καὶ τὸ μίγδα ἐκ τοῦ μίγδην μεταπλασθὲν ὁμοίως τῷ κρύβδην, κρύβδα." Blomf. In the Odyssey we find κρύβδην only: xi. 455. κρύβδην, μήδ' ἀναφανδά. xvi. 53. See Matth. Gr. Gr. § 256. 1. b. and Bp. Blomfield's *Remark*, p. xlviii. on P. 448, 3.

169. προσείδεται, Angl. *favours*, or *inclines to in appearance;* compare Ag. 743, εἰδομέναν τοκεῦσιν. ib. 1471 (where see the note), φανταζόμενος δὲ γυναικὶ νεκροῦ τοῦδ' ὁ παλαιὸς δριμὺς ἀλάστωρ Ἀτρέως. Buttmann's *Irreg. Greek Verbs*, p. 79. Hesych: Εἴδεται· φαίνεται, δοκεῖ. Εἰδόμενος· ἐοικὼς, ὁμοιωθείς. "Προσείδομαι. *Similis sum.* Aliud exemplum in promptu non habeo." Blomf.

"Meminit hujus loci Aristophanes (Nub. 530): νῦν οὖν Ἠλέκτραν κατ' ἐκείνην, ἥδ' ἡ κωμῳδία ζητοῦσ' ἦλθ', ἤν που 'πιτύχῃ θεαταῖς οὕτω σοφοῖς· γνώσεται γὰρ, ἥνπερ ἴδῃ τἀδελφοῦ τὸν βόστρυχον. In quibus nihil inest irrisionis Æschyli. Scilicet id rideri poterat, quod Electra, quum per annos plures abfuisset Orestes, argumentum sumsit e natura capillorum ejus. At neque inaudita est talis recognitio in hominibus qui simplicissimo naturæ more vivunt, ut apud Homerum Telemachus et ex aliis rebus et e capillorum Ulyssis similitudine agnoscitur (Od. iv. 150), neque ea requiruntur argumenta, quæ jurejurando confirmanda sunt, ut in judicio, sed exhibetur concitata mens puellæ quæ spe et metu turbatur, et omnia signa, ex quibus spem aliquam eruere possit, libenter occupat. Aliter quidem rem instituit Sophocles, apud quem tristior et magis aspera est Electræ mens: ibi spem eam sola fovet mitior Chrysothemis, aspernatur eam Electra." Klaus.

170. καὶ πῶς κ.τ.λ.; Angl. *And how durst he, pray, venture to come hither?* an indirect mode of over-turning the fact in question (see note on Ag. 269.), which yet distinctly recognizes its having been previously advanced as matter of *fact*, and which therefore establishes the reading of ἦν, and not ᾖ, in the main proposition (v. 168). on which this collateral question turns. For if, as Matthiæ (Gr. Gr. § 606.)[1]

[1] In § 606, it should be observed, Matthiæ has not very accurately rendered μῶν (whence apparently the Latin *num*), "not, *I suppose*—a sense which belongs rather to the illative ἄρα, than to the conclusive οὖν. In Eur. Hec. 754, τί χρῆμα μαστεύουσα; μῶν ἐλεύθερον αἰῶνα θέσθαι; ῥᾴδιον γάρ ἐστί σοι, it would be more correct, as well as more suitable to the context, to translate: *it is not to obtain your freedom* (I conclude)? *for you may easily do that.*

suggests in explanation of this solitary instance of μῶν being followed by a conjunctive, a mere *suspicion* (μή)—*may not it have been Orestes that*, &c. had preceded, the accompanying and, as it were, accrediting enquiry would surely have been, καὶ πῶς ἐκεῖνος δεῦρο τολμήσαι μολεῖν; Angl. *And how ever should he*—i.e. (see note on Ag. 1342.) how can he be imagined to—*have ventured, &c.*: and this, if we look to the probable etymology[1] of καὶ, and translate καὶ πῶς—*Go on!* and see what follows from such a supposition, *how, &c.*—would come with a peculiarly bad grace from the very speaker who had first suggested the thought: unless, indeed, we could translate v. 168, as seems scarce possible, *Would you then suggest that it may be Orestes, &c.?* Compare below v. 518.

171. ἔπεμψε χαίτην κ.χ.π. "*Misit capillos detonsos gratiam patri.* χαίτη κουρίμη, *capilli detonsi.* Accipit enim vocem κούριμος passive, quam usurpant fere alii active; ut Eur. Orest. 966, σίδαρον ἐπὶ κάρα τιθεῖσα κούριμον, h. e. κουρευτικὸν seu κουρᾶς ποιητικὸν, ut Scholiastes interpretatur. Et rursus Electr. 148, χέρα τε κρᾶτ' ἀποκούριμον [ἐπὶ κούριμον Dind.] τιθεμένα. At alii passive cum Nostro accepere, ut Agatho in Thyeste apud Athenæum xii. 6: Κόμας ἐκειράμεσθα μάρτυρας τρυφῆς, Ἦ που ποθεινὸν χρῆμα παιζούσῃ φρενί. Ἐπώνυμον γοῦν εὐθὺς ἔσχομεν κλέος, Κούρητες εἶναι, κουρίμου χάριν τριχός. Θρὶξ itaque κούριμος est *coma tonsilis* vel *detonsa*, ut paulo ante ex Eustathio πλόκαμος κούριμος: et rursus apud eundem p. 1293: Κουροτρόφους δέ φαμεν τοὺς τὴν νεότητα τρέφοντας· εἰ δὲ καὶ κούριμος θρὶξ παρὰ τῇ Τραγῳδίᾳ, καί τις εἰπεῖν τολμήσει τὴν λέξιν καὶ ἀπὸ ταύτης, ἔστωσαν καὶ οὕτω κουροτρόφοι κατὰ θρασύτητα λέξεως. Imo ipse Euripides non aliter loquitur El. 520, σκέψαι δὲ χαίτην, προστιθεῖσα σῇ κόμῃ, εἰ χρῶμα ταὐτὸ κουρίμης ἔσται τριχός. Stanl. Add Eur. Tr. 279, ἄρασσε κρᾶτα κούριμον, and see Blomf. Gloss. Agam. 9. 395.

Stanley, after Turnébe and Vettori, reads πατρί—but later editors have preferred πατρός, which is found in the MSS. Med. Guelf. and in Aldus and Robort., and which Wellauer confirms from Soph. El. 84, πατρὸς χέοντες λουτρά, and Eur. Orest. 123, ἄπανθ' ὑπισχνοῦ νερτέρων δωρήματα. See also Herm. on Soph. Ant. 598. The same MSS. and Edd., however, have ἔπεμψεν and καὶ τήν—which Vettori was the first to alter into χαίτην. Klausen appears to connect κουρίμην with χάριν, but we should rather translate: *He has sent a lock of his hair in honor of his father*—where it is easy to see the origin of the adverbial use of χάριν, *on account* or *because of*. Compare the notes on Ag. 3. 410.

[1] See Professor Sewell's *Hora Philologica* p. 119., and compare Appendix to Notes on the Agamemnon, Note C. p. 384.

173. εἰ . . . μήποτε ψαύσῃ] "ψαύσῃ G. A. R. ψαύδει (η) M. ψαύσει T. V. Recte se habet hoc loco εἰ cum conjunctivo, quum urgeatur vis conditionis: *si revera nunquam redeat* cf. Herm. ad Soph. Antig. 706." Klaus. "Forsitan verum ψαύσῃ, ut κεἰ μὴ θέλῃ. Prom. 670 (667)." Well.

The passage which Wellauer refers to, where the conjunctive is quite inadmissible unless after ἤν (Angl. *in case*), and where to preclude further innovations (which see in Blomfield's text) it were best to read with two or three MSS. and Schol. B. the *præsens historicum* θέλει, is not at all parallel to the present; and Soph. Ant. 706 (710). ἀλλ' ἄνδρα, κεἴ τις ᾖ σόφος, τὸ μανθάνειν πόλλ' αἰσχρον οὐδέν, which, according to Hermann's acute and learned *critique* upon it, we ought to translate, *But that a man, yea though*—or *albeit*—*one be wise, should be continually learning, &c.*, would, I think, more clearly convey this meaning, and at the same time be more in accordance with *Hæmon's* object, which is to bring home to his father *Creon*, what yet his modesty leads him to express in general terms, if, instead of ᾖ in the *third* person, we were to read κεἴ τις εἶ σόφος in the *second*.[1] Compare Soph. Aj. 1344, ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,[2] βλάπτειν τὸν ἐσθλόν, οὐδ' ἐὰν μισῶν κυρῇς, on the right construction of which see Hermann's note (v. 1323).

A strictly apposite example, however, occurs in Soph. Œd. C. 1443 (where see Hermann), δυστάλαινά τἄρ' ἐγώ, εἴ σου στερηθῶ, Angl. *wretched indeed, then, am I, if* as you say (ib. 1438. 1441.) *I am to lose you*; and, closely resembling this, Aj. 496. εἰ γάρ θάνῃς σὺ καὶ τελευτήσας ἀφῇς, ταύτῃ νόμιζε κἀμὲ τῇ τόθ' ἡμέρᾳ κ.τ.λ. Angl. *for if you* as you tell me (ib. 470-80) *must die, and*, as *by your death* you must, *abandon me, therewith*[3] *believe* (i. e. be equally sure) *that I too that very day, &c.*

[1] If this conjecture be disallowed, I would propose κἄν τις ᾖ (see the next foot-note), and suppose that καν was first corrupted into και, as in v. 168 of this Play ην into ηι, and then corrected κει.

[2] εἰ θάνοι, Angl. *if he should be dead*—i.e. supposing him to be dead, so that ἄνδρα δ' εἰ θάνοι is in fact equivalent to ἄνδρα δὲ θανόντα ib. 1348—to be distinguished, it should seem, from εἰ θάνῃς ib. 496., as also from Eur. Tem. fr. I. i. ἀρετὴ δέ, κἂν θάνῃ τις (Angl. *even though a man be dead*), οὐκ ἀπόλλυται, with which compare a suspected line Soph. Phil. 1444, κἂν ζῶσι κἂν θάνωσιν, οὐκ ἀπόλλυται.

[3] Dindorf, on the principle laid down in his prefatory notice of this line (which see in the above note), has edited ᾗ γὰρ—and this might indeed have been hailed as an improvement of the text, had a simple ταύτῃ τῇ ἡμέρᾳ (as he exhibits it in his Preface) and not ταύτῃ νόμιζε κἀμὲ τῇ τόθ' ἡμέρᾳ followed in v. 497, where τῇ τόθ' ἡμέρᾳ *that*, or *the then*—or, if we look to the etymology of τότε, *the that-pass—day* being in itself sufficient to mark the time, we can only connect ταύτῃ νόμιζε, as the very order of the words might have sufficed to suggest, with εἰ θάνῃς—so that, if we have rightly resolved εἰ (Appendix to the Notes on Agamemnon, Note C. p. 392) into τῇ ὑποθέσει ᾗ, the actual construction will be, *For on the hypothesis that you shall have died . . . ., believe that I too, &c.* Compare Ant. 1025, ἐπεὶ δ' ἁμάρτῃ, Angl. *after that*, or *when once, he shall have erred.* Œd. C. 1226, ἐπεὶ φάνῃ *after that*, or *when once, he shall have appeared* upon the stage of life. Matth. Gr. Gr. § 521. Obs. 1.

And comparing these with the examples which Matthiæ has given, but not very accurately exhibited to the English reader under the notion of *should*, in illustration of his most general description of the conjunctive mood, as "used when any thing ought to take place;" Gr. Gr. § 516. 3—see in particular, Hom. Il. xv. 16. *οὐ μὰν οἶδ', εἰ αὖτε κακοῤῥαφίης ἀλεγεινῆς πρώτη ἐπαύρηαι, καί σε πληγῇσιν ἱμάσσω. (I protest I don't know* what to say *on the question that you a second time be the first to reap the fruits of &c.)* xvi, 648. [*Ζεὺς φράζετο θυμῷ*] *ἢ ἤδη καὶ κεῖνον ἐνὶ κρατερῇ ὑσμίνῃ αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδόνι φαίδιμος Ἕκτωρ χαλκῷ δῃώσῃ, ἀπό τ' ὤμων τεύχε' ἕληται (whether Hector must even now slay Patroclus), ἢ ἔτι καὶ πλεόνεσσιν ὀφέλλειε (or whether he* Jupiter *should) πόνον αἰπύν*. Herod. i, 53. *Κροῖσος ὑμέας ἐπειρωτᾷ, εἰ στρατεύηται (whether he is to march) ἐπὶ Πέρσας, καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο (and,* if so, *whether he should associate with him) σύμμαχον*. Thuc. vi, 25. *ἔφη χρῆναι ... ἐναντίον ἁπάντων ἤδη λέγειν ἥν τινα αὐτῷ παρασκευὴν Ἀθηναῖοι ψηφίσωνται*[1] *(bid him declare at once before them all what outfit the Athenians are to vote him):* to which add Thuc. ii, 5. *ἐβουλεύοντο εἴτε κατακαύσωσιν ... εἴτε τι ἄλλο χρήσωνται*. vii. 1. *ἐβουλεύοντο εἴτε ... διακινδυνεύσωσιν ἐσπλεῦσαι, εἴτε ... κατὰ γῆν ἔλθωσι*.—we shall be led to conclude that, as the purely optative or *abstract* mood peculiarly expresses the speaker's own unfettered thought (see Matth. Gr. Gr. § 513. and notes on Ag. 534. 1342.), so the conjunctive or *practical* mood, from expressing in general something more or less circumstantially conceived of as *to be* or *to be done*, possesses the peculiar property of representing that which originates not with the good pleasure of the speaker, but is in some form or other suggested to him from without; and hence, in some rare instances, it happens that the word which, as *θάνῃς* Aj. 496. and *στερηθῶ* Œd. C. 1443. does not properly express the speaker's own anticipation, but is as it were a word put into his mouth,[2] is constructed by a sort of *σχῆμα πρὸς τὸ σημαινομενον*, otherwise than the strict laws of Syntax might at first sight appear to permit. Compare the notes on Ag. 899. *εἰ πράσσοιμ'*

[1] Haack, with the sanction of no less than *nine* MSS., has edited *ψηφίσονται*—which could only mean that Nicias was to "*guess* what force the Athenians are *going* to vote him"! whereas *ψηφίσωνται* is equivalent to *ψηφίζεσθαι χρὴ* or *κελεύει*, as in Herod. i. 53. *εἰ στρατεύηται* to *εἰ στρατεύεσθαι χρὴ* or *κελεύει*, and in Hom. Il. xv. 16, *εἰ* .. *ἐπαύρηαι* to *εἰ λέγω σε* ... *ἐπαυρέσθαι* (*whether to bid you* &c.) On the same principle we might perhaps resolve *εἰ γὰρ θάνῃς* Soph. Aj. 496. into *εἰ γὰρ λέγεις θανεῖν σε* (Æsch. Ag. 1624.), *εἴ σου στερηθῶ* Œd. C. 1443. into *εἰ χρή* (suggested from ib. 1441.) *μέ σου στερηθῆναι*, and, in the present text, *εἰ τῆσδε χώρας μήποτε ψαύσῃ ποδί* into *εἰ τῆσδε χώρας οὐκ ἐτόλμησε* (v. 170.) *ψαῦσαι ποδί*.

[2] See, for example, Soph. El. 1275, *μή τί με, πολύπονον ὧδ' ἰδὼν*—ΟΡ. *τί μὴ ποιήσω*; (i.e. *τί μὴ ποιῆσαί με λέγεις* or *κελεύεις*;) ΗΛ. *μή μ' ἀποστερήσῃς τῶν σῶν προσώπων ἡδονὰν μεθέσθαι*.

ἄν., ib. 1011. *εἰ πείθοιο*; and on the subject of what we may designate generally as *certain colloquial and conventional licenses in the use of Greek moods and tenses*, see Matth. Gr. Gr. § § 511. 4. and 5. b. 516. 3. 518. 519. 525. 529. 5; and compare Arnold on Thuc. iii. 44: *ἤν τε καὶ ἔχοντές τι ξυγγνώμης εἶεν*, and vi. 21: *ἄλλως τε καὶ εἰ ξυστῶσιν αἱ πόλεις φοβηθεῖσαι*.

Under these circumstances, then, I have not hesitated to form my own judgment on a point which it is the province of Editors rather than of mere MS. authority to determine, and as Dindorf *(Preface to Ajax*, v. 496.) says of Sophocles, so say I of Æschylus: "quod scripserat—ΕΙ, quum hoc in loco et—*ει* et—*η* significare possit, ego alterum prætuli." Translate: *What you say is no less distressing, to me*, if as you give me to understand[1] *he is never to*, or *must never, set foot in this country:* and observe that what *εἰ ... μήποτε ψαύσῃ*, which Klausen would more correctly have rendered *si nunquam rediturus sit*, puts hypothetically, *if* so be that *he is never to return, εἰ ... μήποτε ψαύσει, si nunquam rediturus est*, would represent as (what the Chorus could not, and would not if they could, consider it) a determinate case—whether we were to make it a strictly conditional proposition, *What you say is just as distressing to me, if* (but not otherwise than if) *he shall never set foot in this country;* Matth. Gr. Gr. § 523. Obs. and § 524. Obs. 2. 1.; or whether, as seems more probable, we should connect *εἰ* with *εὐδάκρυτα* as the mere exponent of the mental emotion which is called up by the subjoined fact—and which therefore pre-supposes,[2] as it were, the reality of such fact—and translate: *Equally distressing is this that you tell me, that in this country he never will, or is never going to, set foot:* see Math. Gr. Gr. § 617. 2. and compare Soph. El. 1209-10. *οὔ φημ' ἐάσειν. ὦ τάλαιν' ἐγὼ σέθεν, Ὀρέστα, τῆς σῆς εἰ στερήσομαι ταφῆς*.

[1] "Scilicet, si hunc cincinnum misit (v. 171.), existimandum est eum omni destitutum esse spe se unquam rediturum esse in patriam: alioqui enim donationem distulisset, donec ipse eam afferre posset." Klaus.

[2] This I conceive to be a more correct explanation of this peculiar construction, than to say with Matthiæ, in the face of every example which he has adduced, that "*εἰ* gives to the proposition an expression of uncertainty and doubt"—though we may admit that, as was to be expected, "it came to be used at last merely as a softening form of expression, with a *show* of uncertainty" which is not really felt: e. g. Eur. Andr. 206. The same explanation, it will be seen, extends to those epithets, *σκαιότατον* Herod. i. 129. *μῶρον* Eur. El. 50. *τοῦτο ὑπερφυές* Isocr. p. 364. D. *τοῦτο ἄτοπον* Demosth. p. 72, 10. &c., which are only so far applicable as the several hypotheses on which *εἰ* makes them depend are founded on *fact*. And here, if we compare the Latin phraseology *stultus es, qui huic credas*, we find another confirmation of our conjecture that the conditional particle *εἰ* is nothing else than the dative of the relative *ᾗ*, which, as in Eur. El. 50. *μῶρον, εἰ μὴ θιγγάνω*, would be expressed in Latin by *quod* (or more elegantly *qui)* Angl. *in that*. Hence, lastly, we cannot wonder that, as Matthiæ has noticed, "*εἰ* frequently stands even for the causal particles *ἐπεί* [Angl. *for that*, a mere compound of *εἰ*], *ὅτι*, 'since, because':" Gr. Gr. § 617. 2.

174. *καρδίας κλυδώνιον χολῆς, a heart's surge* or *flood of bile.* "καρδίᾳ volunt Stanl. Pauw. Abresch. Schütz. Buttler., sine causa: κλυδώνιον duplicem genitivum habet, de quo usu vid. Schæf. ad Soph. Ant. 1184. Herm. ad Aj. 54." Well. "Elegantius forsitan esset καρδίᾳ quam duplex genitivus, sed in καρδίας consentiunt codices, et sic ab Æschylo scriptum fuisse crediderim. Jungendum vero κλυδώνιον χολῆς καρδίας." S. L.

Had Æschylus written καρδίᾳ, the construction would have been, *Unto me too is there swelling at the heart*—and we might have compared Hom. Il. i. 24, ἀλλ' οὐκ 'Ατρείδῃ 'Αγαμέμνονι ἥνδανε θυμῷ, on which see the note on Ag. 27. But καρδίας serves *more Æschyleo* to temper the boldness of the expression κλυδώνιον χολῆς, just as σωμάτων is subjoined to ὁ χρυσαμοιβὸς δ' Ἄρης Ag. 424, where see the note. Compare also the note on Ag. 1418, εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς. Klausen would connect καρδίας with προσέστη, comparing Soph. Œd. T. 1100, προσπελασθεῖσα *(wooed by ?)* Πανός, on which see Matth. Gr. Gr. § 339., and El. 900, τύμβου προσεῖρπον, to which quotation he should not have omitted to add the important word ἆσσον.

Stanley quotes from Achilles Tatius de Amor. Clit. et Leucipp. ii. p. 127: αἰδὼς δὲ, καὶ λύπη, καὶ ὀργὴ, τρία τῆς ψυχῆς κύματα., and from Virg. Æn. iv. 532: magnoque irarum fluctuat æstu.

175. *διανταίῳ, piercing:* compare below v. 624. Theb. 894, διανταίαν λέγεις πλαγάν, where Blomf. Gloss: "Διανταῖος. *Penitus perforans.* Hesych: 'Ανταίαν· ἔκτοπον, χαλεπήν. Σοφοκλῆς 'Ακρισίῳ. Idem: 'Ανταίας· πολεμίας, ἐχθρᾶς. Σοφοκλῆς Πολυείδῳ. Choëph. 182. ἐπαίσθην δ' ὡς διανταίῳ βέλει, quod primario sensu explicat Scholiasta, ἐξ ἐναντίας τιτρώσκοντι. Ibid. 638. Soph. Ant. 1308. El. 197. Eur. Andr. 835. Ion 766."

Ibid. ἐπαίσθην. "ἐπαίσθην em. Canter. ἐπαίθην M. G. A. R. ἐπώσθην T. V. Schol.—διαλταίῳ cod. R." Klaus.

176. δίψιοι· πρώην ἄγευστοι. ὡς δίψιον Ἄργος, τὸ ποτὲ ἄνυδρον: Schol. "διψίων ex conjectura Schütz. et Both. [διψίᾳ Blomf.], sine causa: adjectivum poetice transpositum est, ut Eur. Herc. F. 450, γραίας ὄσσων πηγάς, quem locum apte affert Schwenk." Well: and so the Bishop of Lichfield, "Epitheton δίψιοι, quod ad ὀμμάτων pertinet, ad σταγόνες per hypallagen traduxit more poetico. Virg. Æn. vi. 268: *Ibant obscuri sola sub nocte per umbram:*" compare Matth. Gr. Gr. § 446. Obs. 1.

Still, for the reasons which Klausen has given, I incline rather to translate at once, *thirsty*—i.e. as Scholefield interprets it in connection with σταγόνες, δίψαν ἐμποιοῦσαι, *thirst-exciting-drops.* "Videtur

potius dictum, quia cum æstu marino aquæ salsæ comparantur lacrimæ, quæ ipsæ sunt salsæ. Qui enim lacrimas fundit, ejus sensus sane est sitientis instar: itaque tum lacrimarum sapor, tum sensus ejus qui flet, aptam præbet poetæ rationem hujus vocabuli. Minore vi et acumine fere idem dicitur per πικρὸν δάκρυον et θερμὰ δάκρυα, quæ sunt Homero usitatissima." Klaus.

177. *ἄφρακτοι, unrestrained* or *not to be restrained.* So I prefer to read with Wellauer and Klausen, on the authority of MSS. Med. Guelf. and of Aldus and Robort., rather than with Turnébe and Vettori and succeeding Editors read ἄφραστοι, which Schütz—consistently enough with his own alteration διψίων—translates "*inopinatæ, improvisæ*, ut sit sensus, *Ex oculis autem* diu præ doloris magnitudine *siccis improvisæ mihi cadunt guttæ lacrimarum affatim prorumpentes*", and with which he might have compared Soph. Trach. 694, δέρκομαι φάτιν ἄφραστον. ib. 1057, ἀφράστῳ τῇδε χειρωθεὶς πέδῃ. El. 1263. ἐπεί σε νῦν ἀφράστως ἀέλπτως τ' ἐσεῖδον. Eur. Hipp. 820, κηλὶς ἄφραστος ἐξ ἀλαστόρων τινός.

It will be seen, however, that in the above translation no notice whatever is taken of δυσχίμου, on which Klausen well observes: "non mera lætitia progigni lacrimas ostendit vocabulum δύσχιμος, additum præterea ut de aqua marina moneat. Ceterum Electra ad flendum permovetur sensu e dolore et lætitia mixto. Cf. Ag. 270, χαρά μ' ὑφέρπει δάκρυον ἐκκαλουμένη. Soph. El. 906, χαρᾷ δὲ πίμπλημ' εὐθὺς ὄμμα δακρύων." Translate: *and from my eyes thirsty (*or *briny) drops are falling not to be restrained, in noxious flood, at sight of* (upon my having seen) *this lock;* and compare Soph. Aj. 910, ἄφρακτος φίλων (ἀφύλακτος, Hesych.) Eur. Hipp. 657, εἰ μὴ γὰρ ὅρκοις θεῶν ἄφρακτος ᾑρέθην, from which, as explained by Aristoph. Thesm. 580, τηρῆτε μὴ καὶ προσπέσῃ ὑμῖν ἀφράκτοις πρᾶγμα δεινὸν καὶ μέγα, we might be tempted to translate ἄφρακτοι here *unheeded*, comparing Ag. 860, ἀτημελήτους αἰέν. and Soph. Trach. 246, τὸν ἄσκοπον χρόνον.

Ibid. δυσχίμου πλημμυρίδος. "*Molestæ exundationis.* Sic δύσχιμοι κέλευθοι. Pers. 567. *viæ molestæ.* 'Οφθαλμοτέγκτῳ δεύεται πλημμυρίδι dixit Eurip. Alc. 184., versu multo magis Nostri grandiloquentiæ conveniente quam simplicitati suæ." S. L. Compare also Theb. 503, δράκοντα δύσχιμον. fr. 368, δυσχίμων ὀρῶν ἄναξ. above v. 9, μελαγχίμοις. Hesych: Πλημμυρίς· τὸ ὅρμημα τῆς θαλάσσης, ἡ ἐπίῤῥυσις. οἱ δὲ πλήμμη. πλημμυρὶς ἐκ πόντου: with manifest allusion to Hom. Od. ix. 486. τὴν δ' αἶψ' ἤπειρόνδε παλιῤῥόθιον φέρε κῦμα, πλημμυρὶς ἐκ πόντοιο—where Blomfield would omit the ἐκ, as also in Apoll. Rhod. iv. 1269., where

Brunck remarks that the middle syllable of πλημμυρὶς is always *long* in the Tragedians, and elsewhere in Apollonius himself. "Πλημμυρὶς apud Hippocratem, inquit Foesius, humiditatis abundantiam significat, ac veluti inundationem quandam aut restagnantem humiditatem." Blomf.

178. πῶς γὰρ ἐλπίσω κ.τ.λ.] Translate: *For how can I expect* to find *that any of the citizens apart from us*—or we might perhaps translate: *any indifferent person, of the* number of the *citizens—is owner of this hair?* and first observe the distinction between the "conjunctivus deliberativus" πῶς εἴπω; v. 79. πῶς μάθω; v. 162: *How must I,* or *how am I to—?*, and the virtual negation[1] conveyed by the indicative future πῶς κατεύξομαι; v. 79. and πῶς ἐλπίσω; here: *How ever shall I, how can I—?* with which compare Ag. 629, πῶς συμμίξω; ib. 1074, πῶς φράσω τέλος; Next, on this most general sense of ἐλπίζειν, *to expect* or *apprehend,* see note on Ag. 1405, οὔ μοι φόβου μέλαθρον ἐλπὶς ἐμπατεῖν, and compare Hesych: Ἐλπίς· προσδοκία. Ἔλπεται· δοκεῖ, ἐλπίζει, προσδοκᾷ: and on the peculiarity observable in the use of δεσπόζειν, see the note on Ag. 524, πῶς δὴ διδαχθεὶς τοῦδε δεσπόσω λόγου; and compare Theb. 27, οὗτος τοιῶνδε δεσπότης μαντευμάτων. Eum. 60, τῶνδε δεσπότῃ δόμων ... Λοξίᾳ μεγασθενεῖ. Jaculatr. fr. 225. (preserved by the Schol. on Hom. Il. ix. 589.) κύνες διημάθυνον ἄνδρα δεσπότην. Lastly, with that independent use of ἄλλος (resembling our English *other*, when used elliptically for *other person* or *thing*) whereby it is sometimes found in a sort of apposition which, as in Ag. 190, ἐπεὶ δὲ καὶ πικροῦ χείματος ἄλλο μῆχαρ βριθύτερον πρόμοισιν μαντις ἔκλαγξεν. ib. 834, κακοῦ κάκιον ἄλλο πῆμα, reduces it nearly to the level of an adverb *again, beside,* compare Soph. Œd. T. 230, εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονός, on which see Erfurdt who compares Eum. 426, ἄλλης ἀνάγκης οὔτινος τρέων κότον; "ubi verbis ἄλλης ἀνάγκης [Angl. *pressure from without*][2] ad eam ἀνάγκην respicitur, quæ in ipso inerat Orestis judicio (ἠξιώσατο)." v. 425. See also Hesych: Ἄλλος· ὁδίτης, ἀλλόφυλος. Ἄλλο· ἀλλοῖον: and note on Ag. 147. with Appendix, Note D; and in point of construction compare Erf. on Œd. T. 6, ἁγὼ δικαιῶν μὴ παρ' ἀγγέλων, τέκνα, ἄλλων ἀκούειν, Heindorf on Plat. Gorg. § 64, ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων. Matth. Gr. Gr. § 636. For that Electra did not mean to say (as might at first sight perhaps be thought) *any other of the citizens,* of whom

[1] That the sentence here is virtually negative, is shewn by the introduction of οὐδὲ in v. 180. just as if οὐ had preceded. On the other hand πῶς γὰρ οὔ; v. 736, Angl. *what else can you do?* is a virtual affirmation. Angl. *to be sure.*

[2] With this interpretation, it will be seen, the succeeding question is strictly consistent: ποῦ γὰρ τοσοῦτο κέντρον ὡς μητροκτονεῖν; Eum. 427.

Orestes should be held to be *one,* is plain from the express mention which, after having first glanced at her mother (v. 180.) and herself (v. 183.), she is once more led to make of Orestes in v. 185.; and is further confirmed by the parallel passage in Eur. El. 516, κἀθαύμασ', ὦ παῖ, τίς ποτ' ἀνθρώπων ἔτλη πρὸς τύμβον ἐλθεῖν· οὐ γὰρ Ἀργείων γέ τις. ἀλλ' ἦλθ' ἴσως που σὸς κασίγνητος λάθρα, μολὼν δ' ἐθαύμασ' ἄθλιον τύμβον πατρός.

181. ἐμὴ δὲ μήτηρ] "In particula δέ offenderunt editores, quia non videbatur habere quo referretur; quare in γε mutarunt Glasg. [Blomfield.] Both. et Schütz, quorum hic etiam δ' post οὐδαμῶς inseruit: sed recte vidit Elmsl. ad Eurip. Med. 940., illud δέ referri ad μέν, quod reticetur in priore membro ἡ κτανοῦσα, idque aptis exemplis comprobavit. Dissentit quidem Hermann. in *Classical Journal* xliv. p. 426., qui excidisse putat versum hac ferme sententia; ἡ τοῦ μὲν αἰσχυντῆρος Αἰγίσθου δάμαρ, quia non possint hæc, quæ diversissima sint, ita conjungi: ἡ κτανοῦσα, ἐμὴ δὲ μήτηρ. Sed errare videtur vir summus; nam si omnino κτανοῦσα vocaretur, hoc sane diversissimum a matre foret; sed quum sit ἡ τὸν πατέρα κτανοῦσα, huic profecto apte opponitur ἐμὴ δὲ μήτηρ:" Wellauer—and so also the Bishop of Lichfield: "Negat cl. Blomf. τὸ δέ hic ad μέν subauditum in ἡ κτανοῦσα referri posse. Dicendum fuisse ἐμὲ δὲ τεκοῦσα, ut legitima esset oppositio. Itaque cum Porsono γε substituit. Hermannus autem versum antecedentem putat excidisse hujusmodi, ἡ τοῦ μὲν αἰσχυντῆρος Αἰγίσθου δάμαρ—et hæc certe usitatior esset loquendi formula. Nec male tamen observasse videtur Wellauer., simplex κτανοῦσα nimis diversum a *matre* futurum fuisse, sed quum sit ἡ τὸν πατέρα κτανοῦσα, satis apte opponi ἐμὴ δὲ μήτηρ."

Aliquando bonus dormitat—we know, or we should greatly wonder that any one could so far overlook the obvious construction of νιν with ἐκείρατο,[1] and its reference to φόβης or πλόκαμον immediately preceding, as to make it the accusative after κτανοῦσα, and refer it to τὸν πατέρα, for which we shall in vain look back to any sentence, in which it is the prominent subject, nearer to us than v. 156. Klausen, indeed, has avoided *this* error. "Excidisse versum post hunc"—he remarks on v. 180—"existimat Hermannus, velut ἡ τοῦ μὲν αἰσχυντῆρος Αἰγίσθου δάμαρ: ingeniose, at neque opus est hoc versu, modo recte intelligatur is qui sequitur, et molesta est in hac concitati animi oratione longa illa Clytæmnestræ descriptio, quæ repetit ea quæ v. 125. dicta sunt, cujus rei nulla hic est ratio. Sed id quidem certum, non posse ἐμὴ δὲ referri

[1] Compare above v. 163, κείραιτό νιν, where the reference is, scarcely more obviously, to βόστρυχον v. 159.

ad omissum μὲν prope κτανοῦσα, quum κτανοῦσα et μήτηρ notiones diversissimæ sint, et id quod designatum dicit Wellauerus, κτανοῦσα πατέρα, non designatum sit, quia non dictum est. Vide Comm."—but what shall we say to his "right understanding" of the line before us, which he makes the commencement of a new sentence (and for that purpose removes the comma after μήτηρ), in which, without one word of apology for such license, πεπαμένη is to be constructed as a finite verb,[1] and from which he would extract an implied assertion, that neither *Electra* nor *Chrysothemis*—for she too, he thinks, may be included under παισί—had presented the lock of hair, inasmuch as, for the reason here assigned, their good mother would not let them!

Translate: *But,* if no one unconnected with our family did so, *neither, assuredly, did the murderess offer it—my mother, I mean,*[2] *far from mother-like as is the feeling towards her children which she entertains, ungodly!* i.e. an ungodly feeling: compare the note on v. 78. of this Play, and on Ag. 1556. Schol: τὸ δύσθεον φρόνημα οὐδαμῶς ἐπώνυμον μητρὸς πεπαμένη.

Ibid. ἐπώνυμον, *answering unto the name*—sc. μητρός: compare Prom. 850, ἐπώνυμον δὲ τῶν Διὸς γεννημάτων τέξεις κελαινὸν Ἔπαφον. Suppl. 314, Ἔπαφος ἀληθῶς ῥυσίων ἐπώνυμος. ib. 252, ἐμοῦ δ' ἄνακτος εὐλόγως ἐπώνυμον γένος Πελασγῶν. Theb. 8, ὧν Ζεὺς Ἀλεξητήριος ἐπώνυμος γένοιτο Καδμείων πόλει. ib. 536, οὔτι παρθένων ἐπώνυμον φρόνημα. Eum. 90, κάρτα δ' ὢν ἐπώνυμος, πομπαῖος ἴσθι. &c., &c. See also Soph. El. 406-8. 1194.

Πεπαμένος· κεκτημένος: Hesych. "Πάομαι. *Possideo.* Gloss. in Agam. 808, Dorica vox erat ἔμπασις pro ἔγκτησις, *jus possidendi,* pro qua singularem formam ἔππασις invenimus in inscriptionibus quibusdam Bœoticis; vid. Mus. Crit. Cant. T. II. p. 583." Blomf. See Buttm. *Irreg. Greek Verbs,* p. 198. Matth. Gr. Gr. § 246.

183. ἐγὼ δ' ὅπως μὲν κ.τ.λ., *And for my part*—then ought in strictness[3] to have followed that direct disclaimer, κἀγὼ μὲν οὐκ ἔδρασα, τοῦτ'

[1] See note on Ag. 410. Matth. Gr. Gr. § 559. Obs.

[2] Or, *my mother, I should say*—as though she would correct the strong expression (ἡ κτανοῦσα) into which her feelings had betrayed her. And not unlike this is Soph. Œd. T. 1030, σοῦ δ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ, as Dindorf has well edited after Elmsley's correction of the common reading σοῦ γ'... Angl. *Yes, your, &c.*—an affirmation wholly beside the question of Œdipus, ποιμὴν γὰρ ἦσθα κἀπὶ θητείᾳ πλάνης; v. 1029—and in preference to Hermann's reading σοῦ τ'... Angl. *Yes! and your,* &c., an answer which would make the Shepherd acquiesce in the scornful imputation: *and an hireling vagabond?* whereas now it is a correction, as significant as it is natural, *Say rather, your preserver, my son,* as it happened *at that time.* Compare also Pers. 793, πῶς τοῦτ' ἔλεξας; τίνι τρόπῳ δὲ [*I mean*] συμμαχεῖ;

[3] "Si comprobandum erat posse hunc cincinnum esse nonnisi Orestis, præter cives et Clytæmnestram etiam Electra ipsa recensenda erat, et dicendum cur hæc non ipsa eum attulerit. Et Sophocles etiam, ut eandem rem probet, non obliviscitur hujus argumenti: vide quæ ad v.

ἐπίσταμαι, οὐδ' αὖ σύ (Ἤλεκτρα), which Sophocles has not omitted in the parallel speech of Chrysothemis, El. 910., but which our Poet (and here we have an additional reason for not suffering ἐμοῦ to stand in v. 163.) appears to have deemed unnecessary—*how, indeed, thoroughly to acquiesce in this, that ....* I know not, *but I am flattered by Hope.*[1] Thus ἐγὼ, the emphasis of which we have endeavoured to account for, extends, as its position indicates, over both the opposite clauses, ὅπως μὲν αἰνέσω (after which, the Scholiast well observes: λείπει, οὐκ ἔχω), and σαίνομαι δ' ὑπ' ἐλπίδος, with which compare Pers. 97, φιλόφρων σαίνουσα. Soph. Teuc. fr. 508, 3. ἡ δ' ἄρ' ἐν σκότῳ λαθοῦσά με ἔσαιν' Ἐρινὺς ἡδοναῖς ἐψευσμένον. Photius and Hesych: Σαίνει· κολακεύει. θωπεύει: and see the note on Ag. 702. Wellauer has noticed a similar *aposiopesis,* and used under similar circumstances, in Ag. 479, ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων—τὸν ἀντίον δὲ τοῖσδ' ἀποστέργω λόγον; see also Heyne on Hom. Il. i. 135. Bloomfield and Arnold on Thuc. iii. 31. ἢν ὑφέλωσι, and compare the note on v. 123. Also with v. 184. compare Soph. El. 908, ἐξεπίσταμαι μή του τόδ' ἀγλάϊσμα πλὴν κείνου μολεῖν.

Ibid. ἄντικρυς, properly *with adverse front, over against, quite through, clearly, throughly:* see Damm's Lex. v. Ἀντικρύ. Hesych: Ἄντικρυς· φανερῶς, ἀπέναντι, ἀντικρύ. "Distinctionem, quam inter ἀντικρὺ et ἄντικρυς fingunt grammatici (Schol. Il. Γ. 359. Lex. Rhetor. apud Bekker. p. 408.), nullam fuisse arbitror. Ἄντικρυς apud Homerum non occurrit, ἀντικρὺ multis in locis. Eustath. in Od. Φ. p. 1915, 25: ἐνταῦθα δὲ τὸ ἄντικρυς, ἤτοι φανερῶς. ὃ καὶ αὐτὸ ἀντικρὺ λέγεται παρὰ τῷ ποιητῇ. οἷον, Ἀντικρὺ δ' ἀπόφημι (Il. H. 362.), τὸ γὰρ ἄντικρυς τῶν ὑστέρων ἐστίν. Idem p. 527, 12. formam ἀντικρὺ cum μεταξὺ et μεσσηγὺ comparat, ducitque ab ἀντικαρὺ (i.e. ἀντιπρόσωπον), sicut Etymol. M. p. 114. 28.; alibi vero ab ἀντικρούω." Blomf.

186. φωνὴν εὔφρονα, *a kind,* or rather *a kindly, voice;* see note on v. 78: "*vocem benevolam,* h. e. propitiam, quæ votis meis respondeat." S.L. "ἔμφρον' conjecit Stanl., quod probant Schütz., Buttler. et Hermann. *obss. critt.* p. 69. et recepit Both.: sed non significat hoc vocabulum, quod volunt: *clarus, intelligibilis.* Facilius *læta vox* pro *clara* poni potest." Well. "εὔφρον', *exhilarantem,* ut v. 79. Ag. 738 (775). Etsi vox fuisset cincinno, dixisset [dicere poterat] quidem aut grata aut tristia, sed tristia quantum potest avertit Electra.—ἀγγέλου δίκην. Nuntius clara voce dicens conjecturæ oppositus etiam Ag. 454. (477)." Klaus.

162. exscripsi." Klausen on v. 181. It is strange that the writer of this note should have dismissed ἀστῶν τιν' ἄλλον v. 179. without explanation or remark.

[1] Compare an English imitation of (I believe) an Italian song: *Hope told a flatt'ring tale, &c.*

187. *ὅπως ... μὴ 'κινυσσόμην,* Angl. *in which case I were not*, or *had not been, tossed to and fro*—on this construction see Monk on Eur. Hipp. 643. Matth. Gr. Gr. § 519 : as also on *εἶθ' εἶχε, Would that it had*—properly *had had*, but the wish is here continued from the past to the present time—Matth. Gr. Gr. § 513. Obs. 2.—" *'κηνυσσόμην* M. *κηνυσσόμην* G. A. R. T. V. *κινυσσόμην* v. l. Steph. Eadem varietas Prom. 158. Ibi vero pro *κήνυγμα* facit locus Hesychii s. v. *τὸ κενὸν τοῦ σώματος, οἷον σκιὰ καὶ εἴδωλον, φάντασμα ἀσθενὲς καὶ ἀχρεῖον.* [*Κηνυσσόμην· εἴδωλον ἐγενόμην.*] Videtur forma *κινύσσειν* orta e derivatione vocabuli a *κινεῖν*, quæ est dubia. Itaque libros secutus sum." Klaus. Yet see Damm's Lex. v. *Κίνυμι*, and Buttm. *Irreg. Greek Verbs*, p. 147.

" Nos *μὴ κηνυσσόμην*, alii *κινυσσόμην*. Et, ut duobus modis hic scribitur hoc verbum, ita *κήνυγμα* et *κίνυγμα* habetur in Prometheo. Sed Eustathium si sequi velimus, per *ι* scribemus." H. Steph. See Eustath. on Il. iv. p. 472, 43 : *Τοῦ δὲ κινύω αὖθις παράγωγον τὸ κινύσσω. ἐξ οὗ παρ' Αἰσχύλῳ αἰθέριον κίνυγμα, τὸ ἀέριον εἴδωλον* : where Blomfield imagines him to allude to Eur. Phœn. 1543, *αἰθέρος ἀφανὲς εἴδωλον.* The Scholiast has : *Δίφροντις· διχογνώμων. Μὴ κινυσσόμην· ἐφανταζόμην. κίνυγμα γὰρ τὸ εἴδωλον.*

188. *ἀλλ' εὖ σάφ' ἦν ἥ*—] So I read with Wellauer, whose note I subjoin : " *ἀλλ' εὖ σαφηνῆ* vulgat., quod sensu[1] caret, quare *ἀλλ' ἦ σαφηνῆ* conjecit Canter., quod sensum non juvat. *ἀλλ' ἦ σάφ' ἦν μοι* dedit Schütz. *ἀλλ' εὖ σάφ' ἤδη* Pors. *Advers.* p. 139. Canteri emendationem amplectitur Hermann. *obss. critt.* p. 71., qui propterea etiam v. 197 (190.). *εὖ γε συμπενθεῖν* scribit, quamquam sic infinitivus *συμπενθεῖν* non magis quam *ἀποπτυσαι* habet unde pendeat. Both., reliquis non mutatis, Aldinam lectionem *ἀπέπτυσα* recepit, et in eandem sententiam abierunt Erfurdt. atque Voss. in censuris editionis Schützianæ. Erfurdt. denique ad Soph. Aj. 626. ed. maj. *ἀλλ' ἦν σαφηνῆ* conjecit. Mihi vero etiamnum unice vera videtur emendatio *Comment. Æschyl.* p. 35. olim a me prolata, ut legatur *ἀλλ' εὖ σάφ' ἦν ἥ*, quo facto et sensus sine ulla mutatione restituitur, et constructio optime procedit, quare non dubitavi hoc in textum recipere. Particula *ἥ* negligentius posita est, debebat enim esse *ἀλλ' ἥ εὖ σάφ' ἦν*, cujus usus hæc ipsa tragœdia duo exempla præbet. Nam præter hunc locum ita posita reperitur v. 848 (838), ubi scribi debebat *νῦν γὰρ ἥ μέλλουσι.* Similiter

[1] Klausen's attempt at explanation will not be thought to advance any thing in arrest of this judgment : " *εὖ σαφηνῆ*, *clare perspicuum*, ut *εὖ πρέπει* (*ἐμπρέπειν* Dind.), *clare patet*, Ag. 1350 (1398.) Subintelligendum est *ἦν* ex præcedenti *οὖσα*, *essem ea quæ aspernaretur* [aspernarer]." *Σαφηνής* occurs Pers. 634. 738. Soph. Trach. 892. *Σαφηνῶς* Prom. 781. See also *σαφηνίζω* below v. 660.

Eur. Med. 819, *ἱερῶν ποταμῶν ἥ πόλις ἥ φίλων πόμπιμός σε χώρα ἕξει.* Aristoph. Av. 422, *κρατεῖν ἂν ἥ τὸν ἐχθρὸν, ἥ φίλοισιν ὠφελεῖν ἔχειν.*" And so the Bishop of Lichfield : " *ἀλλ' εὖ σάφ' ἦν ἥ.* Sic Well. : quam quidem emendationem cæteris prætuli, quia ne literam quidem turbat. Alias admisissem Porsoni conjecturam, *ἀλλ' εὖ σάφ' ἤδη.*"

Translate—the imperfects *ἦν* and *εἶχε* being still dependent on *ὅπως*, for which cause I have removed the colon which stands in the Edd. after *'κινυσσόμην*—*but on good*[1] *assurance it had been* for me *either to spurn away this lock, if indeed* (which I can hardly believe) *it was cut from a hostile head, or being*—i. e. *if it were*—*akin to me, it might have mingled its grief with mine*, a thing that would have been *an embellishment of the tomb here, and an (honoring of* or) *honor done to my father*. And first, in reference to the apparent construction of adverbs in the predicate—which will be found, in fact, to admit always of being so resolved as that the adverb shall attach itself, as usual, to some verb or verbal substantive[2]—see the examples given by Matth. Gr. Gr. § 309. c. and Göller on Thuc. iv. 10., and compare, in particular, with the present passage Hom. Il. vii. 424, *ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον* (Angl. *then it was with difficulty they could distinguish each man)*, where Heyne : " *ἔνθα ἦν, διαγνῶναι χαλεπῶς. poterat discerni non nisi difficulter, ægre. ἦν, δυνατὸν ἦν αὐτοῖς*, pro *ἠδύναντο αὐτοὶ διαγνῶναι χαλεπῶς.* Vulgare esset, *χαλεπὸν ἦν, διαγνῶναι.*" Next, on the force of *εἴπερ*, Angl. *if ... , just so* as we suppose—a dubious form of hypothesis, which the addition of *γε* serves to strengthen, at the same time that it gives emphasis to the expression of doubt—see by all means Stephens' *Greek Expletive Particles*, p. 66. and p. 68. 4. and compare the notes on Ag. 29. 141. And lastly, on the apposition of the accusatives in v. 191, see Matth. Gr. Gr. § § 410. 432. 5. and compare Monk

[1] Compare Pers. 784, *εὖ γὰρ σαφῶς τόδ' ἴστ', ἐμοὶ ξυνήλικες.*

[2] Such, for example, as *φθορά* (Angl. *a wasting*) in Thuc. ii. 47, *οὐ μέντοι τοσοῦτός γε λοιμὸς οὐδὲ φθορὰ οὕτως ἀνθρώπων οὐδαμοῦ ἐμνημονεύετο γενέσθαι*—where, if we look at the entire sentence, the predicate surely is *οὐδαμοῦ ἐμνημονεύετο γενέσθαι*, and not (as Dr. Arnold says) *οὕτως*, which is no more to be detached from *φθορὰ* than *τοσοῦτός γε* from *λοιμός*—or *quæstio* in Cic. pro Rosc. Amerin. c. 5. *prospectus nisusque* Sallust Jugurth. c. 94. quoted in Göller's note. It may be questioned, indeed, in the above example (adduced by Arnold on Thuc. iv. 10.) whether, even as subjoined to *φθορά*, *οὕτως* ought to be translated, *to such an extent ;* and whether it does not rather belong to that idiomatic use of *οὕτως*, on which see the note on Ag. 695., so that we should translate : *no where, however, was so great a plague, nor* so great *havoc, so to speak, of men's lives recorded to have happened.*

Thuc. iv. 10, *καὶ τὸν πολέμιον δεινότερον ἕξομεν, μὴ ῥᾳδίως αὐτῷ πάλιν οὔσης τῆς ἀναχωρήσεως, ἢν καὶ ὑφ' ἡμῶν βιάζηται*, I should translate : *inasmuch as he cannot easily keep open in his rear the power of retreating, in case even he be hard pressed by us :* and compare ib. ii. 84, *τὴν ἐπιχείρησιν ἐφ' ἑαυτῷ ἐνόμιζεν εἶναι, ὁπόταν βούληται.*

on Eur. Alc. 7. Wellauer's explanation of this line is very forced: "τιμὴ dederunt Schütz. et Both. male; vulgatæ sensum recte explicasse mihi videor in *Comment. Æschyl.* p. 37: *ut posset mecum lugere de tumuli ornatu et honore patris,* qui sc. nullus est." Compare vv. 7. 164, and with ἄγαλμα in apposition, below v. 497. Ag. 199. 716. Eum. 921. Suppl. 192. Prom. 466.

Ibid. ἀποπτύσαι. "ἀποπρίσαι M. ἀπόπτυσα G. ἀπέπτυσα A. ἀποπτύξαι R. ἀποπτύσαι T. e correctione, quæ justa videtur, si reliquorum librorum rationem habes." Klaus. Schol: ἀλλ' εὖ· ἀντὶ τοῦ, ἀκριβῶς: ἀποπτύσαι· μισῆσαι.

192. ἀλλ' εἰδότας μὲν—] *But I call upon the gods* to witness *in what storms we, like sailors, are whirling* (being whirled) *about! as the gods indeed well know, but* still *if it is decreed that we should obtain deliverance* there is encouragement for us to pray to them, *from a small seed may spring up a mighty trunk.*[1] I have translated this sentence, although it presents no difficulty in sense or construction, chiefly as affording a remarkable instance of a pious Heathen's practical settlement of a question which has been raised in times of greater religious light, on the alleged incompatibility, namely, of the efficacy of Prayer with the Divine attributes of wisdom and fore-knowledge;[2] and next, in order to mark the opposition intended between εἰδότας μὲν, and the virtual ὅμως δὲ καλούμεθα that follows, which Blomfield would seem not to have sufficiently noticed, when in illustration of the words εἰδότας καλούμεθα (thus separately considered) he adduces Prom. 441, ἀλλ' αὐτὰ σιγῶ, καὶ γὰρ εἰδυίαισιν ἂν ὑμῖν λέγοιμι, and other similar examples in his Gloss. on Prom. 450. Prom. 1040, εἰδότι τοί μοι τάσδ' ἀγγελίας ὅδ' ἐθώϋξεν, which he also compares, is more to the purpose; and we may add Suppl. 742, καὶ λέγω πρὸς εἰδότα. Eur. Hec. 670, οὐ καινὸν εἶπας, εἰδόσιν δ' ὠνείδισας.

For the peculiar meaning which we have given to καλούμεθα, arising out of its forensic use (Aristoph. Nub. 1221. Vesp. 1416. 1445. Eccl. 864. Av. 1046.), compare Eum. 485, ὑμεῖς δὲ μαρτύριά τε καὶ τεκμήρια καλεῖσθ', ἀρωγὰ τῆς δίκης ὁρκώματα, and see below v. 207. Στροβούμεθα— Hesych: Στροβῆσαι· συστρέψαι, ἐκφοβῆσαι. Στρόβοι· συστροφαί: see notes on Ag. 636. 1183, and compare below v. 1034. Εἰ δὲ χρή, *but if it is so fated*—see note on Ag. 989., and with γένοιτ' ἄν, sometimes *there will have been* under certain specified circumstances, as Eum. 210-12:

[1] The Scholiast's interpretation of this proverb is not a little curious: σμικροῦ γένοιτ' ἄν· ἀντὶ τοῦ, εἰ 'Ορέστου ἐστὶν ὁ πλόκαμος, γένοιτ' ἂν ἐκ μικρᾶς προφάσεως μέγα ἀγαθόν.

[2] See Paley's Moral Philosophy, Book v. chap. ii., with which compare also vv. 450-51, where see the note.

τοὺς μητραλοίας ἐκ δόμων ἐλαύνομεν. τί γάρ; γυναικὸς ἥτις ἄνδρα νοσφίσῃ; οὐκ ἂν γένοιθ' ὅμαιμος αὐθέντης φόνος, at other times (as here) more indefinitely, but still within the probable or possible limits of human experience, *there is found to be, may have been, may* or *can be*—compare below v. 253, Ag. 1479, πατρόθεν δὲ συλλήπτωρ γένοιτ' ἂν ἀλάστωρ. Theb. 402, τάχ' ἂν γένοιτο μάντις ἡ 'ννοία τινί. Eum. 663. πατὴρ μὲν ἂν γένοιτ' ἄνευ μητρός. Soph. Œd. T. 600, οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. ib. 1058, οὐκ ἂν γένοιτο τοῦτο. Ant. 687, γένοιτο μεντἂν χἀτέρῳ καλῶς ἔχον. Aj. 86, γένοιτο μεντἂν πᾶν θεοῦ τεχνωμένου. Eur. Herc. F. 95, γένοιτο τἄν, ὦ θύγατερ οὔριος δρόμος ... ἔλθοι τ' ἔτ' ἂν παῖς οὑμός. Dict. fr. xv. 2, οὐκ ἂν γένοιτο χρηστὸς ἐκ κακοῦ πατρός. Fr. inc. lxxv. 2. (ed Glasg.) γένοιτο τἂν πόλλ' ὧν δόκησις οὐκ ἔνι., and see the notes on Ag. 534. 601. 899. 1295. On the construction of σμικροῦ σπέρματος before which some would supply ἐκ or ἀπὸ (as expressed in v. 253.) see Matth. Gr. Gr. § 375. and compare the note on Ag. 1372, νεκρὸς δὲ τῆσδε δεξιᾶς χερός. Wellauer and Klausen on Ag. 1418, εὐνῆς παρόψωνημα τῆς ἐμῆς χλιδῆς.

In v. 193. the MSS. Med. and Guelf. have δίκῃ, which Klausen alone has thought fit to retain, observing "δίκη τινος est id, quod alicui justum et aptum est, itaque nostro loco: *more nautarum.* A. R. T. V. [*ne te morer, omnes*] δίκην." And we might undoubtedly read δίκῃ, if by such apposition it were intended to represent *storms* as *the rightful lot of sailors!* or in v. 186. (where Klausen alone omits the comma after εὔφρονα) to call *the power of speech,* or even *a friendly address, the peculiar property of a Messenger!* and not by the familiar apposition of δίκην (on which see the notes on Ag. 3. 700. and compare the construction of v. 191.) to imply by the comparison that it appertains unto a Messenger to *use* his tongue, and again that "they that go down to the sea in ships" are peculiarly exposed to that "stormy wind, which lifteth up the waves thereof," so that, in the words of the Psalmist (cvii. 27.) which we might have compared with the passage before us, "they reel to and fro, and stagger like a drunken man, and are at their wit's end." It is but fair, however, to add that the Scholiast has: Ναυτίλων· τρόπον ναυτῶν. ὅτι κατὰ δοτικὴν δίκῃ.

196—202. Wellauer's defence of these lines against the innovations of impatient Critics and Editors, I make no apology for introducing here at full length. "In his qui sequuntur versibus offenderunt editores, et præ cæteris quidem Schützius, totam hanc e vestigiis concludendi rationem Æschylo indignam ratus, v. 203-209. (196-202.). spurios judicat. Sed apte hanc sententiam refutavit Eichstadius in *ephem. Jenens.* 1797. 221. 222. et Blümner *über die Idee des Schicksals* p. 51. sq. Ita

enim humanæ naturæ peritus erat Æschylus ut non ignoraret, quam facile ex rebus levissimis spem suscipiant illi, qui vehementer aliquid concupiscunt. Præterea Electram præ desperatione et subita spe perturbatam animo fingit. Postremo hos versus revera ab Æschylo profectos esse, docet locus Euripideus, El. 532. sqq., quo hoc Æschyli inventum perstringitur. Sed etiamsi non omnes hi versus sint spurii, aliquid tamen vel insititii vel corrupti iis inesse, omnes interpretes consentiunt. Schützius v. 204. 205. et 207. ut spurios uncis inclusit: Eichstadius l. c. v. 208. post v. 203. collocat, v. 204. et 207. ejicit; Herm. *obss. critt.* p. 72. v. 207. et 208. omittendos putat; Both. nihil quidem ejici vult, sed v. 204. ὅμοιον τοῖς ἐμοῖσιν et 207. πτέρναι θ' ἑνὸς τῶνδ' ὑπογραφῇ μετρουμέναι scribit; Buttler. denique v. 199-202. (192-195.) post v. 208. collocandos putat. Sed nihil prorsus in vulgari versuum ordine et lectione mutandum esse mihi persuasum est. Nam primum καὶ γὰρ v. 205., in quo plurimi offenderunt, explicatu facillimum est; quum enim vestigia suis æqualia esse dixisset, mox aut a Choro digitis monstrante aut suis oculis monita imparia etiam adesse, vel majora vel minora suis, interjicit hoc nihili esse faciendum, esse enim duorum hominum vestigia, deinde ad interruptum sermonem redit. Quod autem idem sæpius dicit, ignoscendum est animo perturbato qui, quæ spem faciunt, non satis habet semel dixisse."

I would only add that, by retaining in v. 197. the supplementary [1] δ' which, though found in the MSS. Med. Guelf. and in the editions of Aldus and Robortello, has been omitted by every succeeding editor except Klausen (who yet makes no remark upon it), and by translating accordingly: *And see! there are foot-marks, a further proof* that it is Orestes, *just like*[2] *his feet too*—as before (v. 169.) the lock of hair

[1] Supplementary, I mean, to δεύτερον, with which, as with δίς and δύο, δέ is manifestly of kindred origin. See below on vv. 223. 858, and compare the notes on vv. 78. 181.

Out of the right reading and interpretation of this line, we may here observe, arises an indirect confirmation of the correction adopted in v. 163, according to which Electra first argues that none but *Orestes* can be supposed to have offered the lock of hair, and then strengthens her argument by noticing its resemblance to her own hair; as here *again, as regards his feet*, the marks which she observes are *such* (she persuades herself) *as were likely to have proceeded from them*, and in fact, she adds, not unlike her own foot-marks.

[2] Klausen, who translates: *Vestigia sunt ad pedes* (hos) *apta, meisque* (vestigiis) *similia*, is at some pains to investigate the construction of ὅμοιος with a genitive, briefly noticed by Matth. Gr. Gr. § 386. 4. Obs. 2., and the conclusion at which he arrives—"dativus additus voci ὅμοιος ipsam declarat similitudinem, genitivus rationem similitudinis positam esse in natura rei cui comparatur; genitivo enim redditur ratio rei cujusdam"—he illustrates by observing that στίβος ὁμοιός ἐστι ποδί declares the actual conformity of the foot-step with the foot, whereas with ποδός the same words would declare the conformity of a certain foot-step with *what was to be expected from* a certain foot. It is just so we say in familiar English, *It's like him*, i.e. like his

was said to be *very like his locks*—we shall both be able to dispense with the Scholiast's gratuitous information: ἐπειδὴ ἄδηλον τισὶν ὅμοιοι, ἐπήγαγε· τοῖς τ' ἐμοῖσιν ἐμφερεῖς, and still more easily and naturally pave the way for the introduction of the offending καὶ γὰρ, whereby vv. 198-99. are made as obvious an enlargement upon the words ποδῶν ὅμοιοι, as vv. 200-1. are upon τοῖς ἐμοῖσιν (στίβοις) ἐμφερεῖς. And with respect to ἐμφερεῖς, although Hesychius and Suidas include both προσφερής and ἐμφερής under the general designation of ὅμοιος, *like*, must we not suppose that our Poet had his *reason* for the variation which we notice in vv. 167. 197? and would not analogy, as well as our knowledge of the prepositions πρὸς[1] and εἰς or ἐν (Matth. Gr. Gr. § 577. 2), lead us to conclude that προσφερής expresses a *nearer* resemblance than ἐμφερής? so that, if we translate τοῖς τ' ἐμοῖσιν ἐμφερεῖς, *and resembling my own foot-steps*, in this first exclamation, at least, of one whose feverish "wish was father to her thought", there is nothing for adverse critics to condemn, or for misjudging friends to give up as indefensible, in this second and subsidiary part of the ἀναγνώρισις.[2]

198. καὶ γὰρ δύ' ἐστὸν κ.τ.λ. Translate, as in pursuance of the last remark: *It must be so, for see! here are two* distinct *outlines of human* (a pair of) *feet* .... Then, suppose her in what follows to suit the ac-

ways or doings—an expression which we might further compare with Soph. Aj. 534, πρέπον γε τἂν ἦν δαίμονος τοὐμοῦ τόδε, noticed by Matthiæ, ibid. Obs. 1. And comparing this with another English phrase, *It's like an act* or *saying of his*, as also with Herod. iii. 37, ἔστι δὲ καὶ ταῦτα ὅμοια τοῦ 'Ηφαίστου—where, although I would not in the face of the best MSS., and of Thom. Magister v. ὅμοιον, introduce τοῖσι into the text, I yet would translate: *like Vulcan's* (statues), as Aristoph. Plut. 558, τοῦ Πλούτου παρέχω βελτίονας ἄνδρας, Angl. *than Plutus' men*, or *than Plutus does*; and Soph. Ant. 75, ἐπεὶ πλείων χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω, τῶν ἔνθαδε, Angl. *than the time that belongs to those on earth*, or as Matthiæ (Gr. Gr. § 454. Obs. 2.) well resolves it, πλείων χρόνος ἐκείνου, ὃν δεῖ μ' ἀρέσκειν τοῖς ἐνθάδε—we shall be led to conclude that, in every such case, the expression is in fact elliptical; as Klausen himself has truly intimated in the mention he makes of "Arist. Pac. 527: πνεῖν ὅμοιον γυλίου, simile non ipsi sarcinæ, sed odori sarcinæ. Xenoph. Anab. iv. i. 17: ἡ πορεία ὁμοία φυγῆς ἐγένετο, iter simile non fugæ, sed itineri in fuga peracto."

[1] See note on Ag. 1369.

[2] "Hanc quidem ἀναγνώρισιν Euripidem in Elect. 532. sqq. perstrinxisse satis notum est; eam nullo modo defendi aut excusari posse recentiores critici docent. Non is sum qui rem plane absurdam tueri velim, sed tamen non omni excusatione Noster caret. Primum enim, tenuem tantum spem ex hac similitudine se concipere ipsa testatur Electra; deinde non eadem plane erat ratio vestigiorum apud antiquos et recentiores. Satis notum est sculptorem celeberrimum haud ita pridem crus marmoreum, affabre factum ad modulum mulieris pulcherrimæ, pro antiquo opere venditasse, idque ex πτέρνων τενόντων θ' ὑπογραφῇ pro recenti cognitum esse. Arctioribus enim calceis hodie pes comprimitur quam apud Græcos, quibus sandaliorum usus naturalem ejus formam minime constrinxit. Etsi igitur pes muliebris virili minor esset, propior tamen ad eum accessit, formamque suam exhibuit. Jam vero, figuram pedis satis observatam fuisse, ut taceam Græcorum Οἰδιπόδας, Latinorum *Crassipedes*, ex tot dearum et virginum epithetis, præcipue apud Græcos, huc spectantibus intelligi potest. Crediderim igitur minus ridiculam veteribus visam fuisse hanc ἀναγνώρισιν, quam nobis." S. L.

tion to the word, and to be speaking rather to herself than seeking to convince the Chorus of what she plainly admits (v. 202.) she herself has no peace or comfort in believing, and what the more sober judgment of a bye-stander declares (v. 218.) to have been but an airy flight of fancy, and we shall find no real difficulty in her inconsiderate, hurried words: *Heels and imprints of tendons, as I measure them, exactly*[1] *agree with my foot-marks—but pain is present with me as of a*[2] *woman in travail, and utter prostration of mind.*

"Τένων. *Nervosa musculi pars.* (Angl. *a sinew;* recentiores medici dixerunt *tendon).* A τένω *tendo* (cujus verbi forma recentior erat τείνω) ὁ τένων, *qui tendit.* Eustath. ad Il. B. p. 224, 3. Apud Homerum memorantur τένοντες cervicis, brachii, cruris. Il. X. 396. ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε ἐς σφυρὸν ἐκ πτέρνης. Docte de hac voce disseruit Foesius. Apud Euripidem sæpius ponitur συνεκδοχικῶς de calce vel tibia." Blomf. Compare Eur. Phœn. 42, πῶλοι δέ νιν χηλαῖς τένοντας ἐξέφοινισσον ποδῶν. Med. 1166, τένοντ' ἐς ὀρθὸν ὄμμασι σκοπουμένη (with apparent reference to which Hesychius has: Τένων· τὸ ἐν τῷ τραχήλῳ νεῦρον). Bacch. 938, ὀρθῶς παρὰ τένοντ' ἔχει πέπλος. Cycl. 400. τένοντος ἁρπάσας ἄκρου ποδός. Hesych: Τένοντες· τὰ διατεταμένα νεῦρα ἀπὸ κεφαλῆς ἕως τῶν ποδῶν. Suidas and Etym. M: Τένοντας· τραχήλους, τὰ διατεταμένα νεῦρα: but the Scholiast well observes upon this passage: τὴν εἰς μῆκος τῶν ποδῶν ἔκτασιν τένοντάς φησιν.

200. "τενόντων δ' A., qui πτέρναι jungit cum præcedentibus. Reliqui (et in iis G.) ϑ'. Pro τενόντων varia conjecerunt viri docti: at optime vocem explicuit Schol." Klaus.

204. ἐπαγγέλλουσα, *telling, proffering* or (in this passage) *preferring.* In the middle voice this verb generally signifies *to promise,*[3] as in Eur. Med. 721, παίδων, ὧν ἐπαγγέλλει γονάς, but not always, as we see in Soph. El. 1018, ᾔδη σ' ἀποῤῥίψουσαν ἁπηγελλόμην (on which see Thom. Mag. v. ἐπαγγέλλω.), and Eur. Herc. F. 1185, βουλομένοισιν ἐπαγγέλλει, with apparent reference to which Hesychius has: Ἐπαγγέλλῃ· κελεύεις· Suidas: Ἐπαγγέλλεται· παρακαλεῖ, ἀξιοῖ. οὕτως Ἡρόδοτος. (See Schweigh.

[1] Δυοῖν ἀδελφοῖν ποὺς ἂν οὐ γένοιτ' ἴσος, ἀνδρός τε καὶ γυναικὸς, ἀλλ' ἄρσην κρατεῖ. Eur. El. 536-7: "at de ambitu non dicit Æschylus, sed de forma et de ratione qua pes in humo exprimitur, in quibus diversitatem aliquam et similitudinem inter nonnullos haud dubie observabit accuratus investigator: pendent enim hæc ab incessu, qui est diversissimus in hominibus et solet esse similis in cognatis. Certe apud barbaros Americæ septentrionalis talis ars vulgaris." Klausen. See Cooper's Novels; in particular, *The last of the Mohicans.*

[2] See Psalm xlviii. 6., and compare Isaiah xxvi. 18. Jerem. vi. 24, &c. &c.

[3] If the following distinction be well-founded, it will be seen how this among other meanings is derived from the primary signification of ἐπαγγέλλειν, *to announce.* Ὑπισχνεῖται ὁ τῷ αἰτήσαντι δώσειν ὁμολογήσας· ἐπαγγέλλεται δὲ ὁ ἀφ' ἑαυτοῦ δώσειν ὁμολογήσας. Ammon.

Lex. Herod. in voc.) Ἐπαγγέλλει· ἀντὶ τοῦ, ἐπιτάσσει, ἐντέλλεται, διακελεύεται· ἐπαγγέλλει τε τὴν ἐπὶ Ἰταλίας ἔξοδον: whence also Hesych: Ἐπαγγεῖλαι· ἐκκαλέσαι, ἐντυχεῖν, and Suidas: Ἐπαγγείλαντας· ἐπικαλεσαμένους. Compare Thucyd. v, 57. ἐπαγγείλασαν βοηθεῖν. vii, 17. στρατίαν ἐπαγγέλλων ἐς τοὺς ξυμμάχους.

205. ἐπεὶ τί νῦν ... κυρῶ; Schol: ἐπειδὴ τί νῦν λαμβάνω ἐκ δαιμόνων; τίνος γὰρ ἤδη ἐπέτυχον ὑπὸ θεῶν, ὅτι εἶπες τὰ λοιπά. "Κυρέω, *I meet with,* an Ionic verb, used by the Attics for τυγχάνω in poetry only" (Buttm. *Irreg. Verbs,* p. 160.), is, like τυγχάνω, generally followed by a genitive: but compare below v. 696. Theb. 699, βίον εὖ κυρήσας. Eur. Hec. 698, ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις. Phœn. 490, ἃ μὴ κυρήσας. Heracl. 374, οὐχ οὕτως ἃ δοκεῖς κυρήσεις. Inc. Rhes. 113, εἰ μὴ κυρήσεις πολεμίους ἀπὸ χθονὸς φεύγοντας (equivalent to τὸ φεύγειν τοὺς πολεμ.) ib. 695, πόθεν νιν κυρήσω; in all of which κυρέω is conformable to what Matthiæ Gr. Gr, § 328. Obs. has said of τυγχάνω, that the accusative with which, in the sense of *obtain,* it is often constructed, is "always that of a pronoun, or adjective of the neuter gender, or an infin. with the article τό, § 543. Obs. 3. Soph. Œd. T. 598. Eur. Or. 687. Med. 756."

Ibid. ἕκατι δαιμόνων, Angl. *because of,* or *for the matter of, the gods; so far as the deities are concerned:* compare below vv. 423. 424. Pers. 337, πλήθους μὲν ἂν σάφ' ἴσθ' ἕκατι βαρβάρους ναυσὶν κρατῆσαι. Ag. 843. Eum. 71. 759. Soph. Trach. 274. 353. Phil. 669. Eur. Or. 26. *(et passim),* where see Porson's note. Blomfield remarks on Pers. 337 (343, Gloss.), that in this peculiar sense of ἕκατι, *quoad,* ἕνεκα also is used Soph. El. 387, ἀλλ' ἐξίκοιτο τοὐδέ γ' οὕνεκ' ἐν τάχει. ib. 787, νῦν δ' ἕκηλά που τῶν τῆσδ' ἀπειλῶν οὕνεχ' ἡμερεύσομεν. Eur. Hel. 1254, πλούτου λέγ' οὕνεχ', ὅτι θέλεις, Aristoph. Nub. 420, ἀλλ' ἕνεκέν γε ψυχῆς στεῤῥᾶς ... ἀμέλει θαῤῥῶν. Plat. Polit. i. p. 375. Demosth. Ol. iii. 6.

206. ὧνπερ ἐξηύχου πάλαι. Angl. *of those whom you some time back* (vv. 123. 130.) *were praying above all things to see;* compare above vv. 36. 85. 164. "ὅνπερ R. ὧνπερ G.A.T.V. Singularis masc. gen. solus aptus iis quæ sequuntur. ὧν cuivis videretur neutrum, neque esset ratio cur intelligeret Electra conscium esse illum, quod hominem videre cuperet (καὶ τίνα ... καλουμένη.) Videtur illa lectio esse correctio eorum, qui εξηύχου de *concupiscendo* interpretabantur. Vide Comm." Klausen; whose own interpretation is—"ἐξηύχου, *appellabas, prædicabas,* in iis sermonibus quos clam audivit Orestes. Idem postea designat ἐκπαγλουμένη. Ἐξεύχεσθαι ubique de *prædicando* et *jactando:* Suppl. 272. et 275. γένος ἐξεύχεσθαι. Ag. 491 (514). ἐξεύχεται τὸ δρᾶμα. Pind. Ol. ix. 61. τοῖσι μὲν ἐξεύχετ' ἐν ἄστεϊ Πειράνας πατρὸς ἀρχάν." To these

he might have added Hom. Od. i. 406. *ποίης δ' ἐξεύχεται εἶναι γαίης.* xx. 192. *τέων δ' ἐξεύχεται εἶναι ἀνδρῶν*; though Damm doubts whether the preposition should not be in each case, as Dindorf has printed it, detached from the verb.

All this, however, proves nothing against the received interpretation and reading of the line before us; whilst to Klausen's "ubique de *prædicando* et *jactando* *ἐξεύχεσθαι*" we can oppose the authority of Euripides, Med. 930, *ζῆν δ' ὅτ' ἐξηύχου τέκνα, ἐσῆλθέ μ' οἶκτος εἰ γενήσεται τάδε*—not to mention what follows in v. 209. And if, as Buttmann (*Lexil.* art. 21. § 10.) asserts, the ground or radical idea of the verbs *εὔχεσθαι, αὐχεῖν* is *to speak aloud,* we can easily connect the several meanings *I pray, I vow, I boast* or *assert of myself,* which Damm has assigned to *εὔχομαι*, and need not wonder that its compounds, as *ἐπεύχομαι* for example, should Ag. 1259. 1290. 1433. Eur. Hec. 542. Iph. A. 1578. mean *I pray,* and Ag. 1229. 1361. 1445. Eur. Iph. T. 508. Rhes. 693. *I boast*, or *exult*, *thereupon*.

As to the objection founded upon Electra's question *καὶ τίνα*—we may suppose that, as was natural under the circumstances, Orestes *only* stepped forward at this crisis, and that Pylades, of whose presence we have no earlier intimation than that given in v. 547, did not re-appear until the recognition was completed, probably not until after v. 495.

207—8. *And whom in the world* (what mortal man) *are you conscious* —or rather, as we should say, borrowing here more immediately from the French than from the Latin language—*whom are you privy to,* or *cognizant of, my* (me) *calling upon,* or *invoking to appear,* as you now appear, *before me? I am cognizant of your making much and vehement ado about Orestes:* see the note on Ag. 1055. *'Εκπαγλέομαι, I make unto*[1] *myself ἔκπαγλον*—a word which Damm derives from *ἐκπλήσσω* (root ΠΛΑΓ), whence *ἔκπλαγος*, and by metathesis *ἔκπαγλος, astounding, monstrous* or *stupendous,* below v. 534. Ag. 831. Hence the Schol: *ἐκπαγλουμένην. ἐκπάγλως θαυμάζουσαν.* Hesych: *'Εκπαγλοῦσθαι (sic)· θαυμάζειν* Suidas: *'Εκπαγλούμενοι· θαυμάζοντες, ἐκπληττόμενοι.* Eur. Hec. 1157, *ἐκπαγλούμεναι τέκν' ἐν χεροῖν ἔπαλλον.* Or. 888, *πατέρα σὸν ἐκπαγλούμενος.* Tr. 929, *τοὐμὸν εἶδος ἐκπαγλουμένη.* "*ἐκπαγλουμένην*, efflictim cupientem. Ab Homerico illo sumptum, Il. Γ'. 415. *τῶς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλ' ἐφίλησα.* Est qui legit *ἐκκαλουμένην*, quod minus probo." Stanl.

"Nihil opus erat cum quibusdam criticis [Schütz. et Both.] reponere *σ' ἐκπαγλουμένη* [*σοι 'κπαγλουμένη* Pauw.] pro *σοὶ ἐκπ.*, ob præcedens

[1] Compare the note on Ag. 32, *θήσομαι*.

σύνοισθά μοι καλουμένη. Post *σύνοιδα* enim *σοὶ* subintelligi potest, dativus sc. personæ, cui subjicitur *πολλά σ' ἐκπαγλουμένην*, accusativus rei, ut apud Xen. Mem. ii, 9, 6. *συνειδὼς αὑτῷ πολλὰ καὶ πονηρά·*, et quod hunc locum propius tangit, Demosth. contra Timotheum p. 1201, 24: *συνειδὼς ἀληθῆ μ' ἐγκαλοῦντα*, ubi post *συνειδὼς* subauditur *ἑαυτῷ*, dativus personæ, subjecto *ἀληθῆ μ' ἐγκαλοῦντα*, accusativo scil. rei." S. L.

209. *πρὸς τί;* Angl. *in what respect?* Matth. Gr. Gr. 591. *γ*.—*Ibid.* *κατευγμάτων*, Angl. *imprecations,* generally in a bad sense as Theb. 709, *Οἰδίπου κατεύγματα.* Eur. Hipp. 1170., whence Hesych: *Κατευγμάτων· καταρῶν*, but not necessarily, as may be seen in v. 463, with which compare also above vv. 79, 131. Ag. 1217. Eum. 922. *ᾇτ' ἐγὼ κατεύχομαι, θεσπίσασα πρευμενῶς, κ.τ.λ.* Soph. Œd. C. 1575, *ὃν κατεύχομαι ἐν καθαρῷ βῆναι.* Trach. 764, *ἵλεῳ φρενὶ κατηύχετο.* Eur. Andr. 1105, *τί σοι θεῷ κατευξόμεσθα;* Iph. A. 1186, *τί σοι κατεύξει τἀγαθόν;*

211—14. A free translation of these four lines is given on account of the particles, which, though commonly called *expletive*, the careful student of Greek will find always of some, and generally speaking of the greatest, importance to the right interpretation of sentences; more especially in Dialogue, where in the rapid interchange of thought, we must ever bear in mind, "segnius irritant animos demissa per aures, quam quæ sunt oculis subjecta fidelibus, et quæ ipse sibi tradit spectator." *Nay but 'tis some trick, is it not, O stranger, you are weaving for me? Self against self it must be* (*τοι*), *then, I am turning trickster. But you would make a mock at my misfortunes? At my own also, then, if it be* (*περ*) *as you say* (*γε*) *at yours.* And first of *ἀλλ' ἦ*, on which see Monk, as also Valcknaer, on Eur. Hipp. 936 (932). Seager's Abridgt. of Hoogeveen p. 7. Matth. Gr. Gr. § § 604. 619., the correct account appears to be that it is properly *affirmative*, as in Eur. Alc. 815, *ἀλλ' ἦ πέπονθα δείν' ὑπὸ ξενῶν ἐμῶν.*, and Iph. A. 847, *ἀλλ' ἦ πέπονθα δεινά*—where, inasmuch as each speaker is evidently thinking aloud, it is surprising that Dindorf should have appended the note of interrogation—but capable also of being advanced (as the intonation of the voice would indicate) *interrogatively*, as here and Ag. 265, *ἀλλ' ἦ σ' ἐπίανέν τις ἄπτερος φάτις;* and Eur. Hipp. 932, *ἀλλ' ἦ τις εἰς σὸν οὖς με διαβαλὼν ἔχει;* and closely resembling the passage before us, Soph. El. 879, *ἀλλ' ἦ μέμηνας, ὦ τάλαινα, κἀπὶ τοῖς σαυτῆς κακοῖσι κἀπὶ τοῖς ἐμοῖς γελᾷς*—though this, on account of the vehement contradiction in the next line *μὰ τὴν πατρῴαν ἑστίαν, ἀλλ' οὐχ ὕβρει λέγω τάδ'*—, ought rather, I think, to be printed affirmatively. In every case the particle *ἦ*, on which by all means consult Stephens' excellent *Treatise*, pp. 40-42. &c. expresses

the speaker's own decided feeling or conviction, without ever seeking by such expression to excite a similar feeling or conviction in the mind of another; and hence it is obvious that, in every declaration of what he has himself done or suffered, it must be used affirmatively, but where a second, or third, person is concerned, the expression, however strong be the feeling that dictates it, is more correctly, and among the Greeks more characteristically hazarded as a conjecture, or question *It is so—is it not?* to which the speaker anticipates no objection, and cares not therefore to wait for any reply. And in this respect ἦ is to be classed with the adverb ἆρα, *doubtless* (below vv. 288. 422), which (see Math. Gr. Gr. § 614.) is to be distinguished from the illative conjunction ἄρα, just as ἦ, *verily*, is distinguishable in accent (i. e. in pronunciation), and in meaning, from the simple alternative ἤ.

Next, on the etymology of μηχανοῤῥαφῶ (μηχανόῤῥοφός εἰμι), which has been carefully attended to in the translation, see the note on Ag. 917, σωματοφθορεῖν, and compare Acts of the Apostles vii. 41. καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, Angl. *and they became calf-makers*, i.e. in imitation of the idolatrous Egyptians *image-makers* or *idolaters, in those days.* See also note on Ag. 1575, τοῦδε τοῦ φόνου ῥαφεύς, and compare ib. 1580, πᾶσαν συνάψας μηχανὴν δυσβουλίας: and with πλέκεις v. 210. compare fr. 299, δεινοὶ πλέκειν τοι μηχανὰς Αἰγύπτιοι. Eur. Andr. 66, ποίας μηχανὰς πλέκουσιν. Sappho. i. 2, παῖ Διὸς δολοπλόκε. Plat. Sympos. 23. p. 167. ed Fisch.: θηρευτὴς δεινὸς, ἀεί τινας πλέκων μηχανάς. Ælian. H. A. iii. 30, σοφώτατος ὁ κόκκυξ καὶ πλέκειν εὐπόρους ἐξ ἀπόρων μηχανὰς δεινότατος. Blomf. on Prom. 59.

In v. 214. Aldus and Robort., with the MSS. Med. Guelf., have ἐμοῖσιν ἄρ'—, for which Turnébe, followed by Porson, Schütz., Bothe, Wellauer, Scholefield, and Dindorf, gave the obvious correction, ἐμοῖς ἄρ'—(Blomfield ἐμοῖς ἆρ'—) whilst Vettori, Stanley, Schwenk, and Klausen omit the ἄρα—Klausen under the persuasion that it originally formed part of the following line.

215. ὡς ὄντ' Ὀρέστην κ.τ.λ. Translate: *As being* i.e. under the persuasion that you are *Orestes, so must I address you?* and observe the distinction between the use of the genitive and accusative absolute with ὡς, which, though disputed by Matthiæ Gr. Gr. § 568. p. 987., is very nearly as stated by Elmsley on Eur. Heracl. 693. Add.; viz. that the genitive declares a simple *fact*, the accusative some one's *impression, concerning it;* that is to say, either *subjectively*, the impression under which one does or says any thing, or *objectively* the impression intended to be conveyed to another by so saying or doing. Thus, for example,

Soph. Œd. T. 98, ὡς τεθραμμένον (μίασμα) χθονὶ ἐν τῇδε, and again ib. 101, ὡς τόδ' αἷμα χειμάζον πόλιν, announces what the Thebans were not yet aware of, and what the Oracle, they had consulted, *gives them to understand* was the secret cause of their being afflicted with pestilence. But when ib. 242. King Œdipus speaks of the murderer of Laius as actually discovered and known, he says ὡς μιάσματος τοῦδ' ἡμιν ὄντος (Angl. *inasmuch as this man* is *a pollution to us),* ὡς τὸ Πυθικὸν θεοῦ μαντεῖον ἐξέφηνεν ἀρτίως ἐμοί.[1]

On the same principle we might explain the various passages adduced by Matthiæ Gr. Gr. § 568. 1. 2. 3. Herod. ix, 42. Soph. Œd. C. 380. El. 881, οὐχ ὕβρει λέγω τάδ', ἄλλ' ἐκεῖνον ὡς πάροντα νῷν (which the context itself might have deterred him from translating, "*because I know* that he is present"), as also Eurip. Heracl. 693, ὡς μὴ μενοῦντα[2] τἄλλα σοι λέγειν πάρα, where Elmsley seems not altogether true to his own principle (if only we have rightly apprehended it), when in the above passage he proposes to supply "εἰδυῖα, ὁρῶσα, vel tale aliquid," and not δοκοῦσα παρεῖναι, as in the example which he has given from Æschines against Timarchus p. 48. ed. Reiske: ἀπὸ σωφροσύνης πρῶτον ἤρξατο (ὁ νομοθέτης) ὡς, ὅπου πλείστη εὐκοσμία ἐστί, ταύτην ἄριστα τὴν πόλιν οἰκησομένην, where he writes: "verba ὡς—οἰκησομένην significant ὡς—οἰκήσεσθαι δοκῶν."—an explanation equally applicable to every other passage quoted in his note, without excepting even Eur. Alc. 1120. (1118.), amended as he proposes.

As to the reading of this line: "τάδ' ἐγώ [Med. Guelf.] Aldin. Rob.

[1] Compare two curiously parallel passages in Thucydides i. 134, ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τόν τε τάφον ὕστερον ἔχρησε τοῖς Λακεδαιμονίοις μετενεγκεῖν οὗπερ ἀπέθανε, καὶ ὡς ἄγος αὐτοῖς ὄν τὸ πεπραγμένον δύο σώματα ἀνθ' ἑνὸς τῇ Χαλκιοίκῳ ἀποδοῦναι., immediately followed in c. 135, by οἱ δὲ Ἀθηναῖοι, ὡς καὶ τοῦ θεοῦ ἄγος κρίναντος, ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἐλαύνειν αὐτό. Yet, on the other hand, see Thuc. iii. 53, τεκμαιρόμενοι, προκατηγορίας τε ἡμῶν οὐ προγεγενημένης η χρὴ ἀντειπεῖν, (ἀλλ' αὐτοὶ λόγον ᾐτησάμεθα,) τό τε ἐπερώτημα βραχὺ ὄν..., where in strictness we should have expected τοῦ τε ἐπερωτήματος βραχέος ὄντος, and can assign no other reason for this singular variation than the good pleasure of the writer; unless it be that after the interruption of the sentence, occasioned by throwing in the words ἀλλ' αὐτοὶ λόγον ᾐτησάμεθα, he would virtually repeat the word τεκμαιρόμενοι, and therefore by employing the accus. absolute, to express not so much the fact of the Lacedæmonians' *question beirg laconic*, as the Platæan speakers' own opinion of it, he would connect this clause, just as if τεκμαιρόμενοί τε προκατ. ἡμῶν οὐ προγεγενημένης had preceded it, with the main proposition of the whole sentence: τόν τε ἀγῶνα περὶ τῶν δεινοτάτων εἶναι εἰκότως ὑποπτεύομεν, καὶ ὑμᾶς, μὴ οὐ κοινοὶ ἀποβῆτε.

[2] "Μενοῦντα accusativus absolutus est, pro μενοῦντος, quod suprascriptum habet G."—was Elmsley's first remark upon this passage: but, *Inasmuch as I will not stay* (ὡς μὴ μενοῦντος), *you may tell the rest of your story*, would convey a very different meaning from what is in truth intended: *Expect me not to stay, and shape your words accordingly: say what further you have to say, on the understanding that I will not stay:* the construction being in fact, πρὸς ἐμὲ ὡς μὴ μενοῦντα, as Xen. Cyr. i. 6. 4, ὡς πρὸς φίλους μοι τοὺς θεοὺς ὄντας, οὕτω διάκειμαι.

τᾷδ' ἐγώ Turn. τάδε ἐγώ Vict., quæ cum omnia falsa sint, ταῦτ ἐγώ dedit Glasg., quod receperunt Schütz. et Schwenk. τῇδ' ἐγώ Both. Sed dubito de voc. προὐννέπω an non recte hic positum sit, et idem mihi in mentem venit quod Arnaldo, ut τάδε σ' ἐγὼ προσεννέπω; quum enim προσεννέπω in προὐννέπω corruptum esset, σε metri causa transponendum fuit: hinc τάδε ἐγώ in Vict. Sed quum omnia incerta sint, vulgatam mendosam [τάδ' ἐγώ σε προὐννέπω;] retinui. Signum interrogationis male omisit Glasg." Wellauer. Klausen also retains προὐννέπω, chiefly, it should seem, for the purpose of finding room for the ἄρ' which he has ejected from the preceding verse, and placed conveniently enough between τάδ' and ἐγώ: but Blomfield, in support of Arnald's and Auratus' emendation, has well observed that προὐννέπω governs a *dative* of the person, Eum. 98. Eur. Med. 351; and though we find in Soph. Trach. 227, χαίρειν δὲ τὸν κήρυκα προὐννέπω, yet there the true construction is *I first bid*, or *I cry aloud* (these words), *Welcome to the Herald!* as appears both from the etymology[1] of this verb, and from Eur. Hipp. 1085, οὐχ ἕλξετ' αὐτὸν, δμῶες; οὐκ ἀκούετε πάλαι ξενοῦσθαι τόνδε προὐννέποντά με; to which we might apply the interpretation of Hesychius: Προεννέπειν. προαγορεύειν.

216. δυσμαθεῖς, Angl. *you are dull of comprehension.* "Δυσμαθέω. *Ægre agnosco.* δυσμανθάνω, quod in lexico dedit Schneiderus, contra analogiam peccat. A δυσμαθὴς formatur verbum δυσμαθέω"—so Blomfield rightly derives, but not very accurately translates this verb, which is equivalent to δυσμαθὴς ἔω or εἰμί (compare note on v. 212, μηχανοῤῥαφῶ), and cannot therefore in strictness[2] be followed by an accusative. The true construction of this line, therefore, is, αὐτὸν μὲν οὖν ὁρῶσα ἐμὲ, δυσμαθεῖς: *Nay, now that you see me* in propria persona, *you are slow at recognizing: but* before *when you espied &c.*—the opposition of time which some MSS. and Edd. would mark by a faulty reading μὲν νῦν, being sufficiently declared by the change of tense—ὁρῶσα δυσμαθεῖς—ἰδοῦσα ἀνεπτερώθης. "μὲν οὖν G. e vet. lect. et T. μὲν νῦν M. G. e recenti manu. A. R. V." Klausen.

217. κηδείου τριχός] If the original order of vv. 218. 219. 220. could be ascertained to have been as they stand in most of the modern Edd., so that κηδείου τριχὸς should be immediately followed by σαυτῆς ἀδελ-

[1] See the note on v. 101., and Buttm. *Lexil.* art. 21. § 20.

[2] I say *in strictness*, because examples of such construction are not uncommon, as Ag. 650, ἐβουκολοῦμεν φροντίσιν νέον πάθος. Thuc. ii. 69, ὅπως ταῦτα ἀργυρολογῶσι. &c. &c.—but this is by a licence of speech, of which similar examples abound in our own language. Hence the active verbs, *to butcher*, *to shepherd*, *to husband*, *to post* (a stage), and of more recent formation, *to macadamize*, *to burke*. All these, however, are formed from nouns substantive.

φοῦ, this would at once determine in what sense our Poet employs κήδειος, on which Blomfield, on v. 78. κηδείους χοάς, observes: "Κήδειος. *Ad affinitatem pertinens;* sive *ad luctum.* Dubito utra sit potior interpretatio. Schol. συγγενικάς. Hesych: Κήδειος· προσήκων, φροντιστέος. Homer Il. T. 294. Τρεῖς τε κασιγνήτους τούς μοι μία γείνατο μήτηρ, Κηδείους. Infra 220. Eur. Iph. T. 147. ἐν κηδείοις οἴκτοισιν, *consanguineis.*" But if, as I agree with Klausen in thinking, there is no sufficient reason for so inverting the arrangement of the MSS. and oldest Edd., it will be the most consistent course to translate κηδείου τριχός, *mourning hair;* comparing vv. 7. 78. 164. Schol: κηδείου· τῆς ἐπὶ κηδείᾳ τετμημένης.

218 ... 220. "Restitui his versibus ordinem eum qui est in M.G. A.T.V. Sola R. exhibet v. 218 post v. 220. Omnes igitur libri jungunt v. 219 et 220., id quod inde a Victorio displicuit interpretibus; hic enim ordine non mutato hunc versum (220.) ad sequentia refert. Turbavit eos, quod συμμέτρου κάρᾳ ad ἰχνοσκοποῦσα στίβοις referri non posse visum est. Et de his quidem vide Comm., hoc vero loco ostendendum est σύμμετρον dictum esse non posse [dici non potuisse] de capillorum similitudine, quia hæc in colore et habitu posita est: σύμμετρον vero nonnisi de *mensura* dicitur, vel quæ amplitudinis est vel quæ formæ. Cf. v. 582 (595), ubi de longitudine vitæ; eodemque sensu Soph. Œd. T. 1113, ἐν γήρᾳ ξυνᾴδει τῷδε τἀνδρὶ σύμμετρος: deinde ib. v. 84, ξύμμετρος ὡς κλύειν de longitudine distantiæ; et sensu translato σύμμετρον ἔπος, *commodum dictum*, Eum. 531. σύμμετρος τύχῃ, *aptus finibus sortis alicujus, sortem nactus,*[1] Soph. Ant. 387. Itaque omnino dici nequit Orestis cincinnus esse σύμμετρος capiti Electræ. Expedite se habet ordo is qui est in R., at videtur esse correctio." Klausen—who further observes upon vv. 219-20: "Versus hi duo prioribus duobus respondent; sunt enim quatuor notiones principales: *visus cincinni, spes adesse Orestem; investigatio gressus, similitudo.* Priores prioribus, posteriores posterioribus versibus exhibentur. Proprie quidem spes illa derivata est tum e viso capillo tum e similitudine vestigiorum, hunc vero justum ordinem deserit Orestes, ut sententiæ, ignorare Electram se coram, opponatur statim altera, intellexisse eam antea, qui sit. Sane enim fieri non poterat, quin primo capilli aspectu speraret Electra advenisse fratrem; postea vero exoritur dubitatio, qua

[1] This is but awkwardly, and not very accurately, explained. The Chorus has just remarked (Ant. 386.) ὅδ' ἐκ δόμων ἄψορρος ἐς δέον περᾷ, and Creon, overhearing the last words, inquires τί δ' ἔστι; ποίᾳ ξύμμετρος προὔβην τύχῃ; Angl. *commensurate*—i.e. (see Œd. T. 73. 963.) ξυμμετρούμενος χρόνῳ, *co-incident--with what chance* or *circumstance?* Compare Eur. Alc. 26, συμμέτρως δ' ἀφίκετο.

considerat posse eum esse missum: hanc vero dubitationem superat investigatio et reperta similitudo. Sunt igitur hæc ita enuntiata, ut in mente Orestis exorientes sese excipiunt sententiæ singulæ: etsi enim tranquille hic dicat, tamen non frigide ratiocinatur. Plene dixisset, si hæc ita absolvisset: *et investigatis gressibus similitudo, quæ inter te et fratrem intercedit, argumentum opinionis tibi suppeditabat;* sed omissa sunt hæc ultima, et illa nexu grammatico juncta cum altera sententiarum priorum. Eadem structura Ag. 216. sqq.: *χέουσα ... ἔβαλλ' ἕκαστον ... πρέπουσά θ' ὡς ἐν γραφαῖς.*"

I have little to add to this, save that, whether we translate *συμμέτρου τῷ σῷ κάρᾳ*,[1] *commensurate with you* or *with your head*, i.e. *of your proportions*, or more specifically *of your height* or *stature*, more is intended by the apposition in v. 220. than Klausen has made to appear, at least from any explanation that he has given of the actual construction. Translate: *but when lately you espied this lock of mourning hair, you were thrown into a flutter, and began to fancy you saw Me, and on the look-out for traces* thought that *in my foot-steps* you were treading in the steps *of your own brother*, who was *of the same size with yourself*—in which last words, as we perceive a manifest reference to what Electra had last said in vv. 200. 201., so is it obvious to supply *ἐδόκεις ἔχειν ἴχνη*, or *στείβειν ἐν στίβοις σαυτῆς κ.τ.λ.* Or, if this be drawing too largely upon the reader's credulity,—and, in the main, I agree with Professor Sewell (*Hor. Philol.* p. 67.) that "it is quite as dangerous to trust a grammarian with an ellipsis, as a stranger with the power of filling up blank drafts"—we might more simply translate v. 219, as Klausen would seem to have intended: *as well as when you were on the quest in my foot-steps*, and then make v. 220. stand indeed in the same relation to v. 219., in which v. 218. stands to v. 217., by subjoining—not as Orestes' own explanation of what needed not to be explained, *τοῖς ἐμοῖς*, but as what he would represent to have been Electra's explanation of *στίβοις*—*your own brother's*, as you said, being the steps *of one of the same size with yourself!* And we can readily imagine how, whilst Orestes here in good-humoured expostulation lays hold upon that expression (*μετρουμέναι εἰς ταυτὸ συμβαίνουσι* v.

[1] Klausen is peculiarly unfortunate, when in proof of his assertion, that *κάρα* "apud Æschylum tantumnon ubique circumscriptioni inservit," he refers us to vv. 482. 1029. of this Play and to Ag. 1586, *οὔ φημ' ἀλύξειν ἐν δίκῃ τὸ σὸν κάρα δημορριφεῖς, σαφ' ἴσθι, λευσίμους ἀράς.* Ag. 874, *νῦν δ' ἐμοὶ φίλον κάρα ἔκβαιν' ἀπήνης τῆσδε*, is more to his point, and he adds: "Notissima sunt apud Sophoclem *'Ισμήνης, 'Ιοκάστης, Οἰδίπου κάρα*, ubi de ipso capite omnino non cogitatur. Eadem ratione interiit propria verborum notio in *ξύναιμον ὄμμα* Soph. Aj. 977." Compare below v. 229. Matth. Gr. Gr. § 430. 5.

201.), which a less vigilant ear than that of the emulous Euripides would perceive to be most open to attack, the peculiar intonation of the actor might as effectually, although but indirectly, betray the weakness of the latter, as the words *ἀνεπτερώθης κἀδόκεις ὁρᾶν ἐμέ* were obviously intended by the Poet to declare what amount of credit he would himself be thought to claim for the former part of Electra's *ἀναγνώρισις*.

"*'Αναπτερόομαι*. *Attollor*, velut pennis; *Suspensus teneor*, sive spe, seu metu. Phrynich. App. Soph. p. 10. 20: *'Ανεπτερῶσθαι τὴν ψυχήν. οἷον ἀνασεσοβῆσθαι, ἔκπτοιον εἶναι.* Hesych: *'Αναπτερώσω· μετέωρον ποιήσω*: ubi citant Herodot. ii. 115. *ἀναπτερώσας αὐτήν.* et Eur. Suppl. 89, *φόβος μ' ἀναπτεροῖ.* Sic Orest. 865, *μῶν τι πολεμίων πάρα "Αγγελμ' ἀνεπτέρωκε Δαναΐδων πόλιν*; Aristoph. Av. 1445, *ἀνεπτερῶσθαι καὶ πεποτῆσθαι τὰς φρένας.* Nub. 318, *ἡ ψυχή μου πεπότηται.* Soph. Aj. 693, *ἔφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτόμαν.* *'Ιχνοσκοπέω*. *Vestigia scrutor.* Idem quod *ἰχνηλατέω*. Soph. Aj. 997, *διώκων κἀξιχνοσκοπούμενος.* Trach. 271, *ἵππους νομάδας ἐξιχνοσκοπῶν.*" Blomf. Add Soph. Aj. 5, *κυνηγετοῦντα καὶ μετρούμενον ἴχνη τὰ κείνου.* The more common verb is *ἰχνεύω* Soph. Œd. T. 221. 476. Aj. 20. Eur. Cycl. 130. and *ἐξιχνεύω* Bacch. 352. 815.

220. *συμμέτρου*] It is no slight confirmation of the version which, after Klausen, we have given to this word, that it is the identical expression which Euripides, with the present passage doubtless before his eyes, has employed in the parallel scene of his Electra v. 532-3. *σὺ δ' εἰς ἴχνος βᾶσ' ἀρβύλης σκέψαι βάσιν, εἰ σύμμετρος σῷ ποδὶ γενήσεται, τέκνον.* Compare also Scir. fr. i. *σχεδὸν χαμεύνη σύμμετρος Κορινθίας παιδός*: Pollux x. 35. The Scholiast's interpretation: *παραπλησίου*, is ambiguous, although inclining rather to the ordinary construction of *συμμέτρου* with *τριχός*, v. 217.

221. *τωμῇ προσθεῖσα*, *capillis adaptans unde abscissus est cincinmus;* Heath—and so Klausen after Bothe: "*τομή*, locus ubi desectum est aliquid [Angl. *a cut* or *cutting*]:" comparing Hom. Il. 235, *ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν.* "*Σκέψαι τομῇ*. Alii *τομή*, sed præcedentia evincunt ut legatur *τομῇ*." H. Steph. *Σκέψαιτο μὴ* Med. Guelf. Ald. *Σκέψαι τὸ μὴ* Rob.

222. *ὕφασμα τοῦτο*, *this texture;* "*οὐ πάντως ἐν τῷ νῦν χιτῶνι, αλλ' εἰκὸς αὐτὸν ἔξωθεν ἔχειν παιδικὸν σπάργανον*: Schol. Dicta hæc contra argumentationem Euripidis El. 541.: *οὐκ οἶσθ', 'Ορέστης ἡνίκ' ἐκπίπτει χθονὸς, νέαν μ' ἔτ' οὖσαν; εἰ δὲ κἄκρεκον πέπλους, πῶς ἄν, τότ' ὢν παῖς, ταὐτὰ νῦν ἔχοι φάρη, εἰ μὴ συναύξοινθ' οἱ πέπλοι τῷ σώματι;* Patet vero ex illo loco, tempore Euripidis nondum incertum fuisse, utrum pallium an fascias osten-

deret Orestes, et quum is haud dubie actum viderit fabulam, sane non aliter atque ille possumus interpretari locum. Cur vero non misisset [1] Oresti pallium Electra? Nuntii inter utrumque intercedunt etiam apud Sophoclem, El. 170." Klaus. "Ansam traducendi Æschyli sumpsit [Euripides] ex ὁμωνυμίᾳ vocis ὕφασμα, quæ ut generaliter *textile* omne, textoris sive textricis opus, ita peculiariter *vestem* significat: priore significatu usus est hic Æschylus, ad posteriorem detorsit Euripides, per πέπλους et φάρεα explicans. Quod cavillationis genus Aristophanicæ potius lepiditati quam Tragœdiæ gravitati convenit." Stanl.

Ibid. ἰδοῦ. "Sic Abresch. Blomf. qui citat Oudendorp. ad Thomam Mag. p. 468, docentem ἰδοῦ cum casu verbum esse, ἰδοὺ adverbialiter poni sine casu; et eandem esse rationem τῶν ἴδε et ἰδέ." S.L. Compare v. 238, where Wellauer also and Klausen, who here retain ἰδοὺ, read ἰδοῦ with the sanction of the MSS. Med. Guelf. and of Robortello's edition.

223. εἰς δὲ θηρίων γραφήν.] "εἰς δὲ explicare nesciverunt interpretes, quare ἐν δὲ correxerunt Pauw. et Schütz., ἠδὲ ex Turn. recepit Both., quod aperte correctoris est. Vulgatam tueri mihi posse videor, interruptæ orationis signo posito; quum enim βλέψον, vel simile quid, et plura forsitan addere voluisset Orestes, vidit Electram subita lætitia abreptam, et sermone non absoluto dixit quæ sequuntur." Well. "ἠδὲ T: sed ἰδέσθω εἰς ὕβριν etiam Suppl. 102. Duplex structura nihil habet offensionis, neque opus est ut cum Wellauero orationem interruptam et βλέψον subaudiendum putemus." Klaus. In this last opinion I concur, but rather than vary the construction of ἰδοῦ, as proposed, I would translate the line: *and the strokes of your shuttle—interwoven therewith, see! an embroidery of animals:* and with this absolute and, as it were, adverbial use of εἰς (τὸ ὕφασμα), on which the δὲ serves to throw an emphasis,[2] compare Soph. Œd. T. 27, ἐν δ' ὁ πυρφόρος θεὸς σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν, where Blomfield indeed suspects that ἐν is simply divided from σκήψας by *tmesis*, but where Elmsley (comparing ib. 182. Œd. C. 55. Ant. 420. Trach. 207. Aj. 675,) explains it from Hesychius: Ἐν δέ· πρὸς τούτοις δὲ, ἐν αὐτοῖς δέ.

"Σπάθη· ἐριουργικὸν ἐργαλεῖον: Pollux. Hesych: Σπάθημα· πύκνωμα.

[1] This supposition accords well with our Poet's representation of the place of Orestes' retirement, Ag. 849. τρέφει γαρ αὐτὸν εὐμενὴς δορύξενος, Στρόφιος ὁ Φωκεύς.

[2] Compare the notes on vv. 78. 181. 197. and on Ag. 197.; and take as a familiar illustration of the demonstrative use of δέ, the pronoun ὅ-δε, Angl. *He, I say*, or *why, He*—as it seems obvious to translate Thuc. ii. 65. ἐπεί τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν τούτῳ προγνοὺς τὴν δύναμιν. See also Hermann on Soph. Phil. 87.

ἀπὸ τῶν ταῖς σπάθαις κατακρουόντων τὰ ὕφη. Noster apud Polluc. vii. 78. [fr. 320] Σὺ δὲ σπαθητοῖς τριμιτίνοις ὑφάσμασι. Θηρίων γραφή. *Animalium pictura.* sc. *imagines acu pictæ.* Hujusmodi vestem Attici dicebant θηραῖον. Pollux vii. 48, καὶ θηραῖον ἱμάτιον, ἢ ἀπὸ τῆς νήσου, ἢ τὸ ὡς θηρίων ἐνυφασμένων. Ex his etymologiis posterior vera est. Hesych: Θηροειδεῖς ἐφαπτίδες· ποικίλως διηνθισμέναι. Pollux vii. 55, ὁ δὲ καταστικτὸς χιτών ἐστιν, ὁ ἔχων ζῷα ἢ ἄνθη ἐνυφασμένα· καὶ ζῳωτὸς ὁ χιτὼν ἐκαλεῖτο καὶ ζῳδιωτός." Blomf.

Stanley compares Eur. Iph. T. 812-17., and adds: "Notissima est tela Arachnæa Ovidio Met. vi. 103. descripta, qua Jovis, Phœbi, Neptuni, in bestias mutatorum figuras exhibuit. Hujus erant generis quæ Plautus Pseud. i. 2. *belluata* dixit *conchyliata tapetia*; Virgilius Æn. vii. 277. *Instratos ostro alipedes, pictisque tapetis.* Videsis et Claudianum i. 181. Ammian. Marcell. xiv. 6."

224. ἔνδον γενοῦ, Angl. *Be yourself*, or *be collected.* "*Animi compos fias.* Subaudi φρενῶν vel σαυτῆς. Eur. Heracl. 709. τί χρῆμα μέλλεις, σῶν φρενῶν οὐκ ἔνδον ὤν: Aptissimus est Herodoti locus i. 119. ἰδὼν δὲ οὔτε ἐξεπλάγη, ἐντός τε ἑωϋτοῦ γίνεται. vii. 47. ἐγὼ δὲ ἔτι καὶ ἐς τόδε δείματός εἰμι ὑπόπλεος, οὐδ' ἐντὸς ἐμεωϋτοῦ. Hippocr. de Morb. Epid. vii. p. 302. ἐντὸς ἑωϋτου ἐγένετο (Angl. *he came to himself.*) Pausan. viii. 34. Ὀρέστης ἐνταῦθα ἐκείρατο τὴν κόμην, ἐπειδὴ ἐντὸς ἐγένετο αὐτοῦ. Simili sensu Soph. Phil. 950. ἐν σαυτῷ γενοῦ. Terent. Andr. ii. 4: *proin fac, apud te ut sies.*" Blomf. See Appendix to Notes on the Agamemnon, Note A. p. 376.

225. τοὺς φιλτάτους, *those who are nearest, (and* as such presumed to be *dearest) unto us*—compare Eum. 100, παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλτάτων. Soph. Œd. T. 366, σὺν τοῖς φιλτάτοις αἴσχισθ' ὁμιλοῦντα. Aj. 842, πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο. Eur. Med. 16, νοσεῖ τὰ φίλτατα. Andr. 175, διὰ φόνου δ' οἱ φίλτατοι χωροῦσι: and for the plural, see above on v. 36.

227. σπέρματος σωτηρίου, *a preserving*, or *perpetuating, seed.* "Spem indicat, quam animo foverat, fore ut ex Agamemnonis semine stirps oriretur, quæ domum lapsam restitueret. Quod mox plenius explicat v. 498 (491). παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι θανόντι. Nec multum abludunt quæ in Agamemnone v. 940. leguntur, ῥίζης γὰρ οὔσης φυλλὰς ἵκετ' ες δόμους, Σκίαν ὑπερτείνασα Σειρίου κυνός." S. L.

229. ὦ τερπνὸν ὄμμα. "Utrum ὄμμα an ὄνομα legendum sit, dissentiunt critici. Ab hac parte stant Valcken. ad Phœniss. 415. Herm. ad Hec. 433., ab illa Heath. et Schütz., et bene monet Heath. Orestem ante oculos et in conspectu Electræ nunc esse, sed nullam ejus nominis mentionem [nisi v. 222 (215.).] factam esse. Præterea multo majus est de ipso *conspectu* quam de *nomine* Orestis loqui. Ὄμμα quoque exhibent

Edd. Porson., sed ad Orest. 1080. dubium quodammodo relinquit Vir cl. utrum legendum sit, quanquam videatur ὄμμα præponere." S. L.

Ibid. "De participio ἔχον repetito in versu proxime sequenti non est quod soliciti simus. Tales repetitiones et apud Nostrum, et alios quoque poetas, aliquando occurrere jam supra docuimus ad Theb. 393, μενέι ... μένων." S.L. See other authorities adduced by Wellauer on this passage; but in Theb. 393. he seems to be right in asserting that μένει is a substantive. Here it is obvious that, whilst in v. 229. the participle is emphatic, in v. 230. it is to be lightly passed over in the train of ἀναγκαίως, with which it serves merely to form a periphrasis of ἀναγκαῖον. And if, in the former of these lines, we moreover read ἔχων—in place of ἔχον,[1] for the introduction of which it is easier to account, than for its having so long been permitted to stand at open variance with the rule laid down by Porson on Eur. Hec. 293., and confirmed by Matth. Gr. Gr. § 434. 1. a.—we shall have rid the passage of all that can reasonably offend the critical eye or ear.

Schütz, who needlessly proposed to read μοίρας νέμον, is more happy in his citation of Hom. Il. vi. 429. Ἕκτορ, ἀτὰρ σύ μοι ἐσσὶ πατὴρ καὶ πότνια μήτηρ, ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης: to which Klausen has added a reference to Soph. Aj. 514-19. With τερπνὸν ὄμμα, compare Soph. Aj. 977, ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοί. Phil. 171, μή του κηδομένου βροτῶν, μηδὲ σύντροφον ὄμμ' ἔχων. Eur. Alc. 1133. ὦ φιλτάτης γυναικὸς ὄμμα καὶ δέμας.

230. προσαυδᾶν δ'—] Translate: *for I must needs accost you both as Father—and the natural affection due to Mother centres in my case* (μοι) *upon you, (whilst she is justly loathed), as well as that due to my Sister who was pitilessly sacrificed*—then resuming the direct line of the sentence commenced in v. 229—*a brother indeed, I say* (δὲ), *you are proved to be, &c.* And first, with προσαυδᾶν δέ—on which the Scholiast remarks: ὁ δέ ἀντὶ τοῦ γάρ—compare Ag. 242. 402, 826. 1159., and see above on vv. 101. 215. Next, with τὸ μητρὸς στέργηθρον—where the genitive (see Matth. Gr. Gr. § 367.) expresses the *object* of the feeling denoted by στέργηθρον, as is more clearly shewn in v. 233, where the Scholiast: ἀπὸ κοινοῦ τό, ἐς σέ μοι ῥέπει στέργηθρον—compare Theb. 584, μητρός τε πηγὴν (Angl. *the fountain of affection towards*

[1] ἔχον might stand in v. 229., if we were to adopt the proposed alteration ὄνομα for ὄμμα, and suppose Electra to be apostrophising *the name*, or *relation of Brother*. But the absence of the personal pronoun after προσαυδᾶν v. 230., and before ἦσθα v. 234., renders it absolutely necessary that v. 229. should be addressed directly to Orestes; and the agreement of all the MSS. and Edd. makes it more unsafe to meddle with ὄμμα than with ἔχον. See Porson's judgment on Orest. 1080.

a Mother) τίς κατασβέσει δίκη;[1] and lastly, for the peculiar interpretation of the imperfect ἦσθα, see the note and references given on v. 168., und with πιστὸς, *trusty, faithful*, or (as it stands here) *genuine*, compare Ag. 678, κῆδος ὀρθώνυμον, and the note there. Klausen translates: "*frater fidus eras*, jam antequam reliquorum omnium loco mihi diligendus eras", and rests the proof (as it should seem) of this assertion on his peculiar reading of what follows: "μόνος M.G.A.R. v. l. St. μόνον T.V. Illorum auctoritatem ut sequi possim, transposui colon vulgo post φέρων positum. Versum hunc Oresti tribuit T., et omnes usque ad v. 252 (254)."

With the received reading of v. 235. compare Suppl. 1012, μόνον φύλαξαι τάσδ' ἐπιστολὰς πατρός. Soph. Ant. 1061, κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων. Phil. 528, μόνον θεοὶ σώζοιεν ἔκ γε τῆσδε γῆς ἡμᾶς. Eur. Iph. T. 1075. σώζου μόνον.

235. σὺν τῷ τρίτῳ] "Intelligit Jovem servatorem, qui cuivis numinum duorum consortio tertius additur. Cf. ad Ag. 222 (235, where see the note). Eum. 759, Παλλάδος καὶ Λοξίου ἕκατι καὶ τοῦ πάντα κραίνοντος τρίτου Σωτῆρος. Suppl. 27. Theol. Æsch. p. 76." Klaus.

237. θεωρὸς, *a spectator;* a rare sense of this word and peculiar, it should seem, to Æschylus: compare Prom. 118, πόνων ἐμῶν θεωρός (where see Griffiths' note). Ammon. p. 69: θεωρὸς καὶ θεατὴς διαφέρει. θεωρὸς μὲν γάρ ἐστιν ὁ εἰς θεοὺς πεμπόμενος, θεατὴς δὲ ὁ ἀγώνων καὶ θεάτρων. καὶ Αἰσχύλος (fr. 380)· Βοᾷς τοιοῦδε πράγματος θεωρὸς ὤν. Hesych: Θεωροί· οἱ θεοπρόποι, καὶ οἱ θεώμενοι, ἢ οἱ φροντίζοντες περὶ τὰ θεῖα. Θεωρούς· θεωρητὰς, ἐπόπτας. Soph. Œd. T. 114, θεωρὸς, ὡς ἔφασκεν, ἐκδημῶν. Œd. C. 413, ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἑστίας. Eur. Hipp. 792, οὐ γάρ τί μ' ὡς θεωρὸν ἀξιοῖ δόμος προσεννέπειν. ib. 807, δυστυχὴς θεωρὸς ὤν. Ion 1076, λαμπάδα θεωρὸν εἰκάδων.

238. γένναν εὖνιν, *the orphan brood;* compare below v. 775, πῶλον εὖνιν. Hesych: Εὖνις· ἐστερημένος, ὄρφανος, ἐνδεής. Etym. M. p. 393, 38: Εὖνις σημαίνει τὸν ἄνδρα καὶ τὴν γυναῖκα· ὁ εὖνις καὶ ἡ εὖνις. σημαίνει δὲ τὸν μεμονωμένον καὶ ἐστερημένον, ὡς τό· Ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκε (Il. xxii. 44). παρὰ τοῦ εἷς ἑνὸς γίνεται ἕνις καὶ εὖνις.[2] Compare also Odyss. ix. 524. ψυχῆς τε καὶ αἰῶνος ... εὖνιν ποιήσας. Pers. 288, ὡς πολλὰς Περσίδων μάταν ἔκτισαν εὔνιδας ἠδ' ἀνάνδρους. But in Soph. Trach. 563.

[1] Compare also the note on Ag. 218, λιτὰς καὶ κληδόνας πατρῴους.

[2] "Etymon vocis male petit Schol. B. cum Sch. Leid. Sch. br. Eustath. ab εὐνή, εὐνάζεσθαι. Melius alii ab εἷς ἑνὸς, ἑνὶς, εὖνις, ὁ μεμονωμένος· καὶ δασύνεται. Nec tamen sic occurrit; sed ἑ mutatum in εὖ, ut εὔκηλος ex ἕκηλος Eustathius comparat. Usum Homericum sequitur Apollon. Arg. iv, 501. Æsch. Pers. 289. Aiunt tamen grammatici dici quoque εὔνιδα *uxorem*. Sic Etymol." Heyne on Hom. Il. xxii, 44.

and Eur. Or. 929. Iph. A. 397. 807. εὖνις means *a wife*;[1] and hence Suidas: Εὖνις· ἡ γαμετή, and Etym. M. l. c.: ὅτε δὲ σημαίνει τὸν ἄνδρα καὶ τὴν γυναῖκα, γίνεται παρὰ τοῦ εὐνή, εὖνις.

239. ἐν πλεκταῖσι καὶ σπειράμασι] "Πλεκταὶ καὶ σπειράματα h. l. idem sunt, quod σπεῖραι πολύπλοκοι apud Eur. Med. 481. Porro πλεκταί hic substantive adhibetur, suppresso σειραί ut apud Eur. Troad. 957, οἵ πολλάκις μ' ἐφεῦρον ἐξ ἐπάλξεων πλεκταῖσιν ἐς γῆν σῶμα κλέπτουσαν τόδε: ἀρτάναις sc. vel σειραίς." S. L. Compare Theb. 495, ὄφεων πλεκτάναισι. Soph. Ant. 347, σπείραισι δικτυοκλώστοις. Rhizotom. fr. 480, 6. πλεκταῖς ὠμῶν σπείραισι δρακόντων. Soph. Œd. T. 1264, πλεκταῖς ἐώραις. Ant. 54, πλεκταῖσιν ἀρτάναισι. Eur. Hipp. 762. πλεκτὰς πεισμάτων ἀρχάς. Hesych: Σπεῖραι· σειραί. Σπείραισι· ταῖς ἑλυγαῖς τοῦ ὄφεως. Suidas: Σπείρημα·[2] τὸ τοῦ ὄφεως εἴλυγμα. See a royal House again compared to eagles Ag. 132-35, as Clytemnestra again to a viper below v. 973, and compare with this passage, Hom. Il. xii. 200-206.

241. οὐ γὰρ ἐντελὴς κ.τ.λ. *For it* (the brood v. 238.) *is not full grown that it should bring in to the nest its father's prey*—i.e. as Blomfield explains it, *such as its father used to bring*; compare Ag. 1244, βωμοῦ πατρῴου δ' ἄντ' ἐπίξηνον μένει, and with ἐντελής, Soph. Trach. 760, ταυροκτονεῖ μὲν δώδεκ' ἐντελεῖς ἔχων λείας ἀπαρχὴν βοῦς. Suidas: Ἐντελής· ἀντὶ τοῦ τέλειος. Hesych: Ἐντελῆ· τετελεσμένα. Ἐντελῶς· τελείως. Klausen, finding θῆρα πατρῴα in the MSS. Med. Guelf., as also θῆρα πατρῶα in Aldus' edition, has edited in v. 242. θήρα πατρῴα, which he translates: "*non enim integra est paterna venatio ad afferendum nido* (cibum): pater non amplius venando cibum afferre potest:" and compares Soph. Aj. 564, δυσμενῶν θήραν ἔχων. But Robortello has θῆραν πατρῴαν, whence the reading of Turnébe, Vettori, and every subsequent editor; nor, if the intervening clause be looked upon as incidental and, as it were, correlative to θανόντος v. 239., is there any such difficulty in referring ἐντελὴς to the main feature in the comparison (γέννᾰν εὖνιν—πατροστερῆ γόνον), as to require that with Pauw, Schütz, and Bothe, we should change it to ἐντελεῖς.

Ibid. σκηνήμασιν. "Satis usitata sunt σκηνέω et σκηνάω, unde σκήνημα quod legitur etiam apud Xen. Hellen. v. 3, 19. Frustra laborant igitur, qui h. l. reponere volunt σκηνώμασιν." S. L.

245. ἄμφω φυγὴν ἔχοντε] "Nempe Orestes, quamvis honesta specie

[1] In this sense Æschylus uses εὐνήτειρα Prom. 895. Pers. 157., as Sophocles also εὐνητρία Trach. 922. Εὐνητὴρ occurs Pers. 136. Εὐνήτωρ, Suppl. 665. Eur. Herc. F. 27. 97. Εὐνάτωρ, Eur. Andr. 1041. Ion. 912. Tr. 830. Εὐνέτης, Eur. Med. 159. El. 803. 1171. Or. 1392.

[2] "σπειρήμασιν conj. Heath. At βόαμα Æschylus Ag. 920. θέαμα Pr. 69." Klaus.

Ag. 880., vere tamen erat ex ædibus expulsus; Electra vero, quanquam secundum Æschylum haud ejecta, exsuli tamen similis erat, vel ut ipsa ait. v. 133 (124.)" Schütz. Compare below vv. 431-3.

248. εὔθοινον γέρας] "εὔθοινον G. R. εὔθυνον (οι) M. εὔθυνον A. T. εὔθοινον v. l. T. In scholiis est utrumque: εὔθυνον, διὰ τοῦ ῦ, τὸ δίκαιον σημαίνει· εὔθοινον δὲ, διὰ τῆς οῖ, καλὴν εὐωχίαν ἔχον γέρας, παρὰ τὸ θοίνη. At εὔθυνος non est *justus*, sed *judex*; itaque hic non aptum. θοίνη de epulis sacris Prom. 530. Sententiam hanc, favere deos hominibus, ut ab iis colantur et sacra accipiant, vide Theb. 76: γένεσθε δ' ἀλκή· ξυνὰ δ' ἐλπίζω λέγειν· πόλις γὰρ εὖ πράσσουσα δαίμονας τίει." Klaus. Compare below vv. 247-52, Eum. 106-10. Hom. Il. i. 39-41. Virg. Æn. iv. 217: nos munera templis Quippe tuis ferimus, famamque fovemus inanem.

251. ἀρχικὸς ... πυθμήν] "Frequens metaphora, stirpis arboreæ cum prole virili. Suppl. 105, οἷα νεάζει πυθμὴν δι' ἁμὸν γάμον τὸ θάλλος δυσπαραβούλοισι φρεσίν." S. L. With ἀρχικός, *royal*, compare Eur. Philoct. fr. vi. 1, θάκοις ἀρχικοῖς ἐνήμενοι., and with βουθύτοις ἤμασιν v. 252., Suppl. 706, πατρῴαις δαφνηφόροισι βουθύτοισι τιμαῖς. Soph. Œd. C. 1495, βούθυτον ἑστίαν. Eur. Hel. 1474, βούθυτον ἀμέραν. Ion 664, βουθύτῳ σὺν ἡδονῇ. Alc. 1156, βουθύτοισι προστροπαῖς. Aristoph. Av. 1232, βουθύτοις ἐπ' ἐσχάραις: to which Blomfield adds Ag. 1592, κρεουργὸν ἦμαρ. Eur. Iph. T. 1116, βωμοὺς μηλοθύτας., and Klausen Prom. 531, θοίναις βουφόνοις. Soph. Trach. 609, ἡμέρᾳ ταυροσφάγῳ.

Ibid. βωμοῖς ἀρήξει· ἀντὶ τοῦ, ἐπιμελήσεται τῶν βωμῶν. Schol: compare Theb. 14, πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων βωμοῖσι. "Similis fere locutio, quanquam in re diversa, Virg. Æn. i. 48: *Et quisquam numen Junonis adoret Præterea, aut supplex aris imponat honorem?* S. L.

253. κόμιζε, *take care of it*; compare below v. 334. Hesych: Κόμιζε· ἐπιμελείας ἀξίου. Hom. Il. vi. 490, τὰ σαυτῆς ἔργα κόμιζε. Od. xvii. 113, ὥς ἐμὲ κεῖνος ἐνδυκέως ἐκόμιζε σὺν υἱάσι κυδαλίμοισιν.

Ibid. ἂν ἄρειας μέγαν, *you can raise up* to be *great*; See Matth Gr. Gr. § 446. Obs. 2.

255. ὦ παῖδες ... ὦ τέκνα] "Cf. v. 502 (509). Vetulæ sunt servæ illæ, vide v. 160 (162). Eodem modo, id quod monet Schützius, Electram coercet chorus Sophocleus: El. 213. sqq. 233. sqq. Nomen repetitum eodem modo v. 839 (876). ὦ παῖ ... τέκνον." Klaus.

256. ὅπως μὴ πεύσεταί τις κ.τ.λ.] Translate: *lest some one shall overhear, and by way of gratifying his tongue, it may be,*[1] *go and tell all this*

[1] "ἀπαγγείλῃ G. A. T. V. ἐπαγγείλῃ M. R. Illud huic loco aptius. ἀπαγγελεῖ conj. Pors., contra quem Eur. Phœn. 90. attulit Blomf., Isocr. Areop. 12. Welcker. Etsi enim compererit aliquis, quæ moliuntur Orestes et Electra, incertum tamen, manet, num hic ea renuntiaturus sit." Klaus.

to the usurpers—and compare Eur. Phœn. 92-5, ἐπίσχες, ὡς ἂν προὐξερευνήσω στίβον, μή τις πολιτῶν ἐν τρίβῳ φαντάζεται, κἀμοὶ μὲν ἔλθῃ φαῦλος, ὡς δούλῳ, ψόγος, σοὶ δ' ὡς ἀνάσσῃ, where Porson: "Diversos modos jungit Euripides, quoniam ad tempora diversa spectant;" and Scholefield: "Interpretationem loci Porsonus non tetigit, ita e Matthiæo supplendam: Num *quis civis in via versetur, et* ne *mihi reprehensio oriatur*—diversis sensibus τοῦ μὴ conjunctis." Compare also the different degrees of contingency expressed by ἀποφθείρας (εἰ ἀποφθείραις) ... ἔχοις ἂν v. 250., and πᾶς αὐανθεὶς (εἰ πᾶς αὐανθήσεται, or ἢν πᾶς αὐανθῇ) ... ἀρήξει v. 252: and see Matth. Gr. Gr. § 519. 7. Arnold on Thucyd. iii. 22.

"γλώσσης χάριν. *præ garrulitate.* Ita qui nulla mercede, sed solo garrulitatis morbo, motus mentitur, ψεύδεσθαι γλώσσης χάριν [Hesiod. Opp. 709.] dicitur. Quo sensu hunc locum olim interpretatus est Petrus Victorius, Var. Lect. xx. 2: verum nescio an *præ garrulitate* sit simpliciter, aut nuda loquendi libidine, seu potius *ineundæ gratiæ studio*, quod Æschylus ipse Prom. 249. vocat χαριτογλωσσεῖν." Stanl. Proclus ad Hesiodi locum διὰ περιττὴν καὶ ἀνόνητον τῆς γλώσσης ὁρμήν. Euripides dixit [Orest. 1514.] γλώσσῃ χαρίζεσθαι *linguæ indulgere.* Hanc locutionem minus accurate tractavi ad Prom. 302:"—so Blomfield on this passage: and yet, if we look to the respective contexts, we shall find that Or. 1514, δειλίᾳ γλώσσῃ χαρίζει, τἄνδον οὐχ οὕτω φρονῶν, as interpreted by v. 1516, ὄμοσον (εἰ δὲ μή, κτενῶ σε) μὴ λέγειν ἐμὴν χάριν, is much more parallel to Prom. 294, γνώσει δὲ τάδ' ὡς ἔτυμ', οὐδὲ μάτην χαριτογλωσσεῖν (Angl. *to do lip-service)* ἔνι μοι, as explained by what immediately follows, φέρε γὰρ, σήμαιν' ὅτι χρή σοι ξυμπράσσειν, and by the Scholiast: χαριτογλωσσεῖν· μεχρὶ γλώσσης χαρίζεσθαί σοι, καὶ οὐκ ἔργοις, than to the present passage, where the same Scholiast has: γλώσσης χάριν· μὴ δυνάμενος ἐχεμυθεῖν.

259. ἐκ κηκῖδι πισσήρει φλογός, "H. e. *in pyra funebri.* Picem rogis adhibitam testatur, præter hunc Æschyli locum, inscriptio vetus Romana: NEC EX EORUM BONIS PLUS INVENTUM EST, QUAM QUOD SUFFICERET AD EMENDAM PYRAM ET PICEM QUIBUS CORPORA CREMARENTUR." Stanl. Schol: ἐν κηκῖδι· ἐν ἀναδόσει φλογὸς ἰσχυρᾷ. Πισσήρει· καιόμενα γὰρ τὰ ξύλα πίσσαν ἀνίησι: on which Blomfield remarks: "Recte Schol. Rogus scilicet ex tædis pineis fiebat. Stanleius vero intelligit de pice, quæ rogo adhiberi solebat. Hesych. v. Κωνῆσαι: καὶ πισσοκωνήτῳ μόρῳ λέγουσιν, ὅταν πίσσῃ καταχρισθέντες τινὲς ὑπὸ πυρὸς ἀποθάνωσι. Photius: Πισσοκωνήτῳ πυρί· τῷ εὐκαύστῳ. ἐπεὶ τὰ καιόμενα πίσσῃ χρίεται. Sed hoc de vivicomburio dictum est: talis erat Romæ *tunica molesta.*" Compare below v. 374. and for κηκίς see note on Ag. 928.

260. οὔτοι προδώσει][1] "Ipse similiter Apollo, Eum. 64, οὔτοι προδώσω· δὶα τέλους δέ σοι φύλαξ κ.τ.λ." S. L. Compare also Eum. 61, Λοξίᾳ μεγασθενεῖ. Theb. 70, 'Αρά τ', 'Ερινὺς πατρὸς ἡ μεγασθενής. ib. 977, μέλαιν' 'Ερινὺς, ἦ μεγασθενής τις εἶ. Klausen compares Theb. 844, θέσφατ' οὐκ ἀμβλύνεται.

262. κἀξορθιάζων] Schol. ἀνατεταμένως βοῶν. The MSS. Med. and Guelf. have κἀξοθριάζων, which Robortello has edited κἀξορθριάζων—compare the note on Ag. 29, ἐπορθιάζειν.

Ibid. δυσχειμέρους ἄτας, *stormy afflictions;* compare Prom. 15, φάραγγι πρὸς δυσχειμέρῳ. ib. 746, δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης. Prom. sol. fr. 181. 4. δυσχειμέρῳ πέμφιγι συστρέψας ἄφνω. Eur. Alc. 68, Θρῄκης ἐκ τόπων δυσχειμέρων.

263. ὑφ' ἧπαρ θερμὸν, Angl. *assailing my very heart,* and making (it is implied) the blood run cold. "Attium in Epigonis, apud Nonium p. 185. 20., conferri jubet Pors. *Adv.* p. 159. Agam. 432, πολλὰ γοῦν θιγγάνει πρὸς ἧπαρ, et 791. δῆγμα δὲ λύπης Οὐδὲν ἐφ' ἧπαρ προσικνεῖται, inter alia citat Blomf." S. L. Compare Eum. 465-8. καὶ τῶνδε κοινῇ Λοξίας ἐπαίτιος, ἄλγη προφωνῶν ἀντίκεντρα καρδίᾳ, εἰ μή τι τῶνδ' ἔρξαιμι τοὺς ἐπαιτίους.

264. τοῦ πατρὸς] This genitive, which Abresch would have to be governed by τοὺς αἰτίους, used absolutely (as he says) for φόνου αἰτίους—to which no parallel is to be found, as he appears to have thought, in v. 60.,[2] or in Eum. 468—may be best explained as a genitive of reference, serving (see Matth. Gr. Gr. IV. §§ 337. &c.) to "shew the respect in which the sense" both of μέτειμι and τοὺς αἰτίους "must be taken." Translate: *unless I shall visit* with vengeance *for my father*—and here we might supply δίκας, comparing below v. 807, πατρὸς ἔργῳ, and for the construction, Eum. 230, δίκας μέτειμι τόνδε φῶτα—*those who have to answer for him,* i.e. for his death; or more generally *those who are guilty concerning him.*[3]

265. τρόπον τὸν αὐτὸν] "H. e. *dolose,* ut pater erat interemptus. Soph. El. 35-8. χρῇ μοι τοιαῦθ' ὁ Φοῖβος ὧν πεύσει τάχα· ἄσκευον αὐτὸν ἀσπίδων τε καὶ στρατοῦ δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγάς." Schütz. Compare vv. 300-5. 542-3.

[1] "οὔτι προδώσει M. G. A. R. οὔτοι T. V., ut Eum. 64. Et bene se habet illud: *minime, in nulla re proditurus est,* quo respondet Orestes admonitioni chori. Intelligitur *adversariis* quos commemoravit ille [v. 258.] Cf. Eum. 66." Klaus.

[2] Compare also vv. 108. 816.

[3] Compare Genesis xlii, 21. Ναὶ, ἐν ἁμαρτίαις γάρ ἐσμεν περὶ τοῦ ἀδελφοῦ ἡμῶν. E. V.: *We are verily guilty concerning our brother;* as also I. Cor. xi. 27: ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου, Angl. *shall be accountable for* his reception of *the Body and Blood of the Lord.*

266. *ἀποχρημάτοισι ζημίαις*] "'*Ἀποχρήματος ζημία* est *damnum bonorum omnium*. Huc facit illud quod sequitur v. 299 (292.) *καὶ προσπιέζει χρημάτων ἀχηνία*." Stanl. "Sensus est: *eodem modo me* illos *vicissim mactare jubens, ob damnum ex bonorum meorum ereptione efferatum*. Regnum sc. et facultates Agamemnonis usurpaverant Ægisthus et Clytæmnestra, excluso Oreste, cui cum ista injuria ad patris cædem accesserat, animus ejus, tauri ferocis instar, magis efferatus est." S. L.

This is the interpretation proposed by Blomfield also, and Wellauer, and Scholefield; except that Blomfield, who with Schütz prefers Robortello's reading *ἀχρήματοισι*[1]—nay and Wellauer too, as would appear from his interpretation of '*Ἀποχρήματος* (Lex. Æsch.), *non ad pecuniam pertinens*,—understands *ζημίαις*, in the sense in which we find it below v. 1013, of the *fines* or *penalties* with which Phœbus would punish Orestes, in case of his neglecting this duty, and which the accompanying adjective, on the principle noticed on Ag. 56. 95. (and Blomf. Gloss. Ag. 81.), simply declares to have been *no fine of money*, but one of which it is said v. 1014, *τόξῳ γὰρ οὔτις πημάτων προσίξεται*. It must be confessed, however, that with reference to the received reading *ταυρούμενον* there is room for Klausen to object: "Infelicissimi sunt interpretum conatus; Blomf. *ἀποχρήματοι ζήμιαι* de pœna graviore quam multa pecuniaria dictum putat, quod languet; nemo omnium expedivit vocem *ταυρούμενον*, quod non omnino[2] *efferatum* declarat, sed ubique de vultu dicitur, cui hic nullus est locus. Scholiasta pravam lectionem [*ἀποχρῆμα τοῖσι*] prave interpretatur"—although we cannot allow the difficulties, which beset this line, to be so great as to justify its ejection here, and intrusion after v. 276., where Klausen's interpretation, which we shall notice in its place, is very far indeed from affording any compensation for the desperate boldness of such a reformation of the text.

Is is true that *ταυροῦσθαι*, Angl. *to be as savage as a bull*, is not necessarily to be (as Klausen asserts) restricted to the *looks*, except such limitation of the comparison be expressly introduced, as in Eur. Med.

[1] "*ἀχρημάτοισι* conj. R., ut Pers. 167. Sed designanda est *privatio* bonorum: *ἀχρήματος* est qui bonis eget, *ἀποχρήματος* qui bonis privatur:" Klausen—and so Scholefield: "Plus sc. valet *ἀποχρήματος* quam *ἀχρήματος*, ut *ἀπότιμος* (Œd. T. 215.) quam *ἄτιμος*." Yet Blomfield: "Eadem est utriusque vocis significatio."

[2] By "non omnino" Klausen would seem to have intended what in Greek would be expressed by *οὐχ ἁπλῶς* (Demosth. p. 532. 17.) Angl. *not absolutely* or *not under all circumstances*, since in a limited sense (as will be seen on v. 274. &c.) he himself employs *efferatum* to convey the meaning of *ταυρούμενον*. But might he not more truly have denied *in toto*, that *efferatum* is a correct translation of the *present* participle *ταυρούμενον*? See below v. 535, and compare the different meanings of *ἐξανδρούμενος* Eur. Phœn. 32. and *ἐξηδρωμένος* Eur. Suppl. 703. See also Eur. Bacch. 922, *τεταύρωσαι*. Orest. 485, *βεβαρβάρωσαι*.

92, *ἤδη γὰρ εἶδον ὄμμα νιν ταυρουμένην τοῖσδ', ὥς τι δρασείουσαν*—whereas ib. 187, *καίτοι τοκάδος δέργμα λεαίνης ἀποταυροῦται δμῶσιν, ὅταν τις μῦθον προφέρων πέλας ὁρμάθῃ*, the context would rather lead us to translate: *she presents herself to her domestics in the threatening*[1] *attitude of a* savage *bull*—but still it is not easy to say how *ταυρούμενον* is to be taken here, apart from any such collateral explanation as Klausen would derive from v. 276.

It was only, therefore, in the absence of any better reading and interpretation, that—so far agreeing with Klausen, as to make *ζημίαις*, like *τοῖσδ'* and *δμῶσι* in the above examples, the dative of the *object* of the action, or (in this case the purely mental) operation, expressed by *ταυρούμενον*; and comparing Aristoph. Ran. 804. which, if with Brunck and four MSS. we read *ἔβλεψε γοῦν ταυρηδὸν, ἐγκύψας κάτω*, must be understood to be a direct confirmation of the preceding conjecture, *ἧπου βαρέως οἶμαι τὸν Αἰσχύλον φέρειν*—the present Editor had proposed to himself to translate: *fiercely resenting the inflictions under which I am an out-cast from my property*; when it occurred to him that, if ever the aid of conjecture was to be called in, here certainly was a "dignus vindice nodus." Hence the introduction (not yet to call it the restoration) of *γαυρουμένους* into the text of Æschylus, where, supposing it by the accidental substitution of Τ for Γ[2] to have been first corrupted into *ταυρουμένους*—a term manifestly inapplicable in this context to Clytemnestra and Ægisthus (*τοὺς αἰτίους* v. 264.)—we may readily enough account for the corrections, *ταυρούμενος* (so Turnébe has edited), of those who would refer it to *Phœbus*, or *ταυρούμενον*, of those who with more reason would apply it to *Orestes*. Translate: *proudly exulting* as they now are *in the injuries whereby they have deprived me of my property*; if we should not rather refer *ζημίαις* to some formal *bill* (as we should say) *of pains and penalties*, whereby Orestes had been declared an outlaw, comparing Eur. Or. 576-8, *οὐχ αὑτῇ δίκην ἐπέθηκεν, ἀλλ' ὡς μὴ δίκην δοίη πόσει, ἐζημίωσε πατέρα κἀπέκτειν' ἐμόν.*: though for the simple sense of *harm*, or *injury*, we may compare Prom. 382, *ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμᾶν τίνα ὁρᾷς ἐνοῦσαν ζημίαν*; Soph. Œd. T. 520, *ἡ ζημία μοι τοῦ λόγου τούτου*. With the sentiment thus expressed, compare

[1] *ἀποταυροῦται δμῶσιν*, literally, *she bids her domestics off*—i.e. scares them away—*as a bull might do*—*ἐγκύψας κάτω*, as Aristophanes explains what he had just before expressed by *ἔβλεψε γοῦν ταυρηδὸν*, Ran. 804. May not one or both these passages of Euripides have been present to the mind of Horace, when he penned that spirited stanza, Od. iv, 14, 25: Sic *tauriformis* volvitur Aufidus.... Cum sævit, horrendamque cultis Diluviem *meditatur* (or Bentley and others: *minitatur*) agris.?

[2] In Hesych. Lex. on the contrary, as quoted below on v. 361., we find *ταυρεία* corrupted into *γαυρία*, and *τῇ* into *γῇ*.

above vv. 127-9. below vv. 292. 395. 923. Ag. 1583 (where see the note), ὑβρίζειν ἐν κακοῖσιν οὐ σέβω: and for the use and construction of of γαυροῦσθαι, *to pride one's-self*, see Eur. Hipp. 502, ἤ τοὔνομ', ᾧ συ κατθανεῖ γαυρουμένη. Bacch. 1144, θήρᾳ δυσπότμῳ γαυρουμένη. ib. 1241, γαυρούμενος δὲ τοῖς ἐμοῖς ἀγρεύμασι, κάλει φίλους ἐς δαῖτα· μακάριος γὰρ εἶ. Alcmen. fr. iv. 2, χρήμασιν γαυρούμενος. Sthen. fr. viii. 1, πλούτῳ καὶ γένει γαυρουμένους., and *instar omnium*, Eur. El. 318-22, αἷμα δ' ἔτι πατρὸς κατὰ στέγας μέλαν σέσηπεν· ὃς δ' ἐκεῖνον ἔκτανεν, ἐς ταὐτὰ βαίνων ἅρματ' ἐκφοιτᾷ πατρί, καὶ σκῆπτρ', ἐν οἷς Ἕλλησιν ἐστρατηλάτει, μιαιφόνοισι χερσὶ γαυροῦται λαβών. Compare also below vv. 952-4. Hesych: Γαῦρος· αὐθάδης, σεμνός. Γαύρῳ· μεγάλῳ, ἀκαταλήπτῳ. Γαυριᾷ· σεμνύνεται, χαίρει. Γαυριῶν· χαίρων, ἀγαλλόμενος, ἐπαιρόμενος.

267. αὐτὸν δ' ἔφασκε κ.τ.λ. Translate: *otherwise, I myself, he said, should pay for it with my own* (dear) *life*—the δὲ here being equivalent to εἰ δὲ μή, and τίσειν τάδε *should suffer in this matter* the penalty which it was my duty to have inflicted upon the murderers (v. 264.): compare Ag. 1532, φέρει φέροντ', ἐκτίνει δ' ὁ καίνων. So the Bishop of Lichfield, adopting his own former explanation: "*Me vero*, nisi obsequerer, *hæc anima mea luiturum esse dixit, multa habentem mala intolerabilia* [*injucunda*]. Quin ex sqq. usque ad v. 295. satis patet easdem Oresti, ultionem negligenti, pœnas ab Apolline denuntiatas esse, quæ ipsis homicidii auctoribus deberentur. Quod multum prodest ad sensum totius loci intelligendum." S. L.[1]

269. τὰ μὲν γὰρ ἐκ γῆς κ.τ.λ.] "Variis modis hunc locum solicitaverunt viri docti. Μηνίματα pro μειλίγματα, post Lobeck. ad. Ajac. p. 335, dedit Both. speciosius quam verius. Δυσφρόνων μειλίγματα, *pœnas ad placanda Erinnyum numina, irata propter intermissam occisi Agamemnonis ultionem*, τὰ μὲν ἐκ γῆς, *terræ sterilitatem*, βροτοῖς εἶπε, τὰς δὲ νῷν νόσους—post Schütz. interpretatur Wellauer. Sed rectius vidit Blomf. δυσφρόνων μειλίγματα esse *calamitates, quibus inimici gaudeant*. Similem habemus locutionem Pr. Vinct. 158, ἐχθροῖς ἐπίχαρτα πέπονθα., et mox ib. 160., τίς ὧδε τλησικάρδιος θεῶν, ὅτῳ τάδ' ἐπιχαρῆ;" S. L.

To this Klausen justly objects: "De gaudio adversariorum verba nostra interpretatur Bl. At et obscurius tum designatum esset, quidnam mali accidat, et de Manibus et Furiis dici hoc loco patet e v. 271

[1] Compare Müller, *Diss. on the Eumenides* II. A. b., where, among other things, having quoted this speech of Orestes, he remarks in a note appended to p. 132.: "It is only (!) necessary to observe on this passage, that in v. 273 (266.) the χρήματα are opposed to the person (αὐτὸς τῇ ψυχῇ). The loss of the χρήματα follows from Apollo's injunction to the people to offer the produce of the earth (τὰ ἐκ γῆς) as μειλίγματα to hostile divinities."!

(274.): ἄλλας τε." Klausen's own interpretation, however, is not more satisfactory: "δυσφρόνων μειλίγματα βροτοῖς, venena quibus infensi contra mortales utuntur: μείλιγμα, *placamentum*, hoc loco sensu malo: δύσφρονες de Inferis infensis dictum, quorum ira Furias excitat. Propterea hæ ipsæ Manium ἔγκοτοι κύνες appellatæ v. 867 (904)"—nay, most unaccountably forgetting his masterly explanation of βροτοῖς (which see above) on v. 121., he agrees with Blomfield in adopting the Scholiast's fanciful and (if there be any virtue in the Poet's collocation of his words) utterly untenable antithesis: τοὺς μὲν γὰρ πολίτας (why should βροτοῖς, as opposed to νῷν, be supposed to mean πολίταις?) λιμώξειν ἐκ γῆς ἔφασκε πρὸς ἀφοσίωσιν Ἀγαμέμνονος, ὡς μὴ ἐκδικήσαντας· ἡμᾶς δὲ σωματικῶς φθαρῆναι.

On the whole, then, among the various interpretations that have been attached to this obscure sentence, I incline most to that proposed by Professor Scholefield: *Quæ enim e terra* oriunda *hominibus* morbos *levant malignos*, (nam *morbos* e sequente νόσους intelligitur,) *hæc nobis* contra *denunciavit morbos fore*, h. e. creatura esse; nempe *lichenas, &c.*"—only that, instead of thus ingeniously, but too fancifully, completing the sense of δυσφρόνων, I would connect it with ἐκ γῆς[1] and understand it—not merely of *the Furies* who, as Schütz observes, are presently mentioned by name (v. 274.), and who are elsewhere called κακῶν τε μνήμονες σεμναὶ καὶ δυσπαρήγοροι βροτοῖς (Eum. 383.) but—as including all that is expressed by γῇ τε καὶ φθιτοῖς[2] Pers. 220. 523. (on which see the note on v. 121.), and further as comprehending also those natural phenomena of good or evil,[3] which the instinctive feelings of Man have ever led him to ascribe to the unseen agency of some Good or Evil Spirit. Compare above vv. 36. 37. below vv. 277-8. Eum. 800-3, ὑμεῖς δὲ τῇ γῇ τῇδε μὴ βαρὺν κότον σκήψησθε, μὴ θυμοῦσθε, μήδ' ἀκαρπίαν τεύξητ', ἀφεῖσαι δαιμόνων σταλάγματα, βρωτῆρας αἰχμὰς σπερμάτων ἀνημέρους., and again (under happier circumstances) ib. 903-5, ὁποῖα νίκης μὴ κακῆς ἐπίσκοπα, καὶ ταῦτα γῆθεν, ἔκ τε ποντίας δρόσου, ἐξ οὐρανοῦ τε. ib. 924, ἐπισσύτους βίου τύχας ὀνησίμους γαίας ἐξαμβράσαι φαιδρὸν ἁλίου σέλας. Translate: *For the things which with* the generality of *Mankind have the effect of soothing angry visitations from* (below) *the earth, he, by revelations made* to me, *declared should in our* particular *case turn to the following plagues*

[1] Compare above v. 30, ἐξ ὕπνου κότον πνέων. Pers. 373, τὸ μέλλον ἐκ θεῶν. ib. 707, πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ γίγνεται θνητοῖς.

[2] The Scholiast had some faint perception of this, when he wrote: Μειλίγματα· τῶν ἐχθρῶν μειλίγματα *(their enemies' propitiatory sufferings)*. αἱ κολάσεις γὰρ τῶν ἀδικούντων μειλίγματά εἰσι τῶν ἀδικηθέντων.

[3] Compare, on this point, a spirited passage of Juvenal, Sat. xiii, 223-32.

—and compare with the sentiment here expressed those awful imprecations of the Psalmist, lxix. 23 : "let the things that should have been for their wealth, be unto them an occasion of falling : cix. 6 : "let his prayer be turned into sin." Πιφαύσκων· ἐμφανίζων, παραδεικνύων, σημαίνων, λέγων, καὶ τὰ ὅμοια : Hesych.

Τάσδε—so I read with Turnébe, Vettori, and Scholefield ; although the majority of the Edd., and MSS. Med. Guelf., (apparently misled by the preceding μέν) have τὰς δέ.

Νῷν, *us two* children of Agamemnon, who cannot hope to propitiate his spirit by any customary offerings to the dead, whilst his blood yet cries for vengeance from the ground : see above vv. 225. 236., and compare below vv. 314-17. 392-96. Eum. 95-102.

271. σαρκῶν ἐπαμβατῆρας, "Ἐπαμβατήρ [ἐπαναβατήρ] vox lexicographis inobservata. Auratus legit ἐπεμβατῆρας." Stanl :—"quod et ego malim." Blomf :—and so the Bp. of Lichfield :—"Ideo prætuli ἐπεμβατῆρας, quia ἐπεμβαίνειν de morbo corpus invadente aptius dicitur, quam ἐπαμβαίνειν ; non enim necessario ab inferioribus corporis partibus ad superiora lepra progreditur." But would not ἐπεμβαίνειν give us the notion of *setting foot upon, trampling*, or *treading down*—see, for example, Theb. 634. Soph. El. 456. Eur. Hipp. 668—and so be inconsistent with ἀγρίαις γνάθοις and ἐξέσθοντας, which suggest the figure of a wild beast springing upon his victim, and *fastening on his flesh ?* With this metaphorical use of γνάθοις compare below v. 315. Prom. 368. ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις. ib. 64, σφηνὸς αὐθάδη γνάθον. Eur. Med. 1201, γναθμοῖς ἀδήλοις φαρμάκων. Cycl. 395, πελεκέων γνάθοις.

272. λιχῆνας] "*Impetigines* Latinis dicuntur, summæ cutis vitia, cum asperitate quadam et levi pruritu, via quædam ad psoram et fædæ scabiei species." Fœsius (Œcon. Hippocrat. in voce Λειχῆνες.) as quoted by Blomfield, who adds : "Pessimam hujus morbi speciem dicebant Ἀγριολειχῆνες vel Ἀγριοψωρία, teste Hesychio (Æschylus ἀγρίαις γνάθοις)." See also Facciolati's Lexicon, v. *Lichen*—"Latine *mentagra* et *impetigo*" —who quotes from Martial xi, 99 : Non triste mentum, sordidique lichenes." "Λιχὴν, f. a. λείχειν [Etym. M. in v.], id est ἐξεσθίειν. Levit. xiii. 51 : *Lepra corrodens*." Stanl. "Hæc lepræ descriptio Mosaicæ Levit. xiii. sqq. non absimilis est. Rarior apud Græcos de infami morbo sermo, quem omnium vero climatum experientia esse probavit eundem, pro moribus institutisque serpentem vel extinctum." Io. Müller. Hesych : Λειχῆνες· τῆς σαρκὸς κάκωσις. Eum. 785. λιχὴν ἄφυλλος, ἄτεκνος.

Ibid. ἐξέσθοντας. "Forma ἔσθω occurrit Ag. 1597. Videtur esse frequentativum ab antiquiore ἔδω." Blomf. Compare Buttm. *Irreg. Greek Verbs*, p. 108.—ἀρχαίαν φύσιν. Hesych : Ἀρχαία φύσις· ἡ πρὸ τοῦ νοσεῖν κατάστασις, παρὰ Ἱπποκράτει.

273. λευκὰς δὲ κόρσας κ.τ.λ., *yea and that white hairs should &c.*—a parenthetical supplement to the above denunciation, which with Wellauer and Dindorf I have accordingly inclosed between two colons. Scholefield compares Levit. xiii. 10 : καὶ ἰδοὺ οὐλὴ λευκὴ ἐν τῷ δέρματι, καὶ αὕτη μετέβαλε τρίχα λευκήν. "Κόρση. *Capillus*. Etym. Gudian. p. 338 : Κόρσαι· αἱ τρίχες. Αἰσχύλος· Λευκὰς δὲ κόρσας τῇδ' ἐπαντελλειν νόσῳ. Loci sententiam sic Schol : ἢ μέχρις γήρως ἀτυχήσομεν, ἠὲ παρ' αὐτὰ γηράσομεν : quæ verba, quia in dactylica decurrunt, fragmentum poetæ esse putat Abreschius ; quum aperte sint diversæ interpretationes : vel, *usque ad senectutem*[1] *morbo laborabimus*, vel, *illico senescemus ;* præ dolore scilicet, (οἱ δὲ ποθεῦντες ἐν ἤματι γηράσκουσι). Contra Stanleius, et Spanhemius ad Callim. H. Dian. 78 : *albos capillos una cum hoc exoriri morbo*. Schützius laudat Celsum de Medic. v, 28 : "*Vitiligo—λευκὴ habet quiddam simile alpho, sed magis albida est, et altius descendit, in eaque* albi pili sunt, et lanugini similes." Vocem Siculam esse κόρση ait auctor tractatuli de vocibus quibusdam peculiaribus, a Sturzio inserti in Maittair. de Dial. p. 377. (Bekker. Anecd. Gr. p. 1096). Occurrit apud Simonidem viii, 2. Empedoclem v, 27. (ed. Peyron.) Lycophr. 507. Nicand. ap. Athen. iv. p. 133. E. Hesych : [Κόρσαι· αἱ τῶν ὀφρύων τρίχες καταφέρουσαι εἰς τοὺς ὀφθαλμοὺς, ἢ γνάθοι, ἢ[2] κορυφαί] Ἀποκορσωσαμένοις· ἀποκειραμένοις. κόρσας γὰρ τρίχας Αἰσχύλος Ὑψιπύλῃ. Photius : Πυρσοκόρσου λέοντος. Αἰσχύλος ἐν Κήρυξι Σατύροις." Blomf.

Ibid. ἐπαντέλλειν. "Proprie dicitur de ortu signorum cælestium, hinc de re quavis in conspectum se erigente, aut apparente : Eur. Herc. F. 1052, κεχυμένος ἐπαντέλλει. Phœn. 104, ποδὸς ἴχνος ἐπαντέλλων." S.L. Compare Ag. 27, εὐνῆς ἐπαντείλασαν.

274. ἄλλας τε φωνεῖ] This is the reading of the old Edd., for which Stanley, Heath, Schütz, and Blomfield have most needlessly substituted ἄλλας τ' ἐφώνει. There is an interruption of the sentence (as we have just noticed) in the preceding verse, and a return here from the *oratio obliqua* of vv. 271-2, which we may express as follows : *and other invasions he speaks of on the part of the Furies, as brought to pass in consequence of our father's blood-shedding—things that see clearly, albeit*

[1] So Dobree (*Adversar*. vol. ii. p. 27) : "*Morbo usque ad senectutem vexatum iri.*"

[2] To this Hesychius adds : Ἀχαιοὶ δὲ κεφαλὰς, ἐπάλξεις, προμαχῶνας. στεφάναι πύργων, ἢ κρόταφοι, ἢ κλίμακες : and presently afterwards : κόρση· κεφαλὴ, ἔπαλξις, κλίμαξ, κρόταφος : so that it would seem to have been by a metaphor, that κόρσαι was first applied to the "shaggy pent-house" of the eye-brows. Compare Xen. Mem. I. iv, 6 : ὀφρῦσί τε ἀπογεισῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὡς μηδ' ὁ ἐκ τῆς κεφαλῆς ἱδρὼς κακουργῇ.

they bend their brow in darkness.[1] Ὁρῶντα, v. 276, Stanley, with the Scholiast who has: τὸν ἐν σκότῳ νῦν κινοῦντα τὴν ὀφρὺν λαμπρῶς ἡμᾶς ἐπεξιέναι ἔλεγεν, applies to *Agamemnon*: "Patrem sc., qui voce πατρῴων quæ præcedit subintelligendus"—and so Klausen. Others have condemned the whole line as corrupt and, in the present context, indefensible: "Vulg., quam in textu dedi, sensu carere videtur; quare Schütz. et Both. ὁρῶντι dederunt, quasi Apollo Oresti nocte apparuerit, omnino male. Melius Pauw. et Schwenk. ὁρῶν τε ... νωμῶν τ', melius etiam Heath. ὁρῶντα ... νωμῶν γ', quamquam γ' melius abesset." Well.—"ὁρῶν τε λαμπρὸν ἐν σκότῳ νωμῶν τ' ὀφρύν. Pauw: sc. *Apollo*. Heathius vero legit, ὁρῶντα λαμπρὸν ἐν σκότῳ νωμῶν γ' ὀφρύν. Oblitus scilicet ὀφρύν feminini generis esse! Sensus est: *alias etiam prædixit Furiarum aggressiones me clare visurum esse, vel in nocturnis tenebris:* sicut infra [v. 1043.] ait Orestes, Ὑμεῖς μὲν οὐχ ὁρᾶτε τάσδ', ἐγὼ δ' ὁρῶ. Eum. 104, εὕδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται. Neque tamen hæc omni ex parte mihi placent. An legendum ὁρῶντα λαμπρόν μ', an hic versus transponendus post v. 282 (279.)?" Blomf.—"Hic versus vel loco motus, vel ad quædam omissa[2] referendus esse mihi videtur. Vix potest esse sanus." S. L.

In the above translation, I differ from those who follow the Scholiast only in giving a wider interpretation to προσβόλας Ἐρινύων v. 274., so that ὁρῶντα, a neuter plural[3] with which compare the similar use of δύσφρονα v. 269., may express in the most general terms such wrathful apparitions—insidiously haunting their victim, and though unseen by others (v. 284.), ever present with him—as are mentioned in Ag. 150, μίμνει γὰρ παλίνορτος οἰκονόμος δολία μνάμων μῆνις τεκνόποινος. ib. 1060. 1184-89, and so finely described in that scene which Klausen refers us to, Prom. 566-73, ἆ ἆ, ἔα ἔα· χρίει τις αὖ με τὰν τάλαιναν οἶστρος, εἴδωλον Ἄργου γηγενοῦς, ἄλευ δᾶ, τὸν μυριωπὸν εἰσορῶσα βούταν. ὁ δὲ πορεύεται δόλιον ὄμμ' ἔχων, ὃν οὐδὲ κατθανόντα γαῖα κεύθει· ἀλλά με τὰν τάλαιναν ἐξ ἐνέρων περῶν κυνηγετεῖ, πλανᾷ τε νῆστιν ἀνὰ τὰν παραλίαν ψάμμον. In τελουμένας v. 275., there is a latent signification of *divine retribution*, more plainly declared in vv. 301. 372., which we might perhaps have

[1] Compare, on the suggestion of Dobree, Suppl. 86-8: Διὸς ἵμερος οὐκ εὐθήρατος ἐτύχθη· πάντα τοι φλεγέθει κἀν σκότῳ.

[2] "Excidit versus: τοιαῦτα πέμψειν εἶπε τὸν κατὰ χθονός. Ceterum hæc universe, vv. 270-88, de *quovis* patris cædem ulciscente, non de *Oreste* solo." Dobree, *Adversar*. ii. p. 27.

[3] Compare the common mode of describing any general state of affairs, or of the attendant circumstances of any particular transaction, by means of a neuter plural adjective or participle; Herodot. vii, 37. οὔτ' ἐπινεφέλων ἐόντων. Thucyd. i, 7. ἤδη πλοϊμωτέρων ὄντων. ii, 98. ἐπειδὴ ἑτοῖμα ἦν. v, 17. αὐτῶν προσχωρησάντων, καὶ οὐ προδόντων. i.e. ἄνευ προδοσίας. See also on v. 577, κἀνεμοέντων.

better expressed by translating it here also, *requited* or *recompensed*, i.e. visited or inflicted upon us, as the just and necessary consequence of (αἵματα) blood having been shed: compare Eum. 320, πράκτορες αἵματος ... τελέως ἐφάνημεν. ib. 543, ποινὰ γὰρ ἐπέσται, κύριον μένει τέλος.

Before we dismiss this note, it is due to Professor Scholefield to notice the explanation, which he has given of v. 276: "ὁρῶντα ad ea omnia refertur, quæ in verss. proxime præcedentibus obscure indicantur, et *quæ clare* quidem *videbant*, i.e. quid in summa vellent, nimis erat manifestum, quamvis obscure adumbrata; *quamvis in tenebris supercilium movebant*. Cf. Œd. C. 74, ὅσ' ἂν λέγωμεν, πάνθ' ὁρῶντα λέξομεν"—though this, if equally ingenious, is even less convincing than the same learned Editor's interpretation of v. 269., inasmuch as that peculiar meaning of ὁρῶντα, on which it rests, is so purely incidental to the preceding context, καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις; Œd. C. 73., that it were as unreasonable to expect ὁρῶντα to stand alone in the sense of *words that see* (i. e. have sense and meaning), as to suppose that τυφλός, for example, apart from the connection in which it stands in Soph. Œd. T. 371, τυφλὸς τά τ' ὦτα, τόν τε νοῦν, τά τ' ὄμματ' εἶ, is in itself capable of denoting *deaf*, or *dull!*

The only remaining interpretation, which after the promise given on v. 266. we are bound to submit to the reader—more for his amusement, than his instruction—is that proposed by Klausen, who having first introduced v. 266. after v. 276. translates: *Et commemorat alios Furiarum impetus, qui e sanguine paterno rati fiant in eo* [Oreste sc. qui loquitur!], *quum videt eum lucide in tenebris moventem supercilium taurinum, efferatum ad pœnas fortunarum privativas*, and adds: "τελουμένας ὁρῶντα, ratos factos in Oreste quum videt. Ipsum enim apparens patris spectrum efficit insaniam, quæ repetitur ab impetu Furiarum. Itaque jure suo positus est accusativus, quum dativus, qui solet jungi cum τελεῖσθαι, rem in alicujus gratiam vertentem designet ... Apparet Agamemno e tenebris inferorum in tenebris noctis (ἐκ νυκτῶν φόβος v. 277.), et tamen clare eum aspicit filius. Eadem ratione in fine tragœdiæ Oresti apparent Furiæ, quas non cernit chorus. Et tam iratus est pater, ut vultui ejus taurino nihil satisfaciat, nisi si ejectum aspicit filium ex ædibus suis et bonis privatum"!

276. νωμῶντ' ὀφρύν, *moving the eye-brow* up or down, i.e., in plain terms, making the muscular effort of opening the eyes and so *exerting the power of vision;* compare above v. 155. Theb. 3. οἴακα νωμῶν. Pers. 321, πολύπονον δόρυ νωμῶν. Soph. Œd. T. 468, φυγᾷ πόδα νωμῶν. fr. 678. 11, νωμᾷ πτερόν. Eur. Phœn. 1394, λόγχην ἐνώμα.

I notice this, because of Klausen's too partial interpretation: "νω-

μῶν τ' ὀφρὺν de irato, ut συνάγοντα τὰς ὀφρῦς Soph. inc. fr. 752, et de Hectore irato : τὼ δέ οἱ ὄσσε λαμπέσθην βλοσυρῇσιν ὑπ' ὀφρύσιν Hom. Il. xv. 608. Ira in superciliis remanet, dum os ridet, ib. 102. ὀφρῦς ἔχοντα dicuntur ipsa Æschyli verba Aristoph. Ran. 925." At the same time we may observe that the expression is more appropriate to some such εἴδωλα καμόντων as we have referred this line to, than as Professor Scholefield supposes, to the general tenor of the preceding declarations of the Delphic Oracle—and further, that the mention of ἐν σκότῳ so naturally introduces the term σκοτεινὸν in v. 277, that it is not probable, as two learned Prelates have conjectured, that v. 276., as it now stands, has been corrupted or misplaced.

277. τὸ γὰρ σκοτεινὸν κ.τ.λ.] *For the dark* (unseen) *missile of the infernal deities aimed by suppliants that have fallen* (in their family) *by a kindred hand,—it may be* (as in the case of Orestes vv. 1003-6. 1038.) *madness, it may be* (as in the case of Clytemnestra vv. 30-33. 510.) *visionary fear o' nights—disturbs, confounds; and with a brazen scourge the wasted body is chased out of the city.* On the construction of ἐκ προστροπαίων v. 278.—which the Scholiast (except that his interpretation is too limited, as again, when he explains τὸ σκοτεινὸν βέλος by : ἡ νόσος) well interprets : ἐκ τοῦ Ἀγαμέμνονος ἱκετεύοντος τοὺς θεοὺς ἐκδικήσεως τυχεῖν —see the note on Ag. 989., and, for προστρόπαιος, the note on Ag. 1558.; with reference to which passage the Bishop of Lichfield here observes: "Προστρόπαιος pro *supplice* adhiberi notissimum est Ag. 1569. Sed, ubi pro *scelerato* ponitur, sensum habet secundarium, ab illo primario *supplicationis* derivatum. Qui enim supplex est ob cædem admissam, is pro scelerato habendus est, donec expietur homicidium. Hinc igitur προστρόπαιος pro *scelerato* ponitur. Eum. 237. 445. Apposite vero ad hunc locum Eum. 233, δεινὴ γὰρ ἐν βροτοῖσι κἀν θεοῖς πέλει ἡ προστροπαίου μῆνις, εἰ προδῶ σφ' ἑκών., ubi προστρόπαιος non potest non esse *supplex*." Stanley translates v. 278 : *qui consanguineorum sceleratorum manu ceciderunt,* (which would compel us needlessly to restrict the application of τῶν ἐνερτέρων), and adds : "Οἱ ἐν γένει sunt οἱ ἐγγενεῖς sive συγγενεῖς. Soph. Œd. T. 1016, ὁθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει [Angl. *a-kin*]. Eur. Alc. 904, ἐμοί τις ἦν ἐν γένει κ.τ.λ.—to which Abresch has added Œd. T. 1430, τοῖς ἐν γένει γὰρ τἀγγενῆ μάλισθ' ὁρᾶν ... εὐσεβῶς ἔχει κακά., and Blomfield Eum. 606, ἐγὼ δὲ μητρὸς τῆς ἐμῆς ἐν αἵματι; Unless, however, we would translate with Stanley, it were more apposite to compare below vv. 631. 945-7. 1049. Ag. 1451. (where see the note) ἰόντ' ἐκ τῶνδε δόμων, ἄλλην γενεὰν τρίβειν θανάτοις αὐθένταισιν. ib. 1546, ἀλληλοφόνους μανίας μελάθρων ἀφελούσῃ.

Klausen on this passage aptly compares Plat. Legg. ix. p. 865 : ὁ

θανατωθεὶς ἄρα βιαίως ... θυμοῦταί τε τῷ δράσαντι νεοθνὴς ὤν, ... ὁρῶν τε τὸν ἑαυτοῦ φονέα ἐν τοῖς ἤθεσι τοῖς τῆς ἑαυτοῦ συνηθείας ἀναστρεφόμενον, δειμαίνει καὶ ταραττόμενος αὐτὸς ταράττει κατὰ δύναμιν πᾶσαν τὸν δράσαντα, μνήμην ξύμμαχον ἔχων, αὐτόν τε καὶ τὰς πράξεις αὐτοῦ : and again ib. p. 866 : ἐὰν δ' ὁ προσήκων ἐγγύτατα μὴ ἐπεξίῃ τῷ παθήματι, τὸ μίασμα ὡς εἰς αὐτὸν περιεληλυθὸς τοῦ παθόντος προστρεπομένου τὴν πάθην, ὁ βουλόμενος ἐπεξελθὼν τούτῳ δίκην πέντε ἔτη ἀποσχέσθαι τῆς αὐτοῦ πατρίδος ἀναγκαζέτω κατὰ νόμον : as also Demosth. c. Theocrin. p. 1331 : τελευτήσαντος αὐτῷ τοῦ ἀδελφοῦ βιαίῳ θανάτῳ, τοιοῦτος ἐγένετο περὶ αὐτὸν οὗτος, ὥστ' ἀναζητήσας τοὺς δράσαντας καὶ πυθόμενος, οἵτινες ἦσαν, ἀργύριον λαβὼν ἀπηλλάγη. Compare also Cicero pro Rosc. Amerin. c. 24. which Schütz has noticed, and Juvenal Sat. xiii. 217-32.

279. ἐκ νυκτῶν] "Usitatius fuisset νυκτὸς, sed multa exempla alterius locutionis attulit Blomf. Nescio an hic νυκτῶν posuerit, quod *omni nocte* terror incutiendus esset." S.L. The familiar English translation of the phrase that has already been given, occurs in Shaksp. Julius Cæsar, Act i. Sc. 2 : "Sleek-headed men, and such as sleep o' nights"; i.e. *every night*, as the learned Prelate interprets ἐκ νυκτῶν.

Blomfield has : "Ἐκ νυκτῶν. *Noctu.* Homer. Od. Μ'. 286, ἐκ νυκτῶν δ' ἄνεμοι χαλεποί, δηλήματα νηῶν. Theogn. 452, ἀποῤῥήξασα δὲ δεσμά, Πολλάκις ἐκ νυκτῶν ἄλλον ἔχει λιμένα. Incert. Rhes. 13, ἐκ νυκτῶν τὰς ἡμετέρας κοίτας πλάθουσι. Aristoph. Eccl. 668, οὐκ ἀποδύσουσ' ἄρα τῶν νυκτῶν. Hæc et plura congessit Jacobsius in Anthol. Palat. T. iii. p. 332" : to which he further adds Sappho fr. xxviii. δέδυκε μὲν ἁ σελάνα καὶ Πληϊάδες· μέσαι δὲ νύκτες. Herodot. viii. 76. ἐπειδὴ ἐγένοντο μέσαι νύκτες. Thucyd. viii. 101. πρῳιαίτερον μέσων νυκτῶν. Xenoph. Anab. I. vii. 1. περὶ μέσας νύκτας. Cyrop. v, p. 28 : ἡνίκα δ' ἦν ἐν μέσῳ νυκτῶν. And the peculiarity is no doubt to be explained on the same principle *(abstractum pro concreto)*, as that familiar designation of the particular person under the general relation, instances of which occur in vv. 36. 73. 164. 225. 282 : compare Klausen on Ag. 1541 (1596), τοὺς ἥκοντας : "Pluralis pro singulari ponitur, ubicunque designandum est esse *universi aliquid* in conditione ejus de quo sermo fit, ut Eur. Herc. F. 455." Μέσαι νύκτες then is *Mid-night*, or the hour at which *nights*, whether long or short, are *half gone;* and in like manner μεσημβριναὶ κοῖται Ag. 546. denotes *Siesta-time*, or the time of *lying down for a meridian nap.*

280. διώκεται] Aldus, and the MSS. Med. Guelf., have διώκεσθαι, which Klausen retains, observing : "proprie dicendum erat κινεῖν, ταράσσειν : ibi vero indicativus pro infinitivo positus, ut amant Græci ex

indirecta oratione transire in directam, ex qua tamen revertendum est in illam; ubi error oriri posset." Every other editor, except Porson who reads διωκάθει—on which see Elmsley on Eur. Med. 186—has preferred the reading of Turnébe and Vettori, διώκεται, the obvious nominative to which is the subject of the preceding persecution; and from the indefinite generality of the terms (λυμανθὲν δέμας) in which he is described, occasion is taken by means of τοῖς τοιούτοις v. 282—which we may render *in such a case*, or *unto such-an-one*—to return, as from the general to the individual case (vv. 284-6.), so from the direct remarks (vv. 277-81.) with which Orestes follows up his first observation (v. 276.) upon vv. 274-5., to the indirect recital, begun there, of the threatening oracles of Apollo.

281. πλάστιγγι] "Etym. M. p. 674, 20: Πλάστιγξ· ἡ μάστιξ, ἀπὸ τοῦ πλήσσειν. παρ' Αἰσχύλῳ. Usitatior sensus est *lanx*, de quo Spanhem. ad Aristoph. Ran. 1420." Blomf. Hence Hesych: Πλάστιγξ· μάστιξ, ἢ τοῦ ζυγοῦ τὸ ἀντίῤῥοπον, καὶ τὸ νῦν λεγόμενον λίτρα, καὶ τὸ πρὸς τοὺς κοττάβους πινάκιον, καὶ μέρος τι τοῦ αὐλοῦ καὶ σύριγγος, τὸ ζύγωμα. Even in Æschylus it is ἅπαξ λεγόμενον: for in Prom. 682, which Klausen compares, we find μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι, as also in Theb. 608, πληγεὶς θεοῦ μάστιγι. Ag. 623, διπλῇ μάστιγι, τὴν Ἄρης φιλεῖ.

282. οὔτε κρατῆρος μέρος] "κρατερὸς Med. Ald. cod. Rob., qui ex conj. dedit κρατῆρος. μέρους Rob: μέρος μετασχεῖν non intellexerunt interpretes, quare alii male post εἶναι interpungunt, ut Pauw. probante Buttlero, alii locum inepte explicant, ut Heath. et Schütz. μέρος ex abundantia est additum, ut Ag. 507, μεθέξειν φιλτάτου τάφου μέρος. Similiter Eur. Suppl. 1079, μετέλαχες τύχας Οἰδιπόδα μέρος. Iph. T. 1299, μέτεστιν ὑμῖν τῶν πεπραγμένων μέρος: cf. Schæf. ad Lamb. Bos. p. 278, Heind. ad Plat. Soph. 42.[1] Etiam in οὔτε offenderunt Heath. et Schütz., quorum ille, quia οὔτε non sequitur, οὐδὲ legendum putat, hic copulam in βωμῶν τε reperit; sed respondent sibi οὔτε et οὐ; vid. Schæf. ad Lamb. Bos. p. 228. et ad Soph. Œd. C. 972." Well. On the peculiarity observable in Soph. Œd. C. 972., see Elmsl. on Eur. Heracl. 615. Matth. Gr. Gr. § 609., but in the present instance Schütz cannot be far wrong in connecting οὔτε with the τε that follows in v. 284. (Matth. Gr. Gr. ib. p. 1080.): unless, indeed, with Elmsley on Soph. Œd. T. 817. we were to read βωμῶν δ' ἀπείργειν κ.τ.λ.; or unless, as (for reasons which will be given on v. 284.) seems most probable, that τε serves merely (as in v. 86.)[2] to string two sentences

[1] Add Matth. Gr. Gr. § 325. Obs. 1.

[2] Compare Appendix to Notes on the Agamemnon Note C. p. 383. foot-note (c).

together, as portions of one connected series of oracles, extending from v. 271. to v. 288.

On the interdiction imposed by the laws of Athens on the homicide (and hence, at second hand, on him who should neglect the duty of avenging his kinsman's blood) Klausen aptly compares Demosth. c. Aristocr. p. 633: ὅσων τῷ παθόντι ζῶντι μετῆν, τούτων εἴργει τὸν δεδρακότα· πρῶτον μὲν τῆς πατρίδος, καὶ τῶν εν ταύτῃ πάντων, καὶ ὁσίων καὶ ἱερῶν, ... εἶτα τῶν ἱερῶν τῶν ἐν Ἀμφικτύοσι· καὶ γὰρ τούτων, εἴπερ ἦν Ἕλλην ὁ παθών, μετῆν αὐτῷ· καὶ ἄθλων. διὰ τί; ὅτι κοινοὶ πᾶσίν εἰσιν οἱ κατὰ τὴν Ἑλλάδα ἀγῶνες, κατὰ δὲ τὴν πάντων μετουσίαν μετῆν καὶ τούτων τῷ παθόντι· καὶ τούτων οὖν ἀπεχέσθω: and this, with v. 889. and Eum. 653-6, τὸ μητρὸς αἷμ' ὅμαιμον ἐκχέας πέδῳ, ἔπειτ' ἐν Ἄργει δώματ' οἰκήσει πατρός; ποίοισι βωμοῖς χρώμενος τοῖς δημίοις: ποία δὲ χέρνιψ φρατόρων προσδέξεται; may serve to explain the circumstance which Stanley has noticed: Obiter vero notandum, interdictionem hanc ab ædibus propriam fuisse Argivis: nam aliorum in ædes receptum fuisse Orestem ante expurgationem constat ex Eum. 451, πάλαι πρὸς ἄλλοις ταῦτ' ἀφιερώμεθα οἴκοισι, καὶ βοτοῖσι καὶ ῥυτοῖς πόροις:" to which we may add ib. 238, προστετριμμένον τε πρὸς ἄλλοισιν οἴκοις καὶ πορεύμασιν βροτῶν. Compare further with this passage Soph. Œd. T. 236-41. Eur. Orest. 46-7. Iph. T. 947-52.

283. λιβός] "Vox dicta de omni quod guttatim profluit: de *lacrimis* Eum. 54, ἐκ δ' ὀμμάτων λείβουσι δυσφιλῆ λίβα [βίαν Dind.]: Heliad. fr. 65, ἀφθονεστέραν λίβα: de *libatione* hic et Epig. fr. 49, τρίτον Διὸς Σωτῆρος εὐκταίαν λίβα." Klaus. Hesychius has: Λίψ· ἐπιθυμία.[1] πέτρα, ἀφ' ἧς ὕδωρ στάζει: whence Stanley proposed to read λιπός, but compare v. 434, λίβη (from λίβος), and see the note on Ag. 1398.

284. "Quæ sequuntur, obscura sunt et variis modis a viris doctis tentata. Hermann *de metr. Pind.* p. 201. post μῆνιν interpunxit, et δέχεσθαι δ' οὔτε συλλούειν reposuit, quam rationem probavit Erfurdt ad Soph. Ant. 251. ed. maj. et recepit Schütz. Eodem modo interpungit Elmsl. ad Œd. T. 817., qui tamen συλλύειν retinet, et explicat συγκαταλύειν *una deversari*, ut δέχεσθαι οὔτε συλλύειν positum sit pro οὔτε δέχεσθαι

[1] Thus interpreted, λὶψ would seem to be somehow or other connected with the verb λίπτω, *I desire*, and with the participle λελιμμένος Theb. 355. 380. Etym. M. p. 566: Λίπτω σημαίνει τὸ ἐπιθυμῶ· οἷον, λίπτοντα γάλακτος [Apoll. Rhod. iv, 813]. Suidas: Λίπτω· τὸ ἐπιθυμῶ. καὶ λελίφθαι, ὁμοίως. ἐξ οὗ καὶ τὸ λελιημένος [Hom. Il. iv. 465. &c.] Can the etymology of this verb have been, from the root ΛΙΠ—, λελιπμένος or λελιμμένος (λίπα ἠλιμμένος, Thuc. i, 6. iv, 68.) *besmeared with fat*, and so, as an athlete, *prepared for the contest* (μάχης ἐρῶν Theb. 392.), *eager*; whence, by an inverted process, the present λίπτω, unknown to Homer and the Attic poets? Compare ἵκμενος Hom. Il. i, 479. (where see Heyne), which may in like manner have sprung directly from ΙΚ—, the root of ἵκω and κίω. On the Homeric λελιημένος, see Buttmann's *Lexilogus*, art. 77. § 5.

οὔτε συλλύειν. Hanc rationem nunc probare videtur Hermann in *Classical Journal* xxxviii. p. 277., eandemque proponit Blomfield ad Agam. 515. Both. legit: δόμῳ τ' ἀπείργειν οὐχ ὁρωμένην πατρὸς μῆνιν δέχεσθαί σφ' οὔτε συλλύειν τινά, et συλλύειν interpretatur de *navi simul cum eo solvenda*, allato Hor. Od. iii, 2. 29. Pors. denique ad Morelli Lex. p. 249. ita legendum putat: βωμῶν τ' ἀπείργειν οὔτε συλλύειν τινά. πάντων δ' ἄτιμον οὐχ ὁρωμένην πατρὸς μῆνιν δέχεσθαι, κἄφιλον θ. χ. Quavis ratione obscuri aliquid et incommodi remanere, negari non potest; et mihi quidem locus mancus videtur; quod et ed. Rob. confirmat, in qua asteriscus post πατρὸς ponitur, et hiatus δέχεσθαι, οὔτε—in quo libri omnes consentiunt. Quare vulgatam intactam reliqui." Wellauer: and so Dindorf also has edited. The reading of the present text has been adopted on the authority of Klausen, who writes: "Dedi emendationem Hermanni, quam pro certa habeo. Libri μῆνιν δέχεσθαι, οὔτε—hiatu intolerabili. Ingeniosa, sed dictioni tragicæ minus apta videtur conjectura Mülleri:[1] τοῦ τε συλλύειν. E sequenti οὔτε intelligitur οὐ ad prius τε": but I do not altogether assent to Klausen's punctuation and construction of the passage, as set forth in the following note: "Post ἀπείργειν comma in T.V. et recentioribus, quod omnem sententiam turbat, et abest in G.A. Æquabiliter enim in singulis comparata est structura: οὔτε μέρος εἶναι μετασχεῖν τοῖς τοιούτοις, καὶ οὐχ ὁρωμ. π. μ. ἀπ. β. δέχεσθαι (τοιούτους), μήτε συλ. τ. (τοιούτοις): *iram arcere ab aris ne suscipiantur*. Solet in tali re addi μή, sed abest interdum, velut Soph. Aj. 70: ὀμμάτων αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν. Cf. Matth. Gr. § 534. Obs. 4. 3. Monk. et Wüstem. Eur. Alc. 11."

Were it our object, indeed, to make the sentence run more smoothly, perhaps the simplest mode of getting rid of the *hiatus* in v. 285. would be to read μήτε—for which οὔτε may have been substituted, through a misconstruction of the preceding clause, as it stands in the old Edd., οὐχ ὁρ. π. μ. δέχεσθαι—in which case ἀπείργειν would be virtually followed (see note on Ag. 512.) by μήτινα δέχεσθαι μήτε συλλύειν. But the whole recital comprised in vv. 271-87. is made up of so many disjointed fragments (as the Poet would have us believe) of metrical χρησμοί (v. 288.), which we must suppose Orestes to have wildly and incoherently cited, just as they might suggest themselves to his memory, that I prefer to make δέχεσθαι ... τινά a separate clause, and yet, on

[1] See *Diss. on the Eumenides* II. A. b. note to p. 132: "In v. 292 (285.). I read τοῦ τε instead of οὔτε, and construe thus: μῆνιν ἀπείργειν βωμῶν,—namely (ὥς) δέχεσθαί τινα αὐτοὺς εἰς βωμούς—τοῦ τε συλλύειν τινὰ αὐτοῖς. Συλλύειν τινὶ stands for σύν τινι καταλύειν, as in Pindar λύσις for κατάλυσις."

the principle on which Arnold on Thucyd. iii. 41. 9. prefers τε to δέ, to fill up the *hiatus* with the copulative rather than, as Blomfield and Scholefield, with the disjunctive particle. We may then translate vv. 282-7: *And for such-an-one* he says (φωνεῖ, v. 274.) *neither of* festive[1] *cup is it permitted to share a portion, no* nor of *libation-offered drop—and "the unseen vengeance of my father to exclude me from* my country's *altars"—and "no man* either *to give me shelter or endeavour to make my peace* (with my father)"*—but "an out-cast from all and friendless, to perish at last, miserably wasted away by a withering destruction"!*—and, as after the digression in vv. 277-81., it seems most obvious to resume the construction, as commenced at v. 274., so the simplest account to be given of the three last items of the divine proclamation (vv. 284-7.) is to say, that the several denunciations which we have distinguished in the translation by means of inverted commas, and which might perhaps have been left (as in vv. 80-1. 85-6.) in the uncial Greek character, are drawn up in apposition with προσβολὰς Ἐρινύων v. 273., or, to go back to the point from which this whole description sprang, with δυσχειμέρους ἄτας v. 263. The Scholiast has: βωμῶν τ' ἀπείργειν· ἀπὸ κοινοῦ τό, ἔφησεν: as though he read ἐφώνει in v. 274.

With μῆνιν, here *an angry Spectre*, or *Spirit of vengeance*, compare below vv. 904. 1036. Soph. Œd. C. 788, χώρας ἀλάστωρ οὑμός, and see the note on Ag. 148, μνάμων μῆνις τεκνόποινος: with οὐχ ὁρωμένην (on which see note on Ag. 39.) compare inc. fr. 269, ὁρᾷς δίκην ἄναυδον οὐχ ὁρωμένην εὕδοντι καὶ στείχοντι καὶ καθημένῳ· ἑξῆς δ' ὀπηδεῖ δόχμιον, ἄλλοθ' ὕστερον: where, unless for δ' ὀπηδεῖ we might substitute ὀπηδεῖν, the 2nd and 3rd lines might be transposed with advantage. "Πάντων ἄτιμον, *omni jure privatum*: cf. v. 399 (396)." Klaus. This answers unto βωμῶν τ' ἀπείργειν v. 284, as κἄφιλον unto the succeeding clause, by which, as translated above, we would be understood to convey a *description* of the circumstances under which Orestes would be placed by disobedience, not a *denunciation* on the part of the Oracle—in which case we must needs have read δέχεσθαι [δὲ or τε], μήτε συλλύειν τινά.

285. συλλύειν] "*Operam præstare in expiando scelere* vertit Blomf. coll. Soph. Aj. 1317, ubi συλλύσων est *conciliaturus*; sed pace viri doctissimi paulo aliud significat συλλύσων h. l.: ἄναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθώς, εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων, πάρει: ubi τῷ συλλύειν, *dissolvere*, opponitur τὸ ξυνάπτειν *committere*. *Si non commissurus eos*, Aga-

[1] See notes on Ag. 235. 1363.

memnona et Teucrum scil., qui jam in eo sunt ut pugnaturi videantur, *sed una mecum diremptarus ades*. *Una deversari*, Herm. quod ad Stanl. accedit, *cum quoquam habitare*. *Neque cum eo pacisci aut transigere quenquam*, Pauw. *Una navem solvere*, Both. Sed mihi præplacet emendatio Is. Casauboni, ab Heathio quoque recepta συλλούειν—ad quam confirmandam advocat Soph. Œd. T. 240, μήτε χέρνιβας νέμειν, quamquam negat Blomf. hoc esse συλλούειν, quod si non sit, proxime tamen ad illud accedit. Cf. Eum. 656, ποία δὲ χέρνιψ φρατόρων προσδέξεται; Theb. 738, τίς ἂν καθαρμοὺς πόροι; τίς ἄν σφε λούσειεν; Notum est, quod ferunt de Divo Johanne una cum Cerintho balneum ingredi recusante." S.L.

To this proposed alteration of the text, and to the last passage adduced in support of it, it may be sufficient to object that τίς ἂν σφε λούσειεν refers to that *last washing*, of which it is said Eur. Hec. 610-13, βάψασ' ἔνεγκε δεῦρο ποντίας ἁλὸς, ὡς παῖδα λουτροῖς τοῖς πανυστάτοις ἐμὴν ... λούσω[1] προθῶμαί θ'—, and which has in truth nothing to do with the χέρνιψ φρατόρων, or χέρνιβες δόμων, on which see the note on Ag. 999. But Soph. Aj. 1317., on which we must mainly depend for our interpretation of συλλύειν, Hermann also translates: *Si non ades una cum illis accensurus rixam, sed una mecum compositurus:* and yet with Klausen, who has: "συλλύειν de pacanda rixa, Soph. Aj. 1317: συλλύσων πάρει, ubi Schol.: διαλύσων καὶ χωρίσων"—although I would not indeed be thought to assert: "Particulam σὺν ibi ad societatem chori in conciliandis Agamemnonis et Teucri animis referunt interpretes, *aperte falso*, nihil[2] enim agit Chorus ad conciliandos illorum animos"—I nevertheless agree in thinking: "eo referenda est particula, quod *utrumque una et simul placaturus* est Ulysses, non alterum in rixando adjuturus, sed suum utrique tributurus"; and accordingly translate συλλύειν, *to bring together*, or *set at one*, and thereby (in the case before us) to *release* Orestes from the persecution of his father's *Manes*.

At the same time, that interpretation *una deversari* [Angl. *to put up* their[3] horses *together*] which has obtained the sanction of Hermann, Porson,[4] Elmsley, and ultimately of Scholefield (*Appendix* v. 286), is certainly entitled to more respectful notice than Klausen has bestowed upon it: "Scholiastæ interpretatio συγκλύειν [read συγκαταλύειν], συνοικεῖν, nihil ostendit nisi ignorasse hominem sensum vocabuli." Compare Hesych: Κατάλυμα· οἴκημα, καταγώγιον. Καταλῦσαι· ἀπολαῦσαι, εὐωχηθῆναι. Suidas: Καταλῦσαι· παρὰ Θουκυδίδῃ ἐπὶ τῶν ὀχουμένων ἐπὶ ἅρματος [see Arnold on Thuc. i. 136]. Κατάλυσις· ἡ οἰκία. Πολύβιος.

[1] Compare Acts of the Apostles ix, 37: λούσαντες, where Robinson: "nempe ad sepulturam. Λούειν de totius corporis, νίπτειν vel νίζειν de manuum ablutione dicitur; πλύνειν de mulieribus vestimenta lavantibus; κλύζειν denique de vasium et poculorum lavatione adhibetur. Hinc Græci sermonis vim æstimes, quatuor, quinque verba nonnunquam exhibentis, ubi in aliis tantum unum reperies."

[2] What are we to say of the last preceding remark of the Chorus, ib. 1264-5: εἴθ' ὑμιν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν. τούτου γὰρ οὐδὲν σφῷν ἔχω λῷον φράσαι? Or what of the consistency with which Klausen himself adds: "Nostro vero loco dictum est (συλλύειν) de *adjuvando* Oreste *in placanda* patris ira"?

[3] Compare Hom. Odyss. iv, 28.

[4] "συνθύειν pro συλλύειν Porsono tribuit Burgesius Troad. p. 195. Sed, nisi me omnia fallunt, hoc servandum esse me monuit ipse Porsonus, explicans: *una deversari*." Dobree, *Adv.* ii. p. 27.

287. ταριχέυθέντα] "Ταριχεύω. *Exsicco*. Proprie vero *sale condio*; et, quoniam cadavera ταριχευτὰ macie corrugantur, hinc ταριχεύειν valet *emaciare, exsiccare*. Sophron ap. Schol.: τὸ γῆρας ἄμμε μαραῖνον ταριχεύει. Herodot. ix. 120: τεθνεὼς καὶ τάριχος ἐών." Blomf. Suidas: Ταριχεύει· τήκει, ξηραίνει. Ταριχεύειν· οἷον εἰς γάρον ἐξιχωρίζεσθαι· γάριχός[1] τις ὤν. Etym. M: Τάριχος, παρὰ τὸ ἐν τῇ ταριχείᾳ ἴσχνεσθαι, ἢ παρὰ τὸ γάρη ἔχειν, τροπῇ τοῦ γ εἰς τ. καὶ ταριχεύειν, τὸ τήκειν καὶ ξηραίνειν.

"Κακῶς ταριχευθέντα, *male conditum*. Respicit Ægyptium sepeliendi morem. Soph. Phin. Fragm. 636, νεκρὸς τάριχος εἰσορᾶν Αἰγύπτιος. Notatu dignum est, quod jam plus semel monui, locutiones Græcas quæ satis tragicum spirant, in linguam vernaculam translatas, plane triviales fieri. E. g. de homine infortunio quovis laborante (præsertim sua negligentia sibi illato) dicere solemus '*he is in a pretty pickle.*'" S.L. This interpretation, which is noticed more for the sake of the remark before made on v. 165., than for the particular exemplification of it which the present passage affords, would throw an emphasis on κακῶς, as in Pers. 454, κακῶς τὸ μέλλον ἱστορῶν. Ag. 638, ποιμένος κακοῦ στρόβῳ, which would require the presence of a more familiar adjunct than ταριχευθέντα. We shall do well, therefore, to abide by our former translation, and compare Ag. 651, στρατοῦ καμόντος καὶ κακῶς σποδουμένου.

288. τοιοῖσδε χρησμοῖς κ.τ.λ.] *Such revelations as these*—before called, collectively, χρησμός v. 261: see note on Ag. 1537—*I surely ought* to be convinced by and so *to feel the fullest confidence in* (v. 260.): *and even without this inward persuasion*, he goes on—that so it ought to be—*the deed must needs be done*—Schol: καὶ εἰ μὴ διὰ τὸν χρησμὸν, ἀλλὰ διὰ τὰ ἄλλα. "ἆρα vulg. ἄρα ex emendatione Stanleii recte Glasg. et rell., nec tamen propterea versus interrogative accipiendus est, quod putat Buttler. vid. Hermann. ad Aristoph. Nub. 142. et 1028. κεἰ μὴ 'πεποίθη Schütz. ex emendatione Herm. ad Vig. p. 791., quam ta-

[1] "Significare vult Suidas τὸ τάριχος dictum esse quasi γάριχος, a γάρος et ἰχώρ." Kust. in l.

men ipse jam sustulit in ed. nov. p. 832., neque omnino ferri potest." Well. Compare below vv. 422. 481-82., and see Arnold on Thuc. i. 75.

290. συμπίτνουσιν] "συμπίτνουσιν T. συμπίπτουσιν reliqui contra metrum. Idem error Prom. 432. συμπιτνοῦσιν conj. Well. Prætuli illud, quia πίτνειν est *cadere*, πιτνεῖν *labi*." Klaus. συμπίτνουσιν H. Steph. Pors. Schütz. Blomf. Scholef. Dindorf. See the note on Ag. 1504.

Ibid. "εἰς ἕν. Eur. Phœn. 462, εἰς ἓν συνελθών. Iph. A. 1127, ὥς μοι πάντες εἰς ἓν ἥκετε. Hel. 742, εἰς ἓν ἐλθόντες τύχης: unde in Theocr. xx. 39. legendum cum Scaligero καὶ εἰς ἓν παιδὶ κάθευδε. Id. xxii. 27, προφυγοῦσα πέτρας εἰς ἓν ξυνιούσας. *In unum* dixit Virg. Ecl. vii. 2. Ovid. Heroid. xi. 21. Sallust. B. Jug. 11." Blomf.

292. ἀχηνία] "Hesych: Ἀχήνια· ἄπορα. Forte: Ἀχηνία· ἀπορία: ut Suidas, apud quem φίλων ἀχηνία, ut apud Nostrum hic χρημάτων ἀχηνία, et Ag. 419, ὀμμάτων δ' ἐν ἀχηνίαις." Stanl. Compare the note on Ag. 406.

296. θηλεία γὰρ φρήν, *For it is a woman's mind*—that animates the person of Ægisthus—*or if not, it will soon be known:* compare Ag. 1191. 1615 (where see the note). 1642. Soph. El. 301, ὁ πάντ' ἄναλκις οὗτος, ἡ πᾶσα βλάβη, ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος. Trach. 1075, θῆλυς εὕρημαι τάλας. Atr. fr. 144. 2, θῆλυς μὲν αὐτός, ἄρσενας δ' ἐχθροὺς ἔχων. In the opposite sense, Ag. 11, γυναικὸς ἀνδρόβουλον ... κέαρ. On the construction of εἴσεται (properly a deponent) as an ordinary future passive, see Matth. Gr. Gr. § 494. II. a. b. § 495. d. Erfurdt on Soph. Œd. T. 1499, τοῦτ' εὔχεσθέ μοι. Here, perhaps, the licence may be resolved into what is commonly called the *impersonal* use of the verb, the actual nominative being τὸ πρᾶγμα,[1] or τοὔργον v. 289, or the indefinite τις, corresponding to the French *on* (see note on v. 51.), so that in strictness we should have translated: *one will soon know.*

297. "μεγάλαι Μοῖραι, ut Soph. Phil. 1466: ἔνθ' ἡ μεγάλη Μοῖρα κομίζει. Hoc epitheton non aptum notioni sortis humanæ, sed nonnisi numini quod sortem tribuit. Quæ gubernatur a Jove ex opinione Æschyli: cf. Theolog. Æsch. p. 37:"—so Klausen, who has failed here, as on Ag. 989. (where see the note), to recognise that higher Power of *Fixed Fate* or *Destiny* (Μοῖρα τεταγμένη), under which it was indeed the peculiar province of Zeus (vv. 16. 237-54.) to espouse the cause of a slaughtered king (see Eum. 622-39.), as elsewhere of his suppliants and immediate descendants the Danaids[2] (Suppl. 192. 206.), and of the

[1] Compare ὡς φαίνει v. 972, οὐ προὐχώρει Thuc. i, 109. οὐ μέντοι προὐχώρησέ γε ii, 56. &c. &c. with ὡς δὲ ἀντέστη τὸ πρᾶγμα, ib. v, 38.

[2] Hence the especial celebration of Zeus, Suppl. 86-100. 211. &c. with which compare Ag. 155-71.

injured host Menelaus (Ag. 351. 356. &c.), but which on other occasions (see note on Ag. 352.) made other deities also its agents, as, in the very passage to which Klausen refers us, to the mention of ἡ μεγάλη Μοῖρα succeeds γνώμη τε φίλων χὼ πανδαμάτωρ δαίμων ὃς ταῦτ' ἐπέκρανεν: where—unless, in common with Neoptolemus and the Greeks who form the Chorus, we would include under the term φίλων the *deus ex machina*, who in this new character has formally to announce himself to his former companion (φάσκειν δ' αὐδὴν τὴν Ἡρακλέους ἀκοῇ τε κλύειν, λεύσσειν τ' ὄψιν ib. 1397-8.)—we must necessarily refer ὁ πανδαμάτωρ δαίμων to *Hercules*, and in this interpretation we shall find ourselves not a little confirmed by what is stated in Hermann's note.

Translate: *Do ye, then, O mighty Destinies*, or rather *ministers of Destiny*—to wit, "the three weird Sisters" (Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες Prom. 516.), whom our Poet makes the Sovereign Dispensers of that Eternal Scheme, (μοῖρα or ἀνάγκη) including both gods and men, in which, as regards the latter, they were held to be the awful Registrars also, and unfailing Avengers, of crime, and more especially of blood-guiltiness: compare Ag. 70. (where see and correct[1] the note) Eum. 381-4. and see further on v. 450. On the construction of Διόθεν τελευτᾶν, *grant that under the agency*, or *by the will, of Zeus things may end, &c.*, see Matth. Gr. Gr. § 547, with whom we shall do better to supply δότε, as expressed above v. 16, than, as Blomf. on. Theb. 75. suggests, εὔχομαι—which, indeed, is scarcely admissible in any of the passages adduced in his note, with the single exception of Il. ii, 412.

300. ἀντὶ μὲν ἐχθρᾶς κ.τ.λ. "*Pro lingua odiosa*, qua Clytæmnestra odium in maritum suum vel effuderat vel excusaverat [Ag. 1384. sq. 1409. sq.], *lingua odiosa rependatur*, qua Clytæmnestræ facinus odio subjiciatur; h. e. *odium odio rependatur.* Τελείσθω *reddatur, rependatur*, quod a notione *perficiendi* fluit: sic mox 375, τοκεῦσι δ' ὅμως τελεῖται." S. L.

304. ΔΡΑΣΑΝΤΙ ΠΑΘΕΙΝ—I have followed Blomfield in leaving these heads, as it were, of an old proverb (which we find more fully expressed in frag. 267, δράσαντι γάρ τοι καὶ παθεῖν ὀφείλεται) in the uncial character, the better to distinguish the construction from that more

[1] In reference, namely, to the question that has been raised on the propriety of the epithet ἄπυροι, as applied to those ἱεραί, or ἄρχουσαι, or σεμναὶ θεαί, who are in truth no other than the Μοῖραι, *also called* Ἐρινύες (Prom. 516.) and Ἀραί (Eum. 417.), as being, in relation to this lower world, "the Alpha and Omega, the beginning and the ending" of that order of things, in which each human being has his allotted portion, and in which each is in some sort a *moral and accountable*, but at the same time a *free* agent, at perfect liberty to choose between the evil and the good. See Eum. 310-20.

formal statement of the same great principle, which we meet with in Ag. 1534 (where see the note), *μίμνει δὲ, μίμνοντος ἐν χρόνῳ Διὸς, παθεῖν τὸν ἔρξαντα.* "*τριγέρων μῦθος.* Hinc fides emendationi Blomf. ad Ag. 1452. *τριπάλαιον* pro *τριπάχυιον* proferentis, ubi vide quæ annotata (v. 1447.). Hujusmodi compositis maxime delectatur Sophocles, apud quem habemus *τρίδουλος* Œd. T. 1063. *τριπόλιστος* Ant. 859. *τρισάθλιος* (nisi ibi forte legendum fuerit disjunctim *τρὶς ἀθλίοιν*), *τρισόλβιος* fr. inc. lviii, 12. *Τριτάλας* item Eurip. Hipp. 739. Sic apud Latinos *trifur, trifurcifer, trivenefica.*" S. L. "Præter notiora exempla *τοῦ τρὶς* pro *πολλάκις* positi, sequentia protulit Eustathius ad Il. Θ. p. 725, 29 : *τρισεξωλής, ὁ πάνυ ἐξωλής. τριπέδων, ὁ πολλάκις πεδηθεὶς κακοῦργος δοῦλος* (e Comico) *τρίπρατος* (Sophoclis *τρίδουλος*). Hipponax dixerat *ἑπτάδουλον*, Anacreon *τρισκεκορημένον, τὸν πολλάκις ἐκσεσαρωμένον.* Archilochus Thasum dixit *τρισοιζυρὴν πόλιν.* Aristophanes *τριπάλαι, καὶ δεκαπάλαι, καὶ μυριοπάλαι* (Eq. 1150.)." Blomf. See notes on Ag. 284. 725.

306. "The Odes of ancient Tragedy"—observes Müller on the Eumenides, *Diss.* I. B. pp. 65. 66—"divide themselves in general into two classes marked by a more important distinction than any other; that is to say, *Odes of the entire Chorus*, the chief of which are the Stasima, and *Odes sung by individuals*. The latter are either Odes sung by one or other of the Dramatis Personæ alone (*τὰ ἀπὸ σκηνῆς* or *μονῳδίαι*); or Odes divided between the acting persons and the Chorus, which are called *κομμοί*, because in the earlier form of Tragedy lamentations for the dead formed their principal subject;[1] or thirdly, portions sung by the Chorus, but in single voices, or in smaller divisions of their whole body."

Of this last description is that Ode, Ag. 1419-1547., which on the suggestion of Müller (see note on Ag. 1419.) we have designated *Κομματικά*, and which, if we compare them, will be seen to be very nearly allied to the present *Κομμοί*, there being four parties to the enactment of each scene—*Orestes* here and *Electra* in place of the two divisions of the Chorus A'. and B'. *the* entire *Chorus*, and (apart from it as a choir) *the Coryphæus*, who here singly recites those systems of Anapæsts, which are there allotted to *Clytemnestra*. There is this difference, however, to be observed, that—whereas the Commatic Ode in the Agamemnon resolves itself into *six* portions of nearly equal length, in which the four parties engaged succeed each other in regular order, and of which every second portion is an exact counterpart of the preceding—here we have but *four* divisions of the Ode, to be distinguished by the Anapæstic systems (vv. 330-4. 359-66. 387-91. 462-4.) which in both plays wind up each lyrical series, and (it will be seen) contain some observation founded on what has just preceded;[1] and, while the internal arrangement of each portion is so far varied, as that first Electra (*ἀντ. ά. ἀντ. γ΄.*), takes up what Orestes (*στρ. ά. στρ. γ΄.*) then Orestes (*ἀντ. δ΄. ἀντ. στ΄.*) what Electra (*στρ. δ΄. στρ. στ΄.*) had begun, the last, and longest, of the four is of a much more anomalous character; commencing indeed like the others, but, in place of the Anapæsts with which they are severally completed, terminating in (what we might perhaps have distinguished as the *fifth* portion of the Ode) an irregular series of strophes and antistrophes, as irregularly "divided between the acting persons and the Chorus," to which the Coryphæus finally subjoins a brief prayer, as appropriately addressed to Infernal, as that subjoined to the last scene (vv. 297-305.) was to Supernal deities, and with which this Lamentation Scene ought properly to have closed, but that (as we shall hereafter notice) it is, under the peculiar circumstances of the present *dramatis personæ*, prolonged in the form of Dialogue (*λόγος*) even as far as v. 496.

[1] Compare vv. 410. 461.

The general effect of this Scene, as well as its strict subordination (see Müller as above, p. 66.) to the main action of the drama, is thus described by Klausen. "Universa lamentatione efficitur id, ut intelligatur omnis Agamemnonis et ædium calamitas, ut probetur vindictæ justitia. Non dubitat Orestes de patranda cæde, sed omnem ejus rationem perpendit, eaque perpensa omnibus, qui non possunt non oriri in ejus animo, sensibus modo mitioribus modo vehementioribus incenditur ejus cupiditas occidendæ matris, quam jam antea (vv. 265. 288.) professus erat. Orestes et Electra, quorum sermones sibi antistrophica lege respondent, tumulo ab utraque parte adstant. Ita exhibentur in pictura vasis Atticæ: Clarke's Travels, P. III. Sect. 2. pl. i." Compare vv. 324-5, 475. 487.

306-10. The right interpretation of this difficult sentence must mainly depend upon the construction we put upon the words *ἔκαθεν οὐρίσας*, which the Scholiast, except that he makes *οὐρίσας* (*ἑαυτόν*, as

[1] Klausen had not sufficiently attended to this circumstance, when he consented to follow Müller in including vv. 297-305., which much more naturally connect themselves with the preceding scene, among the succeeding *Κομμοί*. On *ἀλλά* v. 462.—and the remark is nearly as applicable to *ἀλλά* in vv. 297. 330. 387. and even to *ἀλλὰ ... γάρ* v. 362—he very justly observes: "Solitus hymnorum exitus. Hymn. Apoll. Del. 165. *ἀλλ' ἄγετ'.* Ap. Pyth. 367. Merc. 579. Ven. 292. Cerer. 490. *ἀλλ' ἄγ'.*" Compare Prom. 941. Soph. Ant. 155. &c. &c. with Eur. Hec. 725.

οὐριεῖν Pers. 602.) a *neuter* participle, appears to me to have well explained by: *μακρόθεν οὐριοδρομήσας εἰς τὸν σὸν τάφον· ὅ ἐστιν, ἀπὸ Φωκίδος ἐλθών*—although most interpreters incline rather to what he goes on to say: *ἄλλως· πόῤῥωθέν σου ἀφοριζόμενος· σὺ μὲν γὰρ ἐν σκότῳ, ἐγὼ δὲ ἐν τῷ φωτί· ἐναντίον μὲν γὰρ τὸ φῶς τῷ σκότῳ. Τοῦτ' ἔστι, πολὺ τὸ μεταξὺ τῶν ζώντων καὶ τεθνεώτων· ὅμως δὲ τοῖς προσθοδύμοις Ἀτρείδαις ὁ γόος ὁ εὐκλεὴς ὁμοίως χάριτες κέκληνται.*

Thus Blomfield, who has proposed by far the most satisfactory explanation of v. 310, translates: " *Quid dicam aut quid faciam, ut prospero flatu*[1] *e longinquo, ubi te habent cubilia, mihi expedire possim lucem tenebris æqualem?* i. e. lætam fortunam, quæ calamitates compensare queat:" and Scholefield: *Quid faciam aut dicam, ut e longinquo eo propellar, ubi te lectus habet, lux tenebris æqualis?* adding, in explanation of what Blomfield has left unexplained, " Tria ultima verba epexegesis sunt vocis *εὐναὶ*, et conditionem Agamemnonis describunt, *in tenebris* ut mortui degentis, quadam tamen *luce* fruentis ut *μακαριτοῦ*." Klausen also connects v. 310. with *εὐναὶ*, but for *ἂν ἔκαθεν* he prefers to read with Wellauer *ἀνέκαθεν*, and interprets: " Quid dicam vel faciam, quod desuper veniat ad te, pater, in sepulcro tuo, ubi tenet te lux tenebris similis?"—comparing with *σκότῳ φ. ἀ.* Soph. Aj. 394, *σκότος ἐμὸν φάος, ἔρεβος ὦ φαεννότατον ὡς ἐμοί*, in which it is hard to find a parallel—and so also Lachmann: " *οὐρίσας τὸν λόγον ἢ τὸ ἔργον*, quod repetendum est e *φάμενος ἤ τι ῥέξας*."

Translate: *O father, ill-starred father* that you were, *by saying what, or by doing what, might I have the happiness of having brought from afar for you, where your* lowly *bed holds you, a prosperous*[2] *return of light proportionate to the darkness* that now reigns there: and first with the peculiarity to be noticed in *αἰνόπατερ*, compare Hesych: *Αἰνότοκος· ὁ ἐπὶ κακῷ τεχθείς.* Hom. Il. iii. 39. *δύσπαρι.* Od. xxiii, 97, *μῆτερ ἐμή, δύσμητερ, ἀπηνέα θυμὸν ἔχουσα*, and see the note on Ag. 690, *αἰνόλεκτρον*:

[1] So also the Bp. of Lichfield: " Perpensis quæ sequuntur, ad Blomf. interpretationem fere accedo, *φάος* non pro nominativo per appositionem ad *εὐναὶ* accipiendum esse, sed pro accusativo ad *τύχοιμ' ἂν οὐρίσας* referendo. Unde, ut mihi quidem videtur, hic erit hujus loci sensus: *O pater, O gravia perpesse pater, quid tandem locutus, aut quid faciens, lucem tibi e longinquo quasi secundo vento feram tenebris parem?* h.e. calamitates tuas exhaustas pari lætitia compensare possim? Tenebras pro calamitatibus, lucem pro lætitia poni, notius est quam ut exemplis confirmem."

[2] On this resolution of the meaning of *οὐρίσας φάος*, literally *having sped light*, see by all means Matth. Gr. Gr. § 409. 5. Obs. 1., and compare below v. 834, *πόθεν ἄρξωμαι ... ἐπιθεάζουσα*; *with whom must I begin invoking gods?* i.e. *with what gods, &c.* Ag. 131, *στόμιον μέγα Τροίας στρατωθέν.* Pers. 719, *πεζὸς ἢ ναύτης δὲ πεῖραν τήνδ' ἐμώρανεν τάλας*; Angl. *did he stultify this attempt?* meaning, *did he make this foolish attempt?* Thucyd. v, 20. *τὴν ἀπαρίθμησιν τῶν ὀνομάτων ἐς τὰ προγεγενημένα σημαινόντων.* Angl. *furnishing the register of their names to mark the dates of past events.*

next, on the construction *τί σοι ... τύχοιμ' ἂν οὐρίσας*, in which Blomfield justly maintains against Hermann on Viger note 284. and Reisig (*Comment. de vi et usu particulæ* Ἄν p. 133.) that *ἂν* is indispensably necessary—as will be seen, if we resolve it into, *τί σοι εἰ φαίην, ἢ τί εἰ ῥέξαιμι*,[1] *τύχοιμ' ἂν*—see the notes on v. 12. Ag. 603. 629. 1199. 1419: then with *εὐναὶ* which, as we have endeavoured to express in the above translation, is partly explained by *σκότῳ* following it, compare Ag. 1465. 1480, *κοίταν τάδ' ἀνελεύθερον.* 1511, *ἀργυροτοίχου δροίτας κατέχοντα χαμεύναν.* Soph. El. 436, *εὐνὴν πατρός*, and see the note on Ag. 1417: and lastly, with the metaphorical use of *φάος*, and with the general purport of this virtual wish—*Would that by saying or doing ought I could be the means of converting your night into day!*—compare above vv. 46. 106. 130., below vv. 788-90. 842. 940. Ag. 22 (where see the Scholiast), *λαμπτὴρ νυκτὸς ἡμερήσιον φάος πιφαύσκων καὶ χορῶν κατάστασιν πολλῶν ἐν Ἄργει.*, ib. 503, *ἥκει γὰρ ὑμῖν φῶς εν εὐφρόνῃ φέρων.*, and in the opposite sense ib. 739, *νεαρὰ φάους σκότον.* Pers. 300, *ἐμοῖς μὲν εἶπας δώμασιν φάος μέγα καὶ λευκὸν ἦμαρ νυκτὸς ἐκ μελαγχίμου.* Eum. 521, *ἐν φάει καρδίας.* Shaksp. K. Richard III. Act i. Sc. i: " Now is the winter of our discontent Made glorious summer by this sun of York; And all the clouds, that lowr'd upon our house, In the deep bosom of the ocean buried." Compare also in further explanation of *ἔκαθεν*, Cassandra's fore-going prediction Ag. 1249, *φυγὰς δ' ἀλήτης, τῆσδε γῆς ἀπόξενος, κάτεισιν.* ib. 1617-19, *Ὀρέστης ἆρά που βλέπει φάος, ὅπως κατελθὼν δεῦρο πρευμενεῖ τύχῃ ἀμφοῖν γένηται τοῖνδε παγκρατὴς φονεύς*; ib. 1638, *οὔκ, ἐὰν δαίμων Ὀρέστην δεῦρ' ἀπευθύνῃ μολεῖν.*

Ἀντίμοιρον, in place of *ἰσόμοιρον* v. 310, has been admitted into the text after the example of Klausen,—whose note I subjoin: " *ἰσοτίμοιρον* M. G. A. R. *ἰσόμοιρον* T. V. ex correctione. Recepi emendationem Erfurdtii (ad Soph. El. 86. ed. maj.), quæ facillime depravari poterat in lectionem codicum, si additum erat glossema *ἰσόμοιρον*. Contra nulla est ratio, qua illud ex *ἰσόμοιρον* ortum demonstremus: nemo enim explicuisset hoc per *ἀντίμοιρον*. Probabile est legisse hoc Scholiastam, qui dicit: *ἐναντίον μὲν γὰρ τὸ φάος τῷ σκότῳ*, falsa quidem interpretatione usus. Vide Comm."—where he adds, in support (as it might seem) of our interpretation rather than his own: " *ἀντίμοιρον* idem quod *ἰσόμοιρον*, ut *ἀντίῤῥοπον* idem quod *ἰσόῤῥοπον* Soph. El. 120., *ἀντίσταθμον* idem quod *ἰσόσταθμον* ib. 571. Est vero *ἀντίμοιρον* hoc loco aptius,

[1] Compare Pers. 788, *πῶς [εἰ πράσσοιμεν] ἂν ἐκ τούτων ἔτι πράσσοιμεν ὡς ἄριστα*; answered by *εἰ μὴ στρατεύοισθ' ἐς τὸν Ἑλλήνων τόπον*, ib. 790.

quia non modo de æquali sorte dicitur, sed de commutata natura lucis et caliginis."

311. *χάριτες δ' ὁμοίως κ.τ.λ.*] It is easier to object, as Blomfield does, to that interpretation of *ὁμοίως*, precisely as if it were *ὅμως*, which (originating, as we have seen, with the Scholiast) has been adopted by Schütz, Heath, and Scholefield—as also by the Bp. of Lichfield: "Hoc si nequeo facere, aliqua *tamen gratia vocatur lessus in honorem Atridæ pristini ædium domini celebratus*—than to suggest any better explanation of the context. Blomfield himself has certainly detracted from the merit of his interpretation of the preceding verse, by adding: "Cum hoc optime quadrant sequentia, *tum vero gratiæ celebrarentur lessus honorem ferens Atridis pristinis ædium dominis*"—a perversion of the truth (for the *γόος* is now actually begun) dearly purchased by the wanton alteration of *κέκληνται* into *κεκλῆντ' ἄν*—and not more satisfactory is the explanation which Klausen has given: "*ὁμοίως*. ut Atridis, pristinis ædium dominis, lux in caliginem mutata est, ita sola iis in luctus honore relicta voluptas.—*δὲ* continuativum. Sententia priori addita ratione eadem, qua v. 373 (378.)."

The Scholiast has: *χάριτας δὲ νεκρῶν πάντες φασὶ τὸν γόον*: and, admitting the truth of this axiom, we may perhaps translate *ὁμοίως alike*, or *all the same*—i. e. under the darkness of affliction, as in the sunshine of prosperity—and compare the note on v. 106., as also Eum. 358, *ἐπὶ τὸν, ὦ, διόμεναι κρατερὸν ὄνθ' ὁμοίως μαυροῦμεν*. ib. 524, *τίς δὲ ... ἢ πόλις, βροτός θ' ὁμοίως, ἔτ' ἂν σέβοι δίκαν*; in the former of which passages, if the reading be correct, *ὁμοίως* is hardly to be distinguished from *ὅμως*. Porson, indeed, and Dindorf agree in substituting *ὅμως*: and yet we find *ὁμοίως* used under nearly similar circumstances, Eur. Alc. 71, *κοὔθ' ἡ παρ' ἡμῶν σοι γενήσεται χάρις, δράσεις θ' ὁμοίως ταῦτ', ἀπεχθήσει τ'* [Dind. *δ'*] *ἐμοί*. I must confess myself, however, to be not altogether satisfied with this, although Professor Scholefield finds so little to object to in it, that in his *Appendix*, on Eum. 240, *ὅμοια χέρσον καὶ θάλασσαν ἐκπερῶν*, he even translates *ὅμοια*, *tamen*; comparing the present passage, and Eum. 358.

312. *κέκληνται*, *is*, as we should say, *in common parlance; is held to be;* compare below v. 1018. Pers. 2, *πιστὰ καλεῖται*, ib. 242, *οὔτινος δοῦλοι κέκληνται φωτός*. Theb. 698, *κακὸς οὐ κεκλήσει βίον εὖ κυρήσας*. ib. 929, *ὁπόσαι τεκνογόνοι κέκληνται*. As to the reading—"*κέκληνται* T. V. Et ita legit Schol. ... Idem confirmat lectio M. *κεκλήαται*. *κέκληται* G. A. At notum est in sermone Græco sæpe non a subjecto, sed a prædicato gubernari verbi numerum. Cf. Matth. Gr. Gr. § 305." Klaus.

313. *προσθοδόμοις Ἀτρείδαις*, *to the bye-gone House*, or *Dynasty*, of *the Atridæ*; compare the note on Ag. 436, *προδίκοις Ἀτρείδαις*. Schol: *τοῖς πρότερον ἐσχηκόσι δόμον. νῦν γὰρ οὐκ εἰσι δόμοι· φροῦδα γὰρ τάδ' ἤδη* (Eur. Med. 139.). *ἄλλως· προσθόδομοι, ἱκέται*. "*προσθοδόμοις Ἀτρείδαις*. Pluralis pro singulari. *Ædium defensoribus* intelligit Bl., ut *προσθόδομος* sit *qui pro ædibus stat*, sicut *ὀπισθόδομος* est *pone ædes*. Simplicius puto *ædium olim dominis*, sed perinde est." S. L. "Pluralis dictus de Agamemnone, quia in eo versabatur omnis generis gloria, ut semper in eo, qui modo generis princeps est." Klaus.

315. *μαλερὰ γνάθος*] "Docte observavit Scholiasta: *ἡ γνάθος συνήθης*,[1] *ὡς καὶ ὁ κρημνὸς παρὰ Πινδάρῳ, καὶ ἡ ἠχὼ παρὰ Σιμωνίδῃ*." Blomf. "Hesych: *Μαλερόν· καυστικὸν, μαραντικὸν, ὀξὺ, λαμπρὸν, ἰσχυρὸν, ἀσθενές*. A verbo *μάλειν*, *augere* et *crescere*. 'Ita Servius *adolere* proprie vult idem esse quod *augere*; credo quod ignis nativa levitate et facultate ingenita sursum latus invalescat, sæviat semper in materiam incrudescatque.' Vir cl. Guellius in Æn. i, 704." Stanl. See above on v. 271.

317. *ὀτοτύζεται*] "Mirari subit, quum ab *οἴμοι* formatum fuerit *οἰμώζειν*, quare ab *ὀτοτοῖ* formatum sit *ὀτοτύζειν*, et ab *εὐοῖ*, *εὐάζειν*. Sensus est, *Defunctus clamore funebri ploratur*." Blomf:—see note on Ag. 1037, *ἀνωτότυξας*.

The connection between this and the preceding strophe—which Klausen, who gives *ὀτοτύζεται* somewhat of an active signification, *(excitat lamentationem, qua demonstratur injuria)*, thus supplies: "Oresti quærenti, quænam accepta dicere vel agere possit patri, *quem nihil juvet nisi planctus*, respondet Chorus ipso hoc planctu excitando nihil agere manes occisi nisi vindictam"—appears to me to be this, that the Chorus would first re-assure Orestes under the implied despondency of his words (vv. 306-10.) by reminding him that "Agamemnon's grave is"—as Schlegel[2] in the very spirit of the Poet's own powerful conception, describes it—"the murky centre whence the avenging retribution [vv. 264. 289.] is to emanate; his gloomy ghost, the soul [vv. 314. 483-5.] of the whole action"; and, further, would encourage him in what he has well begun [vv. 311-12.], by representing this to be the natural and customary mode of proceeding in such cases as the present: for that *no sooner is the sufferer* in due form *bewailed* by the

[1] Such *familiarity*, nevertheless, forms no apology for the intrusion of *ἡ* before *μαλερά* here, to the manifest disturbance of the metre. Hence, though found in all the old Edd., it is condemned by Porson, Burney, and Lachmann, and has been ejected by every modern editor except Professor Scholefield.

[2] See his Fifth Lecture, *Theatre of the Greeks* ed. 4. p. 393.

nearest of kin, and so brought to make common cause with his avenger, *than the oppressor is discovered* and punished.

Such I believe to be the force of the peculiar antithesis to be observed in vv. 317-318, in which we may further remark on the *singular* use of the article with the present participle (equivalent to a substantive) to express what, as often as we meet with it in the plural (although neither in the Greek, nor with ourselves, necessarily relating to *more than one)* we may conveniently translate by the term *party :* see note on Ag. 1596, *τοὺς ἥκοντας,* and compare Matth. Gr. Gr. §§ 271. 570. Thus *ὁ θνήσκων,* to be distinguished from *ὁ θανών* (Angl. THE DEAD) v. 314., is *the victim* in such a deed of death as forms the subject of this Trilogy, or more literally, *the dying person* or *party ; ὁ βλάπτων, the offender, the guilty person* or *party :* and to the same idiom belong the well-known forensic terms *ὁ φεύγων, ὁ διώκων, οἱ ἑλόντες, οἱ ἑαλωκότες.*[1] &c. &c. Compare Arnold on Thucyd. ii. 36. *τῶν ἐπιγιγνομένων.* iii, 4. *τῶν διαβαλλόντων ἕνα.* 40. *οἱ διαφεύγοντες.,* and Poppo's *Prolegomena,* vol. i. p. 152 : and see further on v. 672.

321. *ἀμφιλαφὴς ταραχθείς,* Angl. *troubled on all hands ;* if we should not rather refer it, more precisely, to the *troubled spirit* of the mourner *within,* and the "*perturbed spirit*" which, until his kinsman's murder is avenged, haunts and troubles him (v. 280.) *from without.* Hesych : Ἀμφιλαφές· πολὺ, δαψιλές. καὶ μέγα, πανταχόθεν πλῆρες. Ἀμφιλαφῆ· μέγαν, δαψιλῆ. "Ἀμφιλαφὴς apud Nostrum Ag. 1016. est *abundans, copiosus, immensus ;* apud Theocr. Id. xxiv, 46. *amplus, spatiosus :* h. l. igitur, *profundus, gravissimus.* Sed cum melius fuerit adjectivum pro adverbio accipere, verti possit : *Justus luctus patrum matrumve* interfectorum *causa susceptus omnia pervestigat,* in cædis auctores diligentissime inquirit, *gravissime excitatus.*" S. L.

From this translation the learned Annotator would seem still to follow Schütz, who remarks on v. 319 : "Nisi τεκόντων enallage generis pro μητέρων seu τεκούσων positum esse velis, licebit sic interpretari ; *patrum et* omnino *parentum,* quod sensum eundem fere præbet ac si *patrum et matrum* dixisset :"—but Wellauer's exposition is much simpler, and more satisfactory. "In πατέρων [τε] καὶ τεκόντων offenderunt interpretes, et τέκνων voluit Stanl,, θανόντων Buttler. ; sed ex tragicorum more junctæ sunt voces idem significantes ; vid. Brunck. ad Orest. 544, cui Schwenk. recte addit Soph. El. 12, *πρὸς σῆς ὁμαίμου καὶ κασιγνήτης.* Eur. Herc. F. 1367, *ὁ φύσας χὼ τεκὼν ὑμᾶς πατήρ.*" Compare Arnold on Thucyd. v, 9 : *τό τε κατ' ὀλίγον καὶ μὴ ἅπαντας κινδυνεύειν.*

[1] To these we might add *ὁ σπείρων* (Eng. Vers. "a sower.") Matth. xiii, 3. Mark iv, 3. Luke viii. 5 : *ὑμῶν τῶν οἰκοδομούντων* (Eng. Vers. "you builders.") Acts iv, 11 : *τοὺς σωζομένους,* Angl. *heirs of salvation* (Eng. Vers. "such as should be saved."), constructed precisely as in Thuc. iv, 93. Βοιωτοὶ δὲ πρὸς τούτους ἀντικατέστησαν τοὺς ἀμυνομένους, Angl. *defenders,* or in the quaintness of the above English Version (with which compare ib. xxiii, 27.), *such as should repel them.*

Klausen here again invites our attention to the passage of Plato above quoted on v. 277., but it was not done like Klausen, after justly objecting on v. 319 : "δὲ pro τε conj. Herm. At jure suo hæc sententia prioribus ἀσυνθετῶς adjungitur, quippe in qua totius orationis fastigium est," to add on v. 321 : τὸ πᾶν vel τὸ πὰν (G.) libri. ποίναν conj. Herm. ἄποιν' conj. Both. Recepi emendationem Lachmanni ῥοπάν, sc. δίκης, quod sumendum ex ἔνδικος. Cf. v. 53." See the note on Ag. 416.

The Scholiast makes the genitives express the *agent,* and not the *object* of *γόος :* Ματεύει· ζητεῖ τὸ ἀντιτιμωρεῖσθαι. Ὅμως οὐκ ἠρεμεῖ ἡ ψυχή· ζητεῖ γὰρ παντελῶς ταρασσομένη τὴν ἐκδίκησιν :—but this is at variance with the use of *γόος* above v. 312., with which compare also Theb. 854. 964. Pers. 687. 697. 1050. Suppl. 116. Ag. 1042.

324. *δίπαις τοί σ' ἐπιτυμβίδιος*] "τοῖς ἐπιτυμβιδίοις vulg., quod metro et sensu postulante in τοί σ' ἐπιτυμβίδιος mutaverat in priore ed. Schütz. Idem proposuit Pors. *Advers.* p. 139. Deinde etiam ἐπιτύμβιος rescripsit Herm., idque receperunt Schütz. Both. Schwenk. Lachm. [Blomf. Dind.], sed ἐπιτυμβίδιος retineri potest, synizesi in postrema syllaba admissa" :—so Wellauer, who seems, however, at a later period (see his Lex. Æschyl.) to have bowed to the authority of Hermann. Klausen, at the same time that he notices the use of *ἐπιτύμβιος* Ag. 1518. Soph. Ant. 901., is proof indeed against the temptation of abandoning a reading, from which the only variation is Turnébe's attempted correction *τοὺς ἐπιτυμβιδίους,* but, admitting even the synizesis—*δίοις,* as in v. 790, *φιλίοις.* Ag. 116. *ἀργίας.* Suppl. 71. *καρδίαν* (compare Matth. Gr. Gr. § 56.), who would be such a stickler for the text, and nothing but the text, as to follow him in translating : "*Duorum liberorum nænia in inferiis ingemiscit :* ἐπιτυμβιδίοις dativo locali dictum pro ἐν ἐπιτυμβιδίοις. τὰ ἐπιτυμβίδια dictum de χοαῖς ἐπιτυμβίοις Soph. Ant. 901." ?

Better than this were it to mould the line (which is Antisp. Dim.) into exact conformity with v. 308, and say that, previous to the corruption of *τοί σ'* into *τοῖς, ἐπιτύμβιος* had been changed to *ἐπιτυμβίδιος θρῆνος* on account of *θρήνων ἐπιτυμβιδίων* in v. 332—hard as it is to believe, that all trace of the older and more desirable reading should have been lost.

329. *ἀτρίακτος, invincible ;* Schol : ἀπὸ τῶν παλαιστῶν, οἳ ἀποτριάζονται

ὑπὸ τῶν ἀντιπάλων: compare the note on Ag. 165, *τριακτῆρος οἴχεται τυχών*. Etym. M: Τριάσσειν· τὸ νικᾶν, ἀπὸ μεταφορᾶς τῶν παλαιστῶν, ἐν ταῖς τρισὶ πάλαις τὴν νίκην καρπουμένων. καὶ ἀτρίακτος, ὁ ἀήττητος.

330. χρήζων] "Notanda hujus vocis significatio, quam reddit Scholiastes per χρησμῳδῶν: non enim alibi quam apud Athenæum uno in loco a se repertam tradit H. Stephanus, ideoque eum suspectum habet; tamen Etymologici auctor eadem quæ Scholiastes noster: ὅτε δὲ σημαίνει (χρήζω scil.) τὸ χρησμῳδῶ, ἐστὶν ἄνευ τοῦ ι: et Eur. Hel. 515, ἤκουσα τᾶς θεσπιῳδοῦ κόρας, ἃ χρήζουσ' ἐφάνη τυράννοις δόμοις. Cæterum huic loco vulgaris significatio *volens, libens*, satis convenit." Stanl. Klausen compares v. 794, Eur. Suppl. 597, ἢν μὴ τὸν θεὸν χρήζοντ' ἔχῃ., and adds: "Atqui, etsi non ipse vates deus dicitur, tamen haud dubie de Apolline sermo est: id quod patet e sequente παίων et inde, quod Apollinis jussum protulit Orestes, ejusque propterea præsidium sibi affore speravit v. 258 (260), 286 (288.). Verum hujus loci sensum vidit, sed non argumentis probavit Blomfieldius." See Gloss. Theb. 867.

331. κελάδους] "Bene κελάδους, est enim hæc vox læti ominis, ac primum forte venantium propria, a κέλομαι: transit deinde ad pugnantes, et sic ad faventes et *acclamantes* in re qualibet dilabitur." S. L.

333. παιὼν, *a shout* or *song of acclamation, a loud huzza*: see the notes on Ag. 626. 1215., and compare Hesych: Παίων· ὄνομα καὶ ἰατρός· ὁ δὲ ἀλαλαγμὸς, παιωνισμός. γράφεται δὲ καὶ παιανισμός. Παιᾶνας· κώμους, εὐφημίας, ᾠδὰς, ὕμνους εἰς θεόν. Suidas: Παιᾶνας· ὕμνους, κώμους, εὐφημίας. Παιῶνας· ἰατροὺς, καὶ ἀλαλαγμούς. Καὶ παιωνίζειν, τὸ ἀλαλάζειν. Παιωνίσας· εὐξάμενος καὶ τοῖς θεοῖς χάριν ὁμολογήσας. παιὼν γὰρ, ὕμνος εὐχαριστήριος. Παιῶνος· τοῦ ὕμνου. Παίωνος δὲ, τοῦ ἰατροῦ:—whence Stanley: "Παίων. f. παιών:" but Klausen: "παίων [and so Dindorf has it] ubique de deo: Ag. 99." See, on this question, Heyne on Hom. Il. i, 473. καλὸν ἀείδοντες παιήονα κοῦροι Ἀχαιῶν, μέλποντες Ἑκάεργον. and Il. xxii. 391. νῦν δ' ἄγ', ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν, νηυσὶν ἔπι γλαφυρῇσι νεώμεθα, as also Damm, who derives παιήων (contracted into παιῶν, as in another form παιάων, into παιᾶν) from παίω, fut. παιήσω (Matth. Gr. Gr. § 181. 3.), "id. q. παύω, i.e. θεραπεύω: canebatur enim ejusmodi hymnus Apollini, ut averruncatori malorum, ob sedatum vel sedandum malum ingens."

Blomfield and Scholefield, on the suggestion of Jacobs, have edited παιὰν, as in v. 143.

334. νεοκρᾶτα φίλον κομίσειεν (ἂν), *will welcome a newly-joined friend*: Schol: Ὀρέστην τὸν νεωστὶ συγκραθέντα ἡμῖν., and so Hesych: Νεοκράς· νεωστὶ κεκραμένος. Etym. M. p. 537, 47: καὶ νεοκρᾶτας σπονδὰς Αἰσχύλος (fr. 325.) τὰς νεωστὶ ἐκχυθείσας. "Nihil aliud hic notat quam *recentem*,

novum, nuper huc advectum, ideoque societati nostræ *nuper immistum, amicum*; sive, ut bene vertit interpres Gallicus, *a frère qui vous rejoint*. Phrasin illustrat Pors. ad Eur. Med. 138. ex ejusdem Hippol. 256, φιλίας ἀνακίρνασθαι. Herod. iv, 152. φιλίαι συνεκρήθησαν. vii, 151. φιλίην συνεκεράσαντο. Ad κομίσειεν supplendum ἂν e præcedentibus, ut monet Bl." S. L. Compare rather with the present passage, Pind. Ol. x. 123: ὥρᾳ κεκραμένον. Pyth. v, 2: ἀρετᾷ κεκραμένον καθαρᾷ. x, 65: νόσοι δ' οὔτε γῆρας οὐλόμενον κέκραται ἱερᾷ γενεᾷ. Aristoph. Plut. 853, οὕτω πολυφόρῳ συγκέκραμαι δαίμονι. Soph. Ant. 1311, συγκέκραμαι δύᾳ. Aj. 895, οἴκτῳ τῷδε συγκεκραμένην. Trach. 821, προσέμιξεν ἄφαρ τοὔπος τὸ θεοπρόπον ἡμῖν. Phil. 106, ἐκείνῳ γ' οὐδὲ προσμῖξαι θρασύ. Eur. Orest. 1290, ποδὶ βοηδρόμῳ μέλαθρα προσμίξει. Inc. Rhes. 145, προσμίξω νεῶν ὁλκοῖσι. Thucyd. iii, 22. προσέμισγον πρὸς τὰς ἐπάλξεις. v, 58. βουλόμενοι τοῖς ἄλλοις προσμῖξαι. Hesych: Κερᾶσαι· μῖξαι, ἑνῶσαι, συνᾶψαι. Προσμίξας· προσελθών, συνάψας.

Klausen alone appears to have paid any attention to the Scholiast's second interpretation: Οἱ δὲ νεοκρᾶτα, τὴν ἐπὶ νεκρῷ σπονδήν. νεωστὶ κεκραμένον, λείπει κρατῆρα. For he translates: "νεοκρᾶτα, *recens mixtum*; quia pro ipsa libatione quasi retributus erat adventus Orestis. . . . . Quum et misceri dicatur amicitia, et misceantur libamenta quibus debetur faustus Orestis adventus, bona ratione dictus est Orestes ipse admixtus, etsi audacter"! Nor is he, in this instance, more happy in his criticism: "φίλον κομίζει M. II.[1] G. A. R. φίλον κομίζοι M. I. φίλον γε κομίζοι T. V. Pors. conj. κομίσειεν. At male se habet optativus, quum non modo cogitetur de hoc amico, sed ipse jam advenerit revera adductus. Non ineptum γε κομίζει, quod debetur conjecturæ T., quum digito monstretur Orestes. Probabilius etiam videtur φίλον σε"—to which it may be sufficient to reply that the γε (and so too σε), by throwing an emphasis upon νεοκρᾶτα φίλον, would indeed expose the passage to the foregoing objection; whereas now the main feature in the sentence is ἔτ' ἂν ... παιὼν ... κομίσειεν, and this must be admitted to be on the part of the Chorus a legitimate subject of hopeful anticipation.

Whether, therefore, it was to avoid the awkwardness of making the Chorus appear to *wish for* what (as Klausen objects) was actually present, or whatever it be that has occasioned the disappearance of κομί-

[1] "M. cod. Med. Florentiæ asservatus in bibliotheca Medicea Laurentiana (Plut. xxxii. nr, 9) sæculi decimi, omnium antiquissimus, optimæ auctoritatis, etsi a mendis non immunis. Collatus a Salvinio.... Collationes non admodum accuratæ. Nova nuper facta...quam, ubi a Salviniana discrepat, signo M. II. designavi, Salvinianam M. I. Ubi probabile est scriptam esse in illo codice lectionem quampiam propterea, quod legitur ea in editione Schützianа, quæ cum M. II. collata est, declaravi id signo (M.)." Klaus.

σειεν from the MSS. and early Edd., we cannot hesitate to follow Porson, Hermann, Schütz, Blomfield, Wellauer, Scholefield, and Dindorf, in restoring it and therewith completing both the metre and the sense.

335. *εἰ γὰρ . . . κατηναρίσθης*,] So Hermann and Porson, followed by every later editor, have agreed in correcting *κατεναρίσθης*—but in the punctuation there is this difference, that the German editors retain the comma, whereas Blomfield and Scholefield (and so too the Bishop of Lichfield) place a full stop after *κατηναρίσθης*, making the sentence so far expressive of *a wish;* Matth. Gr. Gr. § 513. Obs. 2. And this, beyond a doubt, is the general purport of the strophe, as is further declared by Electra's continuation and correction of the said wish, in the antistrophe vv. 351-58: but still it seems better tacitly to refer *γὰρ* to the last words (vv. 328-9.) of the *Κομμός*—in which the Coryphæus, who has just spoken, does not properly bear a part—and so to allow the sentence to be proposed in that conditional form (Matth. Gr. Gr. § 508. b.), of which *εἰ γὰρ . . . Would that . . .*, when found in the protasis without an apodosis following, is (as this passage perhaps sufficiently indicates) to be considered only an abbreviated expression.

Blomfield compares Soph. El. 94-6. Eur. Andr. 1182-5, and traces the common sentiment expressed in each to the words of Telemachus Od. i. 236-40. *ἐπεὶ οὔ κε θανόντι περ ὧδ' ἀκαχοίμην, εἰ μετὰ οἷς ἑτάροισι δάμη Τρώων ἐνὶ δήμῳ, . . . τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοὶ, ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ' ὀπίσσω.*

339. *τέκνων τε κελεύθοις κ.τ.λ.*] Translate: *and having made your life a model for the ways of your children*, i.e. for your children in their ways, or goings—and with this rare poetic use of *κέλευθος* to denote a man's *way of living*, or *path of life*, compare Pind. Nem. viii. 60. *κελεύθοις ἁπλόαις ζωᾶς ἐφαπτοίμαν, θανὼν ὡς παισὶ κλέος μὴ τὸ δύσφαμον προσάψω.* Isthm. v, 29. *θεοδότων ἔργων κέλευθον ἀνὰ καθαράν.* Eur. Herc. F. 434, *βίου κέλευθον ἄθεον, ἄδικον:*[1] with *κτίσσας*[2]—which, but for the peculiarity observable in our Poet's use of it, as simply *producing* an effect denoted by an accompanying verbal adjective,[3] we might have

[1] So Horace, Epist. I, xviii, 103: secretum iter, et fallentis semita vitæ. ib. xvii, 26: vitæ via conversa. Pers. Sat. iii, 56: Et tibi, quæ Samios diduxit litera ramos, Surgentem dextro monstravit limite callem. Juv. Sat. x, 363: semita certe Tranquillæ per virtutem patet unica vitæ.

[2] With this *Epic* form compare below vv. 352. 357. Ag. 138. Pers. 863.

[3] This peculiar construction of *κτίσαι* may consequently be referred to Matth. Gr. Gr. § 446. Obs. 2., whilst for the use of the Aorist only (another striking peculiarity, as may be seen in Eum. 714. where *κτίσαι* is joined to *ταρβεῖν*), to express the *perfect action* denoted by the epexegetic adjective, we may turn to Matth. Gr. Gr. § 506. 1.

The nearest approach, it may be worth

translated: *having erected*, as a beacon or land-mark, or as *a city set on an hill*, the very metaphor employed (Matth. v, 14.) to describe the exemplary Christian's character—compare below v. 1042. Eum 17, *τέχνης δέ νιν Ζεὺς ἔνθεον κτίσας φρένα.* ib. 714, *χρήσμους . . . ταρβεῖν κελεύω, μήδ' ἀκαρπώτους κτίσαι.* Pers. 288, *πολλὰς Περσίδων μάταν ἔκτισαν εὔνιδας ἠδ' ἀνάνδρους.* Suppl. 635, *μήποτε πυρίφατον τὰν Πελασγίαν πόλιν . . . κτίσαι Ἄρη*: and with the peculiar[1] meaning of *ἐπίστρεπτον*—on which Stanley aptly remarks: "Significatio hujus vocis, a Stephano omissæ, perspicue cernitur in Suppl. 997, *ὥραν ἐχούσας τήνδ' ἐπίστρεπτον βροτοῖς.* Hom. Od. Α'. 177, *κεῖνος ἐπίστροφος ἦν ἀνθρώπων*"—compare Hor. Od. iv. 14, 17: Spectandus in certamine Martio. Epist. ad Pis. 37: Spectandum nigris oculis nigroque capillo. Ovid. Met. vii, 496: spectabilis heros. Tacit. Agricol, 34: pulcram et spectabilem victoriam edere. Shaksp. Hamlet, Act iii. Sc. 1: "The glass of fashion, and the mould of form, The *observ'd of all* observers!" Hesychius has: *Ἐπίστροφος· ἐπιστροφὴν ποιούμενος καὶ φροντίζων, ἢ εἰς ἑαυτὸν ἐπιστρέφων τοὺς ἀνθρώπους, ἢ ἐπιμελητής*: in the one case—for here are but *two* interpretations given, which in English we might express by *running after* (in thought, or in actual occupation), and in a passive sense, *run after* (admired or courted)—referring, it is probable, to Ag. 397, *τὸν δ' ἐπίστροφον τῶνδε φῶτ' ἄδικον*, which Blomfield has noticed; as in the other he plainly refers to Od. i. 177., the meaning of which passage (at least as it presented itself to the mind of Æschylus) Blomfield would seem to have misconceived, when he connects it with that common acceptation of *επιστρέφεσθαι*[2] or *ἐπιστρωφᾶσθαι to turn in to*, or *visit* (Suppl. 508, Ag. 941.), which we trace in such passages as Theb. 648. Eum. 547. Soph. Œd. C. 536. Eur. Hel. 440., and when he so strangely trans-

observing, that is elsewhere made to this use of *κτίσαι* is in Soph. Trach. 898, *καὶ ταῦτ' ἔτλη τις χεὶρ γυναικεία κτίσαι*; and Eur. Suppl. 621, *ποτανὰν εἴ μέ τις θεῶν κτίσαι.* ib. 787, *ἄγαμόν μ' ἔτι δεῦρ' ἀεὶ χρόνος παλαιὸς πατὴρ ὤφελ' ἁμερᾶν κτίσαι*: but in each of these the word may not improperly be rendered *to order* or *ordain;* nearly as below v. 470. Suppl. 140. 434. Soph. Œd. C. 715. Ant. 1101. Hesych: *Κτίσαι· ἱδρῦσαι, οἰκῆσαι* [rather *οἰκίσαι*], *ἄρξασθαι.*

[1] I say *peculiar*, because whilst in the Odyssee *ἐπίστροφος*, whether it should be taken actively or passively, in either case (see Damm's Lex. in voc.) expresses a *literal visitation*—*ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ ἄλλοι, ἐπεὶ καὶ κεῖνος ἐπίστροφος ἦν ἀνθρώπων*—Æschylus on the contrary has twice made his *ἐπίστρεπτον* a *metaphorical* property of a passive object, namely: *ut ora vertat huc et huc euntium!* (Hor. Epod. iv, 9.)

[2] Hesych: *Ἐπιστρέφομαι· πλανῶμαι, φροντίδα ποιοῦμαι*: see, for the former sense, Æsch. Suppl. 508. Eur. Hel. 83. 89. 767. Ion 352., and for the latter Soph. Phil. 599. Inc. Rhes. 400. As a mere compound of *στρέφω*, the same verb occurs in Soph. Ant. 1111. Trach. 566. 1184. Eur. Heracl. 942. Alc. 187. Andr. 1030.

Suidas has: *Ἐπιστρέφεται· φροντίδα ποιεῖται.* (Angl. *minds*). *Ἐπιστρεφέως· ἀντὶ τοῦ ἐπιμελῶς, παρὰ Ἡροδότῳ* (i, 30.). *καὶ ἀπατητικῶς.* Compare Suppl. 623, *δημηγόρους εὐπειθεῖς στροφάς.* Soph. Œd. C. 1045. *δαΐων ἀνδρῶν ἐπιστροφαί* (military movements, or *manœuvres).*

lates the present text: "*vitam in qua liberi sine impedimento versari possint.*"

The Scholiast's explanation of ἐπίστρεπτον is: ζηλωτὸν, ὡς τοὺς ὑπαντῶντας ἐπιστρέφεσθαι πρὸς θέαν ἡμῶν, which would attach αἰῶνα to τέκνων and make κελεύθοις, which he explains by: ταῖς προσόδοις, an exceedingly forced description of those who should thus *turn aside to see*; but compare Ag. 236, πατρὸς φίλου τριτόσπονδον εὔποτμον αἰῶνα φίλως ἐτίμα.

340. πολύχωστον· ὑπὸ πολλῶν κεχωσμένον: Schol. "Significat *ingenti mole sepulchrum*, ut loquitur Virg. Æn. vi, 232, multorum manibus aggestum, qualia nunc innumera cernuntur in omnibus fere orbis terrarum partibus, quæ vero gentes Septentrionales ducibus suis præcipue solebant cumulare, et quæ vel hodie in littore Hellesponti in agro Trojano conspicua sunt. Nos Anglice *Barrows* dicimus." S. L. Klausen compares Hom. Od. xxiv, 80-84.

341. διαποντίου, Angl. *over sea, foreign*. "Διαπόντιος. *Transmarinus*. Thucyd. i, 141. πολέμων διαποντίων. Sic ὑπερπόντιος Ag. 414. Abreschius comparat *Lares permarinos* Livio memoratos iv, 52. In vetere Glossario Lares permarini exponuntur διαπόντιοι θεοί, teste Turnebo *Adv.* xii, 35." Blomf. Δώμασιν εὐφόρητον: compare in the opposite sense Ag. 1068, ἄφερτον φίλοισι.

344. ἐμπρέπων] "Ἐμπρέπω. *Inter alios conspicuus sum.* Ag. 6, λαμπροὺς δυνάστας ἐμπρέποντας αἰθέρι. Paullo aliter Soph. El. 1187, πολλοῖς ἐμπρέπουσαν ἄλγεσι." Blomf.:—who has not, however, removed the comma which, in every edition but Klausen's, most inconveniently divides τοῖς ἐκεῖ καλῶς θανοῦσιν from κατὰ χθονὸς ἐμπρέπων. The same word occurs once in Euripides, Heracl. 407, ἓν δὲ πάντων γνῶμα ταυτὸν ἐμπρέπει. For the adjunct φίλος φίλοισι, *friend among friends*—see above on v. 80.

Klausen compares Hom. Od. xi, 388. 569. Pers. 691, ἐκείνοις ἐνδυναστεύσας ἐγὼ (Δαρεῖος) ἥκω. Soph. El. 841, καὶ νῦν ὑπὸ γαίας (Ἀμφιάρεως) πάμψυχος ἀνάσσει.

345. ἀνάκτωρ, a poetic form of ἄναξ which occurs only in Euripides, Tr. 1217, ἀνάκτωρ πόλεως. Iph. T. 1414. πόντου ἀνάκτωρ: as also its derivative ἀνάκτορον, *a temple* or *palace*, Iph. T. 41. 66. &c. &c. Hesych: Ἀνάκτωρ· θεός, βασιλεύς. Ἀνακτόριον· ἱερόν. Ἀνακτόρων· ναῶν, ἢ οἴκων βασιλείων. Σεμνότιμος is peculiar to Æschylus, here and Eum. 833. Sophocles has σεμνόμαντις Œd. T. 556.

346. πρόπολός τε] "Πρόπολος hic est *minister sacer, anteambulo*. Hesych: Πρόπολοι· ὑπηρέται, δοῦλοι, νεωκόροι, προφῆται. Τῶν μεγίστων ἐκεῖ τυράννων recte Schol. de *Plutone et Proserpina* explicat. Honor in

Orco, ut hic in terra. Rex ibi Agamemnon, primus post Plutonem et Proserpinam, et minister eorum princeps. Ad superstitionem antiquorum hoc pertinet, de qua Comicus in Ranis multa." Pauw. "Hæc Pauwius, recte quidem ut mihi videtur; *dominum* enim semper præcedebat ὁ πρόπολος, itaque μέγιστοι τύραννοι plane sunt *Pluto et Proserpina*, quibus Agamemnonem servire minime inhonestum erat. Hoc autem ministerio regibus, quibus ipse olim imperitaverat, nullo modo fungi poterat." S.L.

347. "ἐκεῖ. *apud inferos;* per χαριεντισμὸν, cujus multa exempla attulit Blomf: Soph. Aj. 854, ὦ Θάνατε Θάνατε, νῦν μ' ἐπίσκεψαι μολών· καίτοι σὲ μὲν κἀκεῖ προσαυδήσω ξυνών. El. 355, ὥστε τῷ τεθηκότι τιμὰς πρασάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις. Eur. Med. 1073, εὐδαιμονοῖτον, ἀλλ' ἐκεί. Hec. 418, ἐκεῖ δ' ἐν Ἀΐδου κείσομαι. Plat. Phæd. 9: θαῤῥεῖν μέλλων ἀποθανεῖσθαι, καὶ εὔελπις εἶναι ἐκεῖ μέγιστα οἴσεσθαι ἀγαθά." S. L.

348. βασιλεὺς γὰρ ἦσθ'] ἦσθ', in place of ἦς, is the suggestion of Abresch, which—although we need not perhaps in choral Greek have insisted upon a purely *Attic* peculiarity; Matth. Gr. Gr. § 216—I prefer, both as adding to the harmony of the verse, and because it would seem to have been the jumbling[1] together of the consecutive letters ΘΟ which has led to the unnecessary insertion in the MSS. of the last letter of ὄφρα. "ἦν pro ἦς cod. Rob. ἦσθ' volunt Abresch. et Lobeck. ad Soph. Aj. p. 312., sed contra libros nihil novare ausus sum, quamquam ἦς ex Eur. Herc. fur. 1408. expulit Hermannus, ex Iph. Aul. 339. et 1003. Markl., ex Aristoph. Nub. 1030. Reisigius.—ὄφρα vulg., quod inde a Pauwio correctum est." So Wellauer, but: "ἦν cod. R. ἦς vulg. orta e correctione, vera lectione non intellecta. Forma ἦς apud omnes antiquiores suspecta. Cf. Herm. Arist. Nub. 1030., qui quid verum sit in hoc loco agnovit:" Klausen, who translates: "*Erat enim rex, dum tu vivebas, unus ex iis qui manu ratam reddunt sortem letalem et baculum gubernantem homines:* in which let those follow him, who dare—for my part, were *this* the meaning of the passage, I cannot bring myself to believe that either the personal pronoun could have been wanting before ἔζης, or the article before πιπλάντων κ.τ.λ., which must then have been held to be a general definition of that *whole class* of persons, of which the individual just before termed βασιλεύς was *one*. Translate: *for a king you were, whilst you lived* ruling *over those that in their hands administered what Fate had apportioned unto them, even the sceptre which claims the obedience of mortals;* and for

[1] How easily a clerical error may have been committed in this line, will be seen if we look at what the transcriber had to copy—ΗϹΘΟΦΡ—

πιπλάντων, persons administering, compare the note on Ag. 1362. and Matth. Gr. Gr. § 271. Obs., and add to the examples which Matthiæ has given, Pers. 245, δεινά τοι λέγεις ἰόντων τοῖς τεκοῦσι φροντίσαι (Angl. *for the parents of persons going,* or *in case of persons going, for their parents to think of),* Soph. Œd. T. 505, ἀλλ' οὔποτ' ἔγωγ' ἄν, πρὶν ἴδοιμ' ὀρθὸν ἔπος, μεμφομένων ἂν καταφαίην. Also with μόριμον λάχος which expresses here, in its relation to a higher and unseen Power, that regal sway of which the *staff* or sceptre (see note on Ag. 194. Hom. Il. i, 238. Virg. Æn. vii, 246.) was the outward and visible symbol, compare Eum. 310, λάχη τὰ κατ' ἀνθρώπους ὡς ἐπινωμᾷ στάσις ἁμά. ib. 334, τοῦτο γὰρ λάχος διανταία μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν. ib. 347, γιγνομέναισι λάχη τάδ' ἐφ' ἁμὶν ἐκράνθη. ib. 385, ἀτίετα διόμεναι λάχη : through all which passages, as also in Eum. 715, ἀλλ' αἱματηρὰ πράγματ', οὐ λαχὼν, σέβεις. ib. 930, πάντα γὰρ αὗται τὰ κατ' ἀνθρώπους ἔλαχον διέπειν, we may trace a religious system which is in a great measure peculiar to Æschylus (see notes on Ag. 989. 1628.), although Blomfield not unaptly compares Callim. H. Jov. 79, ἐκ δὲ Διὸς βασιλῆες, ἐπεὶ Διὸς οὐδὲν ἀνάκτων Θειότερον· τῷ καί σφε τεὴν ἐκρίναο λῆξιν.

Μόριμος, of which the more common form is μόρσιμος, occurs Hom. Il. xx, 302. μόριμον δέ οἵ ἐστ' ἀλέασθαι [sc. θάνατον v. 300.], ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄληται Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων : in the very face of which passage, and of Damm's just explanation of μόρος (root μείρω)—"*portio ;* in specie, *portio a fatis attributa, mors, exitium" ;* see Il. xix, 421. xviii, 464-5. and compare αἰνομόρος ib. xxii, 481—it is utterly unaccountable that Klausen should have written : " μόριμος non idem est quod μόρσιμος vel ἐκ μοιρῶν, ut Schol. et interpretes hoc loco, sed *letalis,* ut derivatum a μόρος quod nihil est nisi *letum, sors letalis.* Ita Pind. Ol. ii, 38 : ἔκτεινε Λᾶον μόριμος υἱός, *interfecit Laium filius letalis* [fatalis], ut est apud Æschylum : ἐγείνατο μὲν μόρον αὐτῷ [Angl. *his own fate*], πατροκτόνον Οἰδιπόδαν, Theb. 751. Et Hom. Il. xx, 302 : μόριμον δέ οἱ ἔστ' ἀλέασθαι (minime οἵ ἐστ'), *licet ei evadere letalem sortem* (nunc quidem). Ita hoc loco sors letalis rata facta per manum regis dictum de potestate regia in vitam, quia rex omnia rata facit, πᾶν ἐπικραίνει Suppl. 375."

349. πιπλάντων] " πιμπλάντων edd. vett. πιπλάντων Heath. probante Butlero, qui monet πίπλημι formatum esse a πλέω, sicut τίθημι a θέω. Vide Gloss. in Pers. 815." Blomf. " Vera hujus verbi forma non est πίμπλημι, sed πίπλημι. Ut enim a θέω τίθημι, sic a πλέω πίπλημι, illud vero μ postea irrepsit, ut rotundius efferretur. Idem factum apud Latinos in præteritis quibusdam in *psi* et *ptum,* præcedente *m,* ubi illud *p*

antiquitus non apparebat, et recentioribus tantum debetur vocem ex crassa pronuntiatione pingentibus. Monachorum potius est quam veterum, sum*p*tum, em*p*tum, etc. Idem et in aliis quibusdam vocibus ab iisdem factum erat. Michi scil. pro *mihi,* et nichil pro *nihil* dixerunt." S. L. Compare the note on Ag. 334.

" Audacter quidem dictum est πιμπλάναι βάκτρον χεροῖν, attamen recte : πιμπλάναι enim est ratam facere, efficere, ita tractare rem ut omne, quod est ejus, jus omnino exerceatur. Ita πίμπλησι μέλος Edon. fr. 54. Regiam auctoritatem in sceptro positam vide Pers. 764. Eum. 626. Soph. Phil. 140. Plane eadem ratione dictum est θρόνους καὶ σκῆπτρα κραίνειν Soph. Œd. C. 449." Klaus.

350. πεισίβροτον] " πεισίμβροτον edd. πεισίβροτον Pauw. [Both. Lachm. Scholef. Dind. Klaus.] πεισιμβρότῳ τε βάκτρῳ Schütz. Burneius confert Hom. Il. Ω'. 785, φαεσίμβροτος ἠώς cum Pindari Ol. vii, 71, φαυσίβροτος δαίμων." Blomf. On the epexegetic use of τε, see the notes on Ag. 10. 123.

351. μηδ' ὑπὸ Τρωΐας] So I read with the old Edd., and with Wellauer, Dindorf, and Klausen who compares Pind. Nem. iii, 60. ὑπὸ Τρωΐαν, and therefore rejects Hermann's needless correction Τρωΐοις, adopted by Schütz, Scholefield, and Blomfield.

As to the construction, I follow Blomfield who remarks : " Interpretes connectunt πολύχωστον ἂν εἶχες τάφον—μηδ' ὑπὸ Τρωΐοις κ.τ.λ., quod vereor ut recte fieri possit, quum potius dicendum esset οὐδ' ὑπὸ Τρ. Si locus est sanus, continuatur votum εἰ γὰρ κατηναρίσθης—μηδ' ὑπὸ Τρ. Locum recte intellexit Scholiasta : γυναικικῶς οὐδὲ τούτῳ ἀρέσκεται, ἀλλὰ μηδὲ τὴν ἀρχὴν ἀνῃρῆσθαι : i.e. Electra vero, velut fœmina, ne hoc quidem Orestis votum probat, scilicet ut pater olim ante Trojam succubuisset ; sed potius hoc sibi placiturum fuisse dicit, si pater omnino intactus evasisset, interfectores autem prius interissent ; ut fatum quod mortem iis intulerit, e longinquo aliquis, harum calamitatum expers, audivisset." Translate : *Nor yet under the walls of Troy* would I *that you had died, my father, and among a host of other victims of the sword been buried by the stream of the Scamander ! No ! rather ought they who murdered him to have been thus brought low &c.*—and observe in this peculiar use of μηδὲ a practical illustration of the distinction noticed by Hermann on Viger p. 458. n. 267. and Matthiæ Gr. Gr. § 608, namely that " οὐ denies something directly, and as a matter of fact ; μή denies it only in reference to a conception or view which has either been before expressed, or which according to the sense, is implied in what precedes."

The reference in the negation here is plainly to that virtual wish of

Orestes (vv. 335-42.), that his father had *not* fallen as he did, to which δὲ in the mouth of Electra naturally subjoins the continuation or answer. And on the same general principle we may explain those peculiarities by means of which Klausen vainly endeavours to shew that there is no impropriety in translating *μηδ' ὑπὸ Τρ. . . . τέθαψαι* as a *direct* negation, *Sane tu ne ad Trojam quidem cum aliis sepultus es!* "Mirabilis est eorum opinio, qui in *μηδέ—τέθαψαι* solœcismum sibi reperire videbantur. *μὴ* dicitur pro *οὐ*, ubicumque negatio quæpiam affirmatur et asseveratur (!); quæ res hic præcipue locum habet, quum bis jam idem dictum sit, tum ab Oreste, tum a choro (?). De usu illo cf. Herm. Soph. Phil. 706: *ὃς μηδ' οἰνοχύτου πώματος ἥσθη*. ib. 1048.[1] Il. xv, 41: *μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων πημαίνει Τρῶας*. Et ib. x, 330. Hymn. Merc. 275."

On the first of these passages—for the importance of the principle which is thus called in question, it is hoped, will justify a minute examination of them—Hermann, as referred to, observes: "Si quis mirabitur quod hic *μηδέ*, non *οὐδὲ* dictum sit, cogitet velim *μή*, ut negationem quæ proprie non ad rem ipsam sed ad cogitationem ejus spectet, quadam conjectandi dubitandique potestate præditam esse, ut si Germanice dicas *der wohl nicht*. Quæ dubitativa orationis figura sæpe etiam fortior est simplici affirmatione vel negatione": a mode of interpretation which, while it affords a very *doubtful* support to Klausen's new theory, would seem to refer the peculiarity in the Greek text to Matth. Gr. Gr. § 515, d. *α*., whereas in truth it belongs rather to Matth. Gr. Gr. § 608. 5., according to which we should translate: *ὢ μελέα ψυχὰ, ὃς μηδ' οἰνοχύτου πώματος ἥσθη δεκέτει χρόνῳ*, *Alas, poor soul! that he should be one that*—or *to think that he—for ten long years was never gladdened even by a draught of wine!*

As to Hom. Il. x, 330. xv, 41. Hymn. Merc. 275., it might have been sufficient to quote once more from Hermann on Viger p. 458. n. 267: "Quibusdam verbis, quæ natura sua nihil nisi id quod in cogitatione et voluntate positum est indicant, constanter *μὴ* adjungitur, nec nisi rarissime[1] invenitur *οὔ*. Ejusmodi est *ὄμνυμι*, cui verbo si *οὐ* adjungeretur in affirmatione rei factæ, *μὴ* autem in sponsione rei futuræ, idoneam id rationem haberet. At etiam in re, quam quis factam esse jurat, *μὴ* usurpatur": had not Hermann himself—after citing Xen. Anab. vii, 6. 18: *ὀμνύω γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μηδέ, ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης, ἔχειν*, in which there is surely nothing to marvel at—proceeded to say: "Multoque insolentius Homerus Il. *ό*. 34. seqq. *ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς . . . σή θ' ἱερὴ κεφαλὴ, καὶ νωΐτερον λέχος αὐτῶν κουρίδιον, τὸ μὲν οὐκ ἄν ἐγώ ποτε μὰψ ὀμόσαιμι, μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων πημαίνει Τρῶάς τε καὶ Ἕκτορα, τοῖσι δ' ἀρήγει*. Ubi *μὴ πημαίνει* per anacoluthon juncta sunt, nisi particula *μὴ* sic posita est, ut cum dubitatione neget: Germanice *wohl nicht*"—another injudicious admission (we deem it) of a *doubt*, not more inconsistent[2] with this particular context, than injurious to the general principle which he had already laid down. Translate: *Be witness now to this Earth and Heaven ... that* I say *it is not at my instigation that Neptune is afflicting &c.*: and so too Il. x, 330, *ἴστω νῦν Ζεὺς αὐτός . . . μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος Τρώων*; *Zeus himself now be witness, that* I swear *no other man among the Trojans shall be master of the horses, but* (it is added *in oratione*

[1] The passage here referred to is *ἐγώ θ' ὃς οἶμαι σοῦ κάκιον οὐδὲν ἄν τούτων κρατύνειν, μηδ' ἐπιθύνειν χερί* (Soph. Phil. 1058-9.), on which Hermann: "Tacent interpretes de verbis *μηδ' ἐπιθύνειν χερί*, in quibus quis non *οὐδὲ* potius quam *μηδέ* exspectet, quum prægresso *οὐδὲν* particula *μὴ* non repetitionem ejus negationis, sed oppositam ei aliam negationem indicare soleat, ut si his verbis diceretur, *et non aberrare a scopo*. Itaque sic est illud *μὴ* accipiendum, ut dubitanter negando affirmet: *qui mihi videor neque tractaturus hæc arma esse imperitius, neque hercle iis collineaturus*"—an interpretation which appears to me to let in a fatal exception to the general rule, unless we say that the virtual negative which precedes *κρατύνειν* is *μή*, as appears indeed (see above on v. 285.) from *μηδέ* following, and that the greater confidence with which the first clause is expressed as compared with the other, is due not to the use of *μή* in the latter—for, inasmuch as they both express but the conceptions of the speaker's own mind, *μή* (if there be any truth in our rule) is the proper particle to be used in both—but to the introduction in the former, as called up (we may suppose) by the comparison *σοῦ κάκιον*, of the direct and unqualified negation *οὐδέν*—so that we might translate: *and I, who flatter myself that—worse than thee certainly not, should I handle these weapons*, no! (*μή*), *nor take my aim.*

And in this view of the passage—in which I am confirmed by observing that *οὐδὲν ἄν*, Angl. *in no respect methinks*, is tantamount to *οἶμαι μή* (both with an infinitive following), as well as by the context; see in particular vv. 1061-2—I now very contentedly acquiesce, although it had once occurred to me that *ἐπιθύνειν* (so far as we know, *ἅπαξ λεγόμενον* in writers of that age) might be capable of a very different interpretation; adopting which, and comparing Suidas: *Ἐπιθύνων, ἐπανορθούμενος* (not to mention Hesych: *Ἰθύνει· ἀπορθοῖ, ἐξισοῖ, διοικεῖ, εὐθύνει· κυβερνᾷ*), we should have translated: *and I, who expect I can wield this bow* and arrows *quite as well as thou, and not have to make any after correction* (adjustment) *with my hand*. Latine: *qui mihi videor is esse qui pariter ac tu hæc arma tractem, neque correctoris manu egeam*. But this interpretation, I believe, would have required us to read *τούτων κρατῦναι, μηδ' ἐπιθῦναι χερί*.

[1] Hermann has noticed Theocr. Id. xxi, 59. *ὤμοσα δ' οὐκέτι λοιπὸν ὑπὲρ πελάγους πόδα θεῖναι, ἀλλὰ μένειν ἐπὶ γᾶς*, on which Schæfer: "*οὐκέτι* post *ὤμοσα* notandum; nam verba jurandi *μή, μηκέτι* etc. cum infinitivo poni poscunt. Vid. Id. xxii, 134. xxvii, 34." The variation seems to be occasioned by the direct opposition in which the two clauses are placed, so that, as in Soph. Œd. T. 58, *γνωτὰ κοὐκ ἄγνωτά μοι*, the negation of the one is but the affirmation of the other. And on the same principle we may explain what Hermann compares with this, Eur. Hel. 835-6, *ἀλλ' ἁγνὸν ὅρκον σὸν κάρα κατώμοσα. τί φής; θανεῖσθαι κοὔποτ' ἀλλάξειν λέχη;* Angl. *to die and never*—i.e. *rather than ever—change husbands?*

[2] For proof of this, I appeal only to the speaker's own cloud of witnesses, and to that peculiarly sacred bond, by which she has just said *οὐκ ἄν ἐγώ ποτε μὰψ ὀμόσαιμι*, v. 40. Yet Hermann would have us believe: "ut cum dubitatione neget, Germanice *wohl nicht*—id bene eo loco Junoni convenit, ut quæ non possit satis liquido jurare, non suo jussu Neptunum Græcis opitulari"!

recta, ἀλλὰ σέ φημι διαμπερὲς ἀγλαϊεῖσθαι) *I promise that you shall always have that distinction:* and so too Il. xix, 258-61. ἴστω νῦν Ζεὺς πρῶτα . . . μὴ μὲν ἐγὼ κούρῃ Βρισηΐδι χεῖρ' ἐπενεῖκαι, on which Hermann remarks: "nominativus ἐγὼ, pro quo accusativum exspectes, ex eo pendet quod Agamemnon ὄμνυμι in mente habet, pro quo dixit ἴστω Ζεύς," we may translate so as to exhibit the two-fold peculiarity of the original, *Be witness now Zeus first, &c. &c. that I verily* (Homeric form of μὴν) *have not, I, laid my hand upon the maiden,* and at the same time, by thus making the emphatic ἐγὼ equivalent to a direct affirmation[1] φημὶ or ὄμνυμι, account for that further peculiarity, which Hermann has not noticed, the introduction namely of the direct negative in v. 262, οὔτ' εὐνῆς πρόφασιν κεχρημένος, οὔτε τευ ἄλλου.

We have only now very briefly to glance at the last example of this sort which Klausen refers to, Hymn. Merc. 274-7. εἰ δ' ἐθέλεις, πατρὸς κεφαλὴν μέγαν ὅρκον ὀμοῦμαι, μὴ μὲν ἐγὼ μήτ' αὐτὸς ὑπίσχομαι αἴτιος εἶναι, μήτε τιν' ἄλλον ὄπωπα βοῶν κλοπὸν ὑμετεράων, αἵτινες αἱ βόες εἰσί· τὸ δὲ κλέος οἷον ἀκούω, and we shall return to our text, I think, with unabated confidence in that principle, on which our interpretation not of the present passage only, but of Ag. 491. (where see the note), essentially depends; and of which it is but a peculiar modification, that, as we have now seen, μή is sometimes found in a kind of *oratio obliqua* (compare Matth. Gr. Gr. § 529, 4. with § 608, 5.), where *in oratione recta* οὐ, and not μή, must have been introduced.

353. μετ' ἄλλῳ δορικμῆτι λαῷ] "*cum reliquo populo hasta cæso.* Noster Suppl. 679, ἀνδροκμής. Δορικμὴς vox est a Lexicographis non observata, cujus significatio ex verbo ejusdem formæ petenda Soph. Aj. 325, ἐν μέσοις βοτοῖς σιδηροκμῆσιν, quod recte Schol. τῷ σιδήρῳ φονευθεῖσιν reddit. Δορικμὴς ergo *hasta cæsus,* ut σιδηροκμὴς *ferro cæsus.* Porro pro ἄλλων legendum ἄλλῳ. Locum data opera corrupit, qui μετὰ hac significatione genitivum casum requirere, non dativo jungi, crediderat; perperam, cum frequens sit apud poetas." Stanl. See Matth. Gr. Gr. § 587. b.

"δουρικμῆτι em. Blomf., ut δουρικλύτοις Pers. 85. Libri δορικμῆτι contra metrum." Klausen—who, on the same principle of strict metrical uniformity, ought also to have admitted Heath's correction τείχεσι v. 352., and Hermann's πρόσω v. 357.

355. πάρος δ' ὤφελον] Taking the Scholiast at his word: λείπει, τὸ ὤφελον—and with him supplying πρὸ τοῦ ἀποθανεῖν τὸν πατέρα—I have

[1] See Aristoph. Nub. 826. &c.

ventured in this line to introduce into the text, what was wanted to sustain at once the metre and the sense: for whatever doubt might before have been entertained respecting the *reflected* expression of a wish in μηδὲ . . . τέθαψαι, is at once removed by the direct and unequivocal declaration that follows, of what the speaker *would sooner have had* done, and the three syllables which Blomfield and Scholefield agree in thinking lost after δαμῆναι—thus interrupting the connection between this and the following verses—would seem rather to be wanting in the former part of the line, where Bothe has: πάρος δὲ, κανόντ' ἢ κτανόντεσσιν οὕτω δαμῆναι—Schütz: εἴθ' οὖν πάρος ἤ νιν κτανόντεσσιν οὕτω δαμῆναι, "quod non minus quam vulg. sensu caret:" Well.—and Hermann: πάροιθε θανὼν, ἢ κτανόντεσσιν οὕτω δαμῆναι, "quod mirabor," observes Blomfield, "si ipse hodie probet." The Bishop of Lichfield supposes something lost after κτανόντες, where he places an *obelus,* and writes: "Locus corruptus. Nec plane constat utrum νὶν sit encliticum, an fragmentum vocis omissæ; sed crediderim esse encliticum."

Klausen, who has edited in v. 339. τέκνων τ' ἐν κελεύθοις ἐπίστρεπτον αἰῶ, finds nothing wanting in this line, but in v. 356. introduces another πάρος before θανατηφόρον αἶσαν—the corresponding verse being κτίσσας, πολύχωστον ἂν εἶχες.

357. πρόσσω τινὰ πυνθάνεσθαι, Angl. *for one to hear of their death at a distance;* Schol: ἐμέ.—see Matth. Gr. Gr. § 487. 3. "Constructio hujusmodi esse videtur: ὤφελον δαμῆναι, ὥστε τινὰ (sc. ἐμὲ) πυνθάνεσθαι κ.τ.έ." Scholef: and so Stanley.

359. κρείσσονα χρυσοῦ] "Aristot. Hymn. in Hermiam, χρυσοῦ τε κρέσσω καὶ γονέων. Catull. ad Lesbiam cv. 3. *nobisque hoc carius auro.* Tibull. i, 8. *Carior est auro juvenis cui levia fulgent ora.*" Stanl. "Aurum hominibus[1] pretiosissimum (Pind. Ol. i, 1.), quod auro melius est, excedit bona humana. Idem cogitatur in versu sequenti: Hyperborea enim felicitas est ea, quæ hominibus in his terris haud contingit, quum in eorum regionem nulla via perveniri possit: Pind. Pyth. x, 29." Klaus. Compare Psalm xix, 10.

360. μεγάλης δὲ τύχης καὶ Ὑπερβορέου] "De felicitate Hyperboreorum [Angl. *Utopian happiness*] studiosos ad Pind. Pyth. x, 57. et Spanh. ad Callim. H. Del. 281. remittit Blomf. De hiatu in καὶ Ὑπ. vix opus est ut exempla adferam, Pers. 39, καὶ ἐλειοβάται ναῶν ἐρέται. ib. 52, καὶ ἀκοντισταὶ Μυσοί. ib. 542, ποθέουσαι ἰδεῖν ἀρτιζυγίαν." S. L.

[1] Hence Soph. Scyr. fragm. 501, ἀλλ' εἰ μὲν ἦν κλαίουσιν ἰᾶσθαι κακά ... ὁ χρυσὸς ἧσσον κτῆμα τοῦ κλαίειν ἂν ἦν., and Eur. Med. 965, χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς.

361. "*φωνεῖς* T.V. ex correctione necessaria. *φωνεῖ* M.G.A.R.—*ὀδυνᾷ σᾷ* em. Lachm. Libri *ὀδυνᾶσαι γάρ*, contra metrum, quod longam requirit ultimam: itaque plerique vocem utramque ut glossema ejecerunt. At optime dictum est *ὀδυνᾷ σᾷ*, quia vehementissimo revera dolore dixit Electra. *γὰρ* postea additum ad tollendam catalexim, ut sæpe in anapæsticis: cf. Ag. 724." Klaus. See the note on Ag. 775: but here, supposing *ὀδυνᾷ σᾷ* to have been corrupted into *ὀδυνᾶσαι*—for which Blomfield and Scholefield, after Porson, have edited *ὀδυνᾷ*—the *γάρ* would seem to have been added rather to improve the sense, which, as it now stands, is: *Nay now, my child, you are talking of* what is altogether visionary and extravagant *under the influence of your grief! But in good truth*—as if the Coryphæus, who speaks here rather as a spectator than as one of the actors in the scene, had said *But what wonder that she should? for—it is a double lash whose sound meets us here*, or *herein ... and it has fallen out more heavily for the children* of Agamemnon; to wit, the *affliction*, metaphorically represented by *μάραγνα*, with which compare Ag. 623, *διπλῇ μάστιγι, τὴν Ἄρης φιλεῖ, δίλογχον ἄτην, φοινίαν ξυνωρίδα*. Soph. Aj. 242, *λιγυρᾷ μάστιγι διπλῇ*. and Aj. Locr. fr. 14, 3. *ὅταν δὲ δαίμων ἀνδρὸς εὐτυχοῦς τὸ πρὶν μάστιγ' ἐρείσῃ τοῦ βίου παλιντρόπου*: and see Hesych: *Σμαράγνα· μάστιξ, ῥάβδος. καὶ χωρὶς τοῦ σ*: whence it is obvious that in another place for *Μάραινα* we should read *Μάραγνα· μάστίξ, ῥάβδος, ταυρεία*: the last word, which is also a correction for *γαυρία*, being in like manner confirmed by: *Μαράγνᾳ· τῇ* (vulg. *γῇ*) *ταυρείᾳ*: which immediately follows it. "*μαράγμης* Ald. Med. Guelph. *μαράγνης* Rob. *μαραίνης* Turn. et recentiores: sed *μαράγνης* Heath. et Porson., sicut legitur in Platone Comico ap. Polluc. x, 56. Incert. Rhes. 817., ubi Scholiasta monet Herodianum scribere penacute *μαράγνα*. Apud Hesychium etiam hanc formam reponunt viri docti pro *μάραινα*. Photius: *Μάραγνα· μάστιξ*." Blomf. Schol: *Διπλῇ μάστιγι ἐπλήγημεν*.

363. *δοῦπος ἱκνεῖται*] "Eadem fere sententia Pers. 605, *βοᾷ δ' ἐν ὠσὶ κέλαδος οὐ παιώνιος*." Schütz. Add from Abresch v. 367, *διαμπερὲς οὖς ἵκετο*. Theb. 563, *ἱκνεῖται λόγος διὰ στηθέων*. Ag. 791, *δῆγμα δὲ λύπης οὐδὲν ἐφ' ἧπαρ προσικνεῖται*.

Ibid. "*τῶν μὲν ἀρωγοί*. h. e. *Agamemnon*, qui liberis suis auxilio esse debuerat." S. L.

365. *στυγερῶν τούτων*] "*ὄντων* conj. Herm. At *στυγερῶν τούτων* est exclamatio interjecta: chorus enim eodem, quo liberi, odio habet interfectores, et magis quam illi urget ad vindictam." Klaus. "An legendum *χέρες οὐχ ὅσιαι. στυγερὼ τούτω· utrumque horum difficile et odiosum; pueris tamen* (i. e. Oresti et Electræ) *gravius est*: i. e. molestius est, certamine imminente, opitulatoribus carere, quam manus pollutas habere. Sed hoc non omnino placet. Locum certe non intellexit interpres Græcus: *χέρες οὐχ ὅσιαι. τοῦτο ἰδίᾳ ἀναπεφώνηται, τῶν ἄγαν στυγερῶν τούτων. τοῦτο δὲ μᾶλλον Ἀγαμέμνονος τοῖς παισὶν αὐτοῦ συμβέβηκεν· πρὸς ὃ ἐπάγει Ἠλέκτρα ὅτι, ὡς βέλος ὁ λόγος οὗτος ἥψατό μου*." Blomf. Translate: *odious creatures that they are!* and understand it to restrict the application of *τῶν κρατούντων*, which is not quite so obvious here as in v. 258.

366. *παισὶ δὲ μᾶλλον γεγένηται*] "Sensus videtur esse; *gravius vero* insonuit flagellum *ab ea parte quæ tangit liberos*. Agamemnon inultus mortuus est, vivunt regnantque ejus interfectores manibus impuris ac cæde inquinatis; grave et hoc et illud, sed gravius hoc quod tangit liberos, eosque ad cædem ejus ulciscendam excitat." S. L. On this peculiar use of *μᾶλλον* to express *in greater measure* or *degree*, see Göller and Arnold on Thucyd. iii, 82. *γιγνόμενα μὲν καὶ ἀεὶ ἐσόμενα, ἕως ἂν ἡ αὐτὴ φύσις ἀνθρώπων ᾖ, μᾶλλον δὲ καὶ ἡσυχαίτερα καὶ τοῖς εἴδεσι διηλλαγμένα κ. τ. λ.*

As to the general sense of the passage, I rather follow Schütz; "*Μᾶλλον* minus recte accepit Schol.; non enim hoc significat Chorus, duplex illud flagellum magis liberos quam Agamemnonem affligere, quod ineptum esset; sed suum sensum cum liberorum sensu comparat, ad quos multo major pars hujus doloris pertinebat. *Γεγένηται* referendum ad *δοῦπος ἱκνεῖται*, nec vertendum est cum Stanl: *liberis hoc maxime constat*, sed: *multo autem vehementius duplex hoc flagellum liberos vexat quam me*." Compare below v. 464.

367. *διαμπερὲς οὖς*] The correction *οὖς* for *ὡς* is due to Schütz. "*Διαμπερὲς*. *Penitus*: *διόλου . . . διαμπάξ*, Hesych: a *διαναπείρω*, non vero a *διαπέρας*, quod ait Etym. M. p. 268, 43. Divisim Homerus Il. Λ'. 377, *διὰ δ' ἀμπερὲς ἰὸς Ἐν γαίῃ κατεπήκτο*." Blomf.—*ἅπερ τε βέλος*, Angl. *even as it had been an arrow*; see above on v. 350., and compare Appendix to Notes on the Agamemnon, Note C. pp. 390. 391. from which it will be seen that *ἅπερ τε*—for which Turnèbe, Vettori, Stanley, and Porson, in violation of the metre have edited *ἅτε περ*, and for which Lachmann and Blomfield propose to read *ἅπερ τι*—is equivalent to *τάπερ ἃ*—or *τώσπερ ὡς*—*precisely so as, just like*.

369. *Ζεῦ, Ζεῦ κ.τ.λ.*] This, which at first sight might be thought to be a mere impassioned exclamation, I understand with Klausen to convey a formal invocation of vengeance, to which the *δὲ* in v. 372—at the same time that it marks the transition from the general (*βροτῶν* ...

χειρί) to the particular case (τοκεῦσι)—subjoins in the apodosis what *on the above premises* the petitioner would wish to have done. "Mentio Jovis, ejusque muneris quo ultionem ab inferis emittat, est pro invocatione auxilii ejus in hac re. Mentione enim Diis suus tribuitur honor, qua re ad opitulandum propitii fiunt. Sufficit propterea invocationi in hymnis et initiis carminum illud *μνήσομαι σεῖο*."

Reading, therefore, on the suggestion of Lachmann in v. 372. *τέλει τέλει*, translate : *Zeus ! Zeus that from below sendest up retributive woe unto the adventurous and all-daring hand* (or *handiwork*) *of mortals ! do thou, say I*, though it be *unto a Parent nevertheless repay, repay !* and on this construction of *δὲ*, and of *ὅμως*, see the notes on vv. 78. 181. 106. ; and with *ὑστερόποινον*, *after a time* (i.e. sooner or later) *repaying*, compare Ag. 58, *ὑστερόποινον πέμπει παραβᾶσιν Ἐρινύν*. Soph. Ant. 1075, *ὑστεροφθόροι Ἅιδου καὶ θεῶν Ἐρινύες.*, and see the note on Ag. 681, *ὑστέρῳ χρόνῳ*. Τοκεῦσι, *unto parents*[1]—under which general designation *Clytemnestra*, as *a parent*, is included—with *δεσποτᾶν* vv. 47. 73. and *πατέρων τε καὶ τεκόντων* v. 319, are to be noticed as illustrations of the principle laid down by Klausen on Ag. 1541 : "Pluralis pro singulari ponitur, ubicunque designandum est esse universi aliquid in conditione ejus de quo sermo fit :" to which we may also refer the abstract use of *τὰ φίλτατα* (Pers. 851.) to express any *near relation*—as Hor. Od. iv. 4, 36 : "bene nata," Angl. *noble birth* or *the nobly born*—and slightly differing from this, that significant use of the plural (Angl. *those that* . . .), where one person only is meant, examples of which occur in vv. 36. 164. 225. 406 : see Matth. Gr. Gr. § 293., and compare the note on Ag. 1596, *τοὺς ἥκοντας*.

The Bishop of Lichfield's note upon this passage is : "*Ζεῦ, Ζεῦ, κάτωθεν ἀμπέμπων*—nominativus pendens participii pro verbo, ut Theb. 189, *κρατοῦσα μὲν γάρ, οὐχ ὁμίλητον θράσος*, ut non necesse sit reponere *ἀμπέμποις* vel *ἄμπεμψον*. Sed, ni fallor, præstat hæc per aposiopesin explicare, in hunc modum. *O Jupiter, qui ab inferis sero punientem vindictam facinorosis atque audacibus hominum manibus immittis—at in parentibus tamen hæc perficiuntur*. Imprecationem non absolvit Electra,

[1] Compare Eur. Hec. 403, *χάλα τοκεῦσιν εἰκότως θυμουμένοις* Angl. *make allowance for a Parent's justly excited feelings*. It is but another modification of the same general principle, which Porson has noticed on Phœn. 423 : see note on Ag. 655. To the same principle also belongs what Bp. Middleton (ch. iii. sect. ii. § 2.) calls the *inclusive* sense of the Greek Article—of which we have a remarkable instance in St. Luke's Gospel xviii, 13 : *ἱλάσθητί μοι τῷ ἁμαρτωλῷ*. Eng. Vers. : *be merciful to me a Sinner*—and we might say generally, the use of "the Abstract for the Concrete," as, for example, in Soph. Œd. T. 128, *τυραννίδος οὕτω πεσούσης*, Angl. *when Royalty*—i.e. *a King—had thus fallen*.

horrore quodam percita cum hæc, ut patris cædem ulciscatur, in matrem imprecanda esse reputat : itaque post *immittis* supplendum *pœnas exigito*, vel tale aliquid. Nescio an recte *τοκεῦσι* de *Clytæmnestra* acceperunt plerique interpretes. Mihi potius videtur Agamemnon intelligi, in cujus gratiam hæc imprecantur ejus interfectoribus."

371. *τλήμονι καὶ πανούργῳ*] "Τλήμων h. l. quod Hor. Od. i, 3, 25 : *Audax omnia perpeti* vocat, ut in loco a Blomf. laudato infra 587 (581). *γυναικῶν φρεσὶν τλημόνων*. Adde Eur. Hec. 562, *πάντων τλημονέστατον λόγον*." S. L. See Monk on Eur. Alc. 285, and for *πανοῦργος* Blomf. Gloss. Theb. 599.

372. *τοκεῦσι δ' ὅμως τέλει τέλει*] The received reading here is : *τοκεῦσι δ' ὅμως τελεῖται*, the only variation being Robortello's : *τοκεῦσι δόμῳ στελεῖται*, on which Wellauer : "Hæc corrupta esse, non solum sensus docet, quem non adjuverunt Herm. et Schütz. hæc verba parenthesi includentes, sed etiam metrum antistrophici. Both. emendavit *τοκεῦσιν ὅπως τελῆται*, antistrophico simul mutato. Melius Lachm. *τοκεῦσι δ' ὅμως τέλει τέλει*. Facile sane inter se confundi poterant ΤΕΛΕΙΤΑΙ et ΤΕΛΕΙΤΕΛΕΙ, nisi forte *τέλει τάδε* legendum est."

The Scholiast's obscure gloss is : *τοκεῦσι· ἵνα τὸ ὅμοιον καὶ ἴσον τῷ πατρί μου φυλαχθῇ*.

374. *πευκάεντ' ὀλολυγμὸν*] "*ululatum amarum*, propter picis amaritudinem. Vocabula *πευκεδανός* et *ἐχεπευκής* contulit Blomf., forsitan a *πύκα*,[1] *dense* ; quæ enim amara sunt, *constringunt*." S. L. "Equidem crediderim vetus fuisse nomen *πευκός*, *amaritudo*, cognationem quandam cum *πικός πικρός* habens, unde arbor dicta est *πευκή*. Hinc *ἐχεπευκής*, *πευκεδανός*, *πευκήεις*, et *πευκάλιμος*. Infra 630, *ξίφος ὀξυπευκές*, ubi vide notata ; sed forsan in hoc loco *πευκήεις* intelligi possit de rogo ex pineis tædis confecto. Vid. supra 262 (259)." Blomf.

In this latter sense I prefer to take it, with Klausen who translates : "*πευκήεντ' ὀλολυγμόν*, *ululatum de tæda*, qua rogus incenditur. Ita *πευκάενθ' Ἥφαιστον*, *ignem tæda piceæ accensum*, Soph. Ant. 123. Cupit videre dominos rogo impositos, ut v. 257 (259). Dum cremantur adversarii, ululatum exorsurus est chorus, id quod (Hom. Od. iii, 450.) fieri solet, dum conditur [cæditur] hostia : hostiæ igitur loco illi cædendi ad expiandas ædes.—*θείνεσθαι*, *ictu interfici*, Theb. 959." Add Eur. Or. 1302, *φονεύετε, καίνετε, θείνετε, ὄλλυτε*—in place of what Wellauer and Klausen erroneously class under this head, Pers. 303, *στύ-*

[1] Compare Hesych : Πευκαλίμῃσι· πυκναῖς, συνεταῖς, καὶ τὰ ὅμοια. Πευκαλίμαις· συνεταῖς, ὀξείαις, πικραῖς. Πευκεδανόν· ἐχεπευκές, πικρόν.

φλους παρ' ἀκτὰς θείνεται, Angl. *is beating* (being beaten) *along the rocky shores;* ib. 965—Hesych: Θεινομένην· τυπτομένην, and translate: *Would that I might be standing by* (ἐπὶ) *to raise a* (pine-wood) *torch-lit shout, when the man* (Ægisthus) *is struck down, and the woman* (Clytemnestra) *perishes!* and see the note on Ag. 1083, κατολολυξάτω θύματος λευσίμου, where if we have rightly interpreted θῦμα λεύσιμον—with which compare also λευσίμους ἀράς ib. 1587. νόστιμος σωτηρία ib. 332. 1205. Pers. 261. 797., and other licenses of expression noticed on Ag. 1483—we shall not think it strange, especially as ἐφυμν. πευκ. ὀλ. so obviously resolves itself into ὑμνῆσαι ἐπὶ πεύκῃ ὀλολυγμόν, that, in relation to the pine-wood[1] *pyre* on which, as he represents it, Ægisthus (if not Clytemnestra also) was to be offered as a victim to the *Manes* of Agamemnon, our Poet should have applied the term πευκήεντα to the *shout* with which, as in Od. iii, 450. Ag. 575-8. 1083.,[2] it was the peculiar province of the attendant women to cheer and, as it were, crown the celebration of the sacrifice. Compare above v. 142. Eum. 1043. 1047, ὀλολύξατε νῦν ἐπὶ μολπαῖς. Theb. 268-9, ὀλολυγμὸν ἱερὸν εὐμενῆ παιάνισον, Ἑλληνικὸν νόμισμα θυστάδος βοῆς. Eur. Or. 1137, ὀλολυγμὸς ἔσται, πῦρ τ' ἀνάψουσιν θεοῖς . . . . κακῆς γυναικὸς οὕνεχ' αἷμ' ἐπράξαμεν.

The Scholiast, absurdly enough, interprets πευκήεντ' ὀλολυγμόν· πανηγυρικὸν λαμπρόν. On the Doric πευκάεντ' (πευκήεντ' Edd.) proposed by Hermann, and adopted by Blomf. and Scholef. but not by the German editors, see below on v. 400.

376. τί γὰρ κεύθω, φρενὸς οἶον ἔμπας κ.τ.λ.] "Vulgata lectio [θεῖον ἔμπας κ.τ.λ.], quam in textu exhibui, sensu caret metroque adversatur, nec quidquam probabile attulerunt interpretes. Herm. legit: τί γὰρ κεύθω, φρενὸς οἶον ἔμπας ποτᾶται πάροιθέν τε[3] etc., et hæc cum sequentibus conjungens, contortam constructionem comminiscitur. Schütz. dedit τί γὰρ κεύθω φρενί; θύον ἔμπας ποτᾶται. Both. τί γὰρ κεύθω φρένα θεῖον; ἔμπας ποτᾶται πάροιθέν γε etc. Buttl. τί γὰρ κεύθω φρενί; θεῖος ἔμπαξ ποτᾶται. Sed sola difficultas est in vocabulo ΘΕΙΟΝ, quod metrum quoque corrumpit, idque cum Hermanno puto ex ΟΙΟΝ natum esse, sed ut hoc modo verba jungantur: τί γὰρ κεύθω φρενὸς οἶον ἔμπας ποτᾶται; *quid enim celem eum animi sensum, qui tamen volutatur?*" Well.

[1] Compare, in reference to the parallel sacrifice of Polyxena to the *Manes* of Achilles, Eur. Hec. 574, οἱ δὲ πληροῦσιν πυράν, κορμοὺς φέροντες πευκίνους.

[2] Compare also Ag. 1001, πολλῶν μετὰ δούλων σταθεῖσαν κτησίου βωμοῦ πέλας., and see the note on Ag. 1020, πρὸς σφαγὰς πυρός.

[3] This is the reading of Blomfield also, who says the construction is: ποτᾶται πάροιθεν φρενός, πάροιθέν τε πρώρας.

"οἶον em. Herm. Libri θεῖον contra metrum et sensum. Idem legit Schol: ὅμως τὸ εἱμαρμένον περιΐπταται πάντας, καὶ οὐκ ἂν ἐπιβουλευθείη παρὰ τὸ μοιρίδιον. At neque fatum neque jussa divina dicuntur circumvolare. οὖρον conj. Müller. Illud facilius.—ποτᾶται de affectione animi, ut Ag. 909 (977). Hanc notionem amplius exhibent ea quæ sequuntur, in quibus πάροιθεν καρδίας dictum ut in illo loco: δεῖγμα προστατήριον καρδίας ποτᾶται.—δὲ explicativum, ut Ag. 173 (192)." Klaus.

Translate: *for why should I conceal an affection of my mind which nevertheless* (after all) *is on the wing,* struggling to shew itself, *whilst right ahead blows sharp indignation of heart,* even *wrathful hate;* and with this peculiar construction of οἶον compare Ag. 130 (where see the note), οἷον μή τις ἄγα θεόθεν κνεφάσῃ προτυπὲν στόμιον, and for δριμὺς, *sharp-savoured,* see note on Ag. 1472., and with the metaphorical use of πρώρα[1] to denote the *front* or *fore-part* of any person or thing—though here it does but form part of the metaphor suggested by the verbs ποτᾶται ... ἄηται—compare καλλίπρωρος Ag. 225. Theb. 533. ὀξύπρωρος Prom. 424.

"Ἔμπας. *Tamen.* Ionice ἔμπης· ὅμως, πάντως, ὁμοίως. Hesych: [Ἔμπα· ὅμως]. Scheidius probabiliter ducit ab ἐν πᾶσι, *omnino,* quo tamen sensu paullo rarius. Valcken. Epist. ad Röver. p. xxxvii. de Theocriti loco xv, 36. ναί· καλὸν ἔμπας: "Usitatior etiam voculæ significatus, *tamen, nihilominus,* hic posset locum reperire: ἔμπα, ἔμπας vel ἔμπης, hoc sensu tum ab aliis, sed frequenter adhibetur a Pindaro et Apollonio Rhodio: usitatissimum ἀλλ' ὅμως dicitur ἀλλ' ἔμπης et ἀλλ' ἔμπας Hesiodo, Callimacho, Apollonio, sed et Epicharmo et Theocrito x, 29. xxii, 17. Priori sensu ponitur ἔμπης sæpe apud Homerum, et in Æschyli Eum. 229, ubi μέγας ἔμπας sicuti Theocritus dixit καλὸν ἔμπας." Soph. Aj. 121, ἐποικτείρω δέ νιν δύστηνον ἔμπας, καίπερ ὄντα δυσμενῆ. ib. 563 (ab Hermanno correctus) τροφῆς ἄοκνον ἔμπα, κεἰ τανῦν τηλωπὸς οἰχνεῖ. Vid. Schæf. ad Dionys. Hal. de Comp. Indice v. *Sejunctio.*" Blomf. Gloss. Prom. 48.

Compare also Prom. 187. Suppl. 102. Soph. Aj. 1338. Ant. 845. Eur. Alc. 909. Cycl. 533., and see Damm's Lex. v. ἔμπης.

379. "δριμὺς ἄηται καρδίας M. I. δριμὺς ἄκται καρδίας M. II. R. δριμὺ ἀήται κ. G. δριμὺ ἄκται κ. A. δριμείας τε καρδίας T. V. δριμὺς ἧται κ. conj. Pors. At sensum optimum habet ἄηται, *flando sævit:* de mente agitata

[1] Dindorf and Klausen, with the sanction of the Medicean MS., have edited πρῴρας, as Hermann also on Soph. Phil. 480, ἐς πρῷραν: "Scripsi ἐς πρῷραν, uti scribendum esse et grammatici præcipiunt, et regula prosodica postulat. Vide Etym. M. p. 692, 25. 823, 20."

Hom. Il. xxi, 386: *δίχα δέ σφιν ἐνὶ φρεσὶ θυμος ἄητο.* Cf. Pind. Isthm. iii. 27, [iv. 15. ed. Heyne], *ἐπ' ἀνθρώπους ἄηται μαρτύρια.—στύγος* hoc loco de ipso *odio:* plerumque de *re invisa.*" Klaus. Hesych: *'Αήμενοι· πνέοντες. 'Αήμεναι· πνεῦσαι, πνεῖν*: [Hom. Il. xxiii, 214.] *῎Αητο· ἐφέρετο ἔπνει.* Compare Damm's Lex. v. *ἄημι.*

Wellauer, Scholefield, and Dindorf have adopted Porson's conjecture. Blomfield reads *ἀήτας*, and translates: Angl. *a sharp gale right ahead.* Schol: *πάροιθεν δὲ πρώρας· τῆς ὀψέως μου. ἔγκοτον στύγος· ὀργίλον μῖσος.*

381. *καὶ πότ' ἂν ἀμφιθαλὴς κ.τ.λ.*] Translate: *Aye, when* I wonder *will fostering Zeus lay to his hand!*[1] a further enforcement of the wish which had just escaped the Chorus—see notes on Ag. 269. 1419—uttered, we may suppose, like the succeeding strophe (vv. 392-96), in somewhat of an impatient and complaining tone, which the friendly Coryphæus (vv. 387-91.) endeavours to remove, as before (vv. 359-61) to moderate the extravagance of Electra's ineffectual wish.

"*'Αμφιθαλής.* Vera videtur hujus verbi significatio a Schol. allata: *ὁ ποιήσων ἀμφὼ ημᾶς ἀναθηλῆσαι. 'Αμφιθαλὴς* est secundum Hesychium: *ἐπ' ἀμφοτέροις τοῖς γονεῦσι θάλλων· ἤ, ἐφ' ᾧ ἀμφότεροι θάλλουσιν οἱ γονεῖς.* Itaque hic forte Jupiter *ἀμφιθαλὴς* dicitur, qui Electram et Orestem in eo statu collocaturus est, quo æque floreant ac si parentes ipsorum in vivis essent." S. L.

With this view of the passage, which would represent Zeus as *standing in the place of Parents* to these orphan children (vv. 238. 240. 244. 366.) of Agamemnon, agrees that interpretation—"*Pupillorum præses non puberum,* id enim est *ἀμφιθαλής*"—which it is to be wished that Stanley, whose words these are, had established by something more than mere assertion. Compare also Suidas: *'Αμφιθαλής· ἑκατέρωθεν θάλλων. 'Αμφιθαλὴς ἔρως·* [Schol. Aristoph. Av. 1735.] *ὁ ἀμφοτέροις τοῖς γονεῦσι θάλλων, μηδενὸς ὠρφανισμένος.* Timæus: *'Αμφιθαλεῖς· ἀντὶ τοῦ, ἀμφότεροι οἰκοθαλεῖς,* on which Ruhnken: "Forte legendum *ἀμφοτέρωθεν,* vel *ἐπ' ἀμφοτέροις, οἰκοθαλεῖς.* Pollux iii. 25. *ὅτι* [*ὅτῳ*] *δὲ ἂν γονεῖς ἅμα ἀμφότεροι περιῶσιν, ἀμφιθαλὴς ὀνομάζεται.* Et sic reliqui Grammatici. Plato Legg. xi. p. 681. B: *ἢ περὶ τὸν ἀμφιθαλῆ γενόμενος κακός.* Callimach. Fragm. cxx. *Αὐτίκα τὴν τάλιν παιδὶ σὺν ἀμφιθαλεῖ.* Dionys. Halic. A.R. ii. p. 92. 130. Lucian. Hermot. p. 798. Latini *patrimos et matrimos* dicebant. Sed abunde viri docti, qui laudantur ad Hesych. in v. et Fabric. ad Dion. Cass. lix. p. 908. Alia potestate *ἀμφιθαλὴς*

[1] Compare Psalms lxxiv, 11. cxliv, 7.

Diis omni ex parte florentibus, almis, tribuebatur. Orpheus Hymn. xlv. 2. *Νύσιον, ἀμφιθαλῆ, πεποθήμενον, εὔφρονα Βάκχον,* quod ipsum fortasse restitui debet H. vii, 13. xii. 1. ubi *αἰθαλὴς* editur: nisi quis præferat *αὐξιθαλής.* Aristoph. Av. 1735, *ὁ δ' ἀμφιθαλὴς ῎Ερως χρυσόπτερος κ. λ.* ubi frustra Scholiastes alteram notionem agnoscit. Philo T. ii. p. 559. *τοῖς τῶν μειζόνων καὶ ἀμφιθαλῶν εἶναι δοκούντων σεβασμοῖς, 'Ερμοῦ καὶ 'Απόλλωνος καὶ ῎Αρεως.* Pro *generoso* vel *nobili* est apud eundem T. i. p. 538. ii. p. 446." Ast. Lex. Plat. "*ἀμφιθαλής, ὁ, ἡ, utroque parente utens, patrimus et matrimus;* Legg. xi. 927. D: *περὶ τὸν ἀμφιθαλῆ γενόμενος κακός: non mancus, plenus, perfectus;* Ax. 370. D.: *πρὸς ἀμφιθαλῆ τὴν ἀλήθειαν.*"

On the whole, then—comparing the analogous, active and passive, uses of the epithet *τελείος,* on which see the notes on Ag. 942, 1403, 1429—we may conclude that the peculiar capacity in which Zeus is here expected to put forth his hand upon the destroyers (v. 953) of a royal house, is as *Giver of* that *domestic increase,* the perfection of which, as we find it in the temporal blessings of the Hebrew Scriptures, is represented to be this, that it should extend unto *children* and *children's children.* See in particular Psalms cxiv, 14. cxxvii. cxxviii.

Klausen interprets *ἀμφιθαλής,* "de *auctoritate* Jovis, quæ cernitur in facinore pariter atque in vindicta, sine qua nihil est quod perficiatur. Ita *παναίτιος, πανεργέτης.* Ag. 1405. (1457)." Wellauer, who translates it in Ag. 1109 (where see the note) *undique florens,* gives it here a transitive signification, *flores ab utraque parte excitans.*

383. *κάρανα*] "*capita* non ædium, ut Schol., sed ipsius Ægisthi et Clytæmnestræ. Ita *πίπτε κάρηνα Τρώων* Hom. Il. xi. 158., *ἀνδρῶν* ib. 500. Usitatior in hac re singularis: vide ad. v. 991. (1029)." Klaus.

Ibid. δαΐξας. "Æschylus, Homeri auctoritatem secutus, primam in *δαΐζω* communem facit. Brevis est in Suppl. 680, *τάνδε πόλιν δαΐζων.*" Blomf. Hesych: *Δαΐζων· κατακόπτων.*

384. *πίστα γένοιτο χώρᾳ, May confidence be restored to the Country!* a prayer in explanation of which (*δὲ*) it is added: *what I ask to receive back is—justice in place of* (after) *injustice! and do you hear my prayer ye goddesses that are honoured among the Infernals*—i.e. ye *Furies,* as the Scholiast explains it: *αἱ 'Ερινύες παρὰ τῶν χθονίων θεῶν* [*τοῖς χθονίοις θεοῖς*] *τετιμημέναι*: see below vv. 389. 392-3., and compare Eum. 393-6, *ἐπὶ δέ μοι γέρας παλαιόν, οὐδ' ἀτιμίας κυρῶ, καίπερ ὑπὸ χθόνα τάξιν ἔχουσα καὶ δυσήλιον κνέφας.* ib. 417, *'Αραὶ δ' ἐν οἴκοις γῆς ὑπαὶ κεκλήμεθα.* ib. 837-9, *ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα κατὰ γᾶν οἰκεῖν ἀτίετον, φεῦ, μύσος.* It is strange, therefore, that Blomfield (followed herein by

the Bp. of Lichfield) should remark upon this verse, and not rather upon its fellow, v. 372 : " Locus manifeste corruptus, qui nec sensui nec metro satisfacit;" and yet more strange that Klausen—*Et tu, Brute!* the text, if it could speak, might say—should, on the suggestion of Hermann, have changed *τετιμέναι* into *τιτηνά*, in support of which he adduces Hesych: *Τιτῆναι· βασιλίδες.*[1] *ἢ Ἕκτορος λύτροις· Τιήνη* (lege *Τιτήνη*)· *ἡ βασίλισσα* : and adds : " Eadem fere Phavorinus. Adjectivum *τιτηνὸς* derivatum a *τιτήνη*, ut *τιθηνὸς* a *τιθήνη*. Libri *τετιμέναι* ex interpretatione, qua scriptum erat : *τὰ χθονίων τετιμένα.—τε τιμᾶτε* conj. Müller. At tum obscurum est, quis invocetur : solus enim adhuc invocatus erat Jupiter."

In v. 384, the Scholiast's interpretation is needlessly confined : *καὶ γένοιτο πίστα τῇ χώρᾳ, ὅτι σὺ τούτων αἴτιος* : but it very properly introduces the Article before *χώρᾳ*, where in the text it is omitted only by a kind of colloquial license, which even in classical Greek we find to have prevailed in the use of such familiar words as *πατήρ, μητήρ, δόμος, πόλις*, &c. :[2] see Matth. Gr. Gr. § 264, 5. and compare note on Ag. 27. —v. 385, *ἐξ ἀδίκων, post injurias*, as Scholefield translates it ; not as Butler, followed by Blomfield: *pœnas autem in sontes exposco:* see Matth. Gr. Gr. § 574. p. 998., and for the use of the neuters plural *πίστα, ἄδικα*, to express a *state* or *condition of things*, compare ib. §§ 438. 442, 4. 443, 1. and see above on v. 276.

389. *βοᾷ γὰρ λοιγὸς Ἐρινὺν*] So, after Schütz, Hermann, Bothe, and Blomfield, I have ventured to correct the received text *βοᾷ γὰρ λοιγὸν Ἐρινύς*, which, though wholly unobjectionable in itself, I see no other way of connecting with what follows, than either with Wellauer to suppose *ἄτην* an apposition to *λοιγόν*, or with Klausen to construct it with *παρὰ* in the sense of *because* (Angl. *all along) of;* Matth. Gr. Gr. § 588. c. *δ*.—in either of which cases we must needs supply another *ἄτην* after *ἐπάγουσαν*, and thus expose our Poet to the just censure, *ὦ Ζεῦ βασιλεῦ*,

[1] So Klausen quotes it, but in Schrevelius' Edition 1688. it is : *Τιτῆναι* (probably *Τιτήνᾳ*)· *βασιλίδι. ἢ Ἕκτορος λύτροις*; where, according to Soping, the reference should be : *Αἰσχύλος ἐν Φρυξὶν ἢ Ἕκτορος Λύτροις* : frag. 252.

[2] Compare Theb. 584-5, *μητρός τε πηγὴν τίς κατασβέσει δίκη, πατρίς τε γαῖα* [Angl. *and father-land*] *πῶς κ.τ.λ.* ; Thucyd. iii, 43. *μόνην τε πόλιν* [" scil. *ταύτην*, or *ὑμᾶς*," Arnold.] *διὰ τὰς περινοίας εὖ ποιῆσαι ἐκ τοῦ προφανοῦς, μὴ ἐξαπατήσαντα, ἀδύνατον*.

On the same principle we may partly account for the very peculiar use of the term *πατροκτόνος* in vv. 953. 995. 1009, where resolving it (like *αἰνόπατερ* v. 306. *ἀντίμολπον* Ag. 17. &c. &c.) into its component parts *τὸν πατέρα κτείνας,—ασα, —αν*, we must needs interpret *τὸν πατέρα* as having a sort of *reflective* reference to the principal subject, which in this case is the speaker, *Orestes ;* as again in v. 889, *πατροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί* ; the literal version of which would be : *What? Father-killer as you are* (to me), *would you dwell together with Me?* Compare also *χώρας* v. 952. *δωμάτων* v. 953.

τὸ χρῆμα τῶν κόπων ὅσον, Aristoph. Ran. 1278—or, lastly, with Turnèbe to read *ἐπάγουσ'* in v. 391. in which case we must with Butler suppose *ἔτ'* to have been lost before *ἐπ' ἄτῃ*, unless Professor Scholefield will explain what merit there is in the suggestion, as he tells us, " Viri docti reponentis *ἐπάγουσ' ἂν* pro vulgato *ἐπάγουσαν*," which should induce him in his *Appendix* to revert to that reading of v. 389. which for a time he had, like ourselves, reluctantly confessed to be untenable.[1]

Tempting, then, as it is to translate *βοᾷ γὰρ λοιγὸν Ἐρινύς, for the Fury cries Havoc!*—comparing a parallel passage of our own Æschylus, Jul. Cæs. Act iii. Sc. 1 : " And Cæsar's spirit, ranging for revenge, With Até by his side, come hot from Hell, Shall in these confines with a monarch's voice Cry *Havoc!* and let slip the dogs of War ; That this foul deed shall smell above the earth With carrion men groaning for burial"—I yet think our present reading more agreeable to the preceding, as well as the succeeding context, and would translate : *Nay*, never doubt that your prayer will be heard ! *it is an established law, that drops of blood shed upon the ground demand more blood to be shed ; for slaughter calls forth the* avenging *Fury from* (or, *on the part of) those that are first slain, bringing* (i.e. so that she brings Matth. Gr. Gr. § 446. Obs. 2.,) *in successive woe upon woe.* So the Scholiast explains *βοᾷ· διὰ βοῆς ἐφέλκεται* (compare Eur. Phœn, 1155, *βοᾷ πῦρ καὶ δικέλλας*) : and so the Bp. of Lichfield interprets the passage : "*λοιγός*. Cædes Agamemnonis Furiam invocat quæ damna damnis accumulet, et cædem ipsius cæde interfectorum ejus compenset"—and this interpretation is very strongly confirmed by Ag. 55-9. *ὕπατος δ' ἀΐων . . . Ζεὺς . . . ὑστερόποινον πέμπει παραβᾶσιν Ἐρινύν*. ib. 335, *ἐγρηγορὸς τὸ πῆμα τῶν ὀλωλότων γένοιτ' ἄν*. ib. 444, *τῶν πολυκτόνων γὰρ οὐκ ἄσκοποι θεοί· κελαιναὶ δ' Ἐρινύες χρόνῳ κ.τ.λ.*, to which we may add in this play vv. 278. 316. 369-71., as also Gen. iv, 10. Numb. xxxv, 33., and as an illustration of *νόμος*—here a *moral* law, a tradition or principle *that* throughout all time *has been received to hold*—Shaksp. Macbeth Act iii, Sc. 4 : " It will have blood ; *they say*, Blood will have blood."

I do not, however, agree with the learned Prelate, or with the Scholiast, in confining the words *τῶν προτέρων φθιμένων* to the single case of *Agamemnon*. This might, indeed, have been the right interpretation of *τῶν πρότερον φθ.*, as Blomfield and Scholefield, and even Dindorf has edited, after Porson, but the Homeric *λοιγός*—which Blom-

[1] The Scholiast has well-nigh confessed as much, when he tells us : *τὸ ἑξῆς· ἄτην ἑτέραν ἐπάγουσαν λοιγὸν ἐπ' ἄτῃ* !

field would derive with λοιμός, λοῖσθος, and λοιδορέω, from an old verb λόω or λοίω, *lædo*, whereas Damm derives it from λέγω, *cubare facio*—denotes *death* or *destruction* in general, rather than any particular instance, or kind of death (such for example, as we should understand by the term *murder)*, and οἱ πρότεροι φθίμενοι, Angl. *the first victims of blood-shed* (where οἱ φθίμενοι is in fact a substantive; Matth. Gr. Gr. § 271.), denotes in the most general terms *those who fall first in* such *a series of slaughters* (well named λοιγός here), as we read of in Eur. Orest. 508-11, εἰ τόνδ' ἀποκτείνειεν ὁμόλεκτρος γυνή, χὠ τοῦδε παῖς αὖ μητέρ' ἀνταποκτενεῖ, κἄπειθ' ὁ κείνου γενόμενος φόνῳ φόνον λύσει κ.τ.λ., with which compare also Ag. 1480, ὁμοσπόροις ἐπιῤῥοαῖσιν αἱμάτων. ib. 1535, θέσμιον γονὰν ἀραῖον. ib. 1543, θανάτοις αὐθένταισιν. ib. 1546, ἀλληλοφόνους μανίας. below vv. 727. 1049.

393. ἴδετε πολυκρατεῖς Ἀραὶ κειμένων κ.τ.λ.] *Look, mighty avengers of them that are laid low* (slain by violence), *here you have* (a "dignus vindice modus") *the last of the Atridæ in a helpless state and outcasts from their home.* I say outcasts! *for which way, I ask, might one*—or, *can one—turn, O Zeus!* The Medicean MS. here has φθεὶ μένων, whence Aldus φθειμένων, Turnébe and succeeding Editors φθιμένων, a correction of the text at the expense of the metre, which Burney and Blomfield have no more effectually remedied by the introduction of τῶν, than Hermann, Schütz, and Seidler, by the omission of the same word in v. 406. I have, therefore, very gladly adopted Klausen's conjectural emendation κειμένων, not because I see how "ΚΕΙΜ facillime transiit tum in ΦΘΕΙΜ tum in ΦΘΙΜ," but because where Ἐρινύς or Ἐρινύν . . . φθιμένων had just preceded, it is not at all improbable that the same word may have been wilfully substituted after Ἀραὶ in place of a less familiar term, which Klausen nevertheless has abundantly sanctioned from Ag. 1252 (where see the note), ἄξειν νιν ὑπτίασμα κειμένου πατρός. Soph. Ant. 1174, τίς φονεύει; τίς δ' ὁ κείμενος; Aj. 989, τοῖς θανοῦσί τοι φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν. El. 463, ἐν Ἅιδου κειμένῳ κοινῷ πατρί.

Professor Scholefield alone has ventured to retain φθειμένων, as an Homeric form, on the mere authority of Hom. Il. viii, 429, where Heyne: "Scriptum ἀποφθείσθω ex auctoritate ed. Rom. Eustath. Veneti cum utroque Schol. et Etymologo, ut a φθείω ductum sit. Fuit enim φθέω, φθείω, φθίω. Sch. br. ἀποφθίσθω habent, quod vulgo editur; et ipsum recte se habet ἀπόφθισο, ἴσθω." Dindorf has edited ἀποφθίσθω, and φθῖτο (where the common reading is φθεῖτο) Od. xi, 330: on which see Buttmann, *Irreg. Greek Verbs*, p. 256.

397. πέπαλται] "Locutio Æschylea: infra 517 (510.), κὰκ νυκτιπλάγκτων δειμάτων πεπαλμένη. Suppl. 565, βροτοὶ δ' οἳ γᾶς τότ' ἦσαν ἔννομοι, χλωρῷ δείματι θυμὸν πάλλοντ'. ibid. 785, μελαινόχρως δὲ πάλλεταί μου καρδία. Mox φίλον κέαρ dictum est secundum Homericum φίλον ἦτορ." Blomf. "Hom. Il. χ'. 451. ἐν δέ μοι αὐτῇ Στήθεσι πάλλεται ἦτορ ἀνὰ στόμα. Noster Suppl. 785. Infra. 517. 819. Soph. Œd. T. 153, δείματι πάλλων. Nec abludit Virgilius in illo Georg. iii, 105: *exsultantiaque haurit Corda pavor pulsans.*" S. L.

398. κλύουσαν] "Magna utitur licentia casuum, propter hiatum qui est fugiendus in Tragœdiis. Soph. El. 480, ὕπεστί μοι θράσος, ἁδυπνόων κλύουσαν ἀρτίως ὀνειράτων. F. κλυούσης. Schol: ἀντὶ τοῦ, κλυούσῃ." Stanl. "In accusativo offenderunt Pauw. et Heath., qui dativum reponi voluerunt, sed vid. Brunck. ad Soph. El. 480., ad Æsch. Prom. 217., ad Eur. Andr. 26. Musgr. ad Eur. Troad. 119., ad Eur. El. 1251. Valck. ad Hippol. 199. Herm. ad Vig. pp. 876. 897. Elmsl. ad Eur. Heracl. 693. Addend." Well.

Compare the notes on Ag. 1018. 1582., and consult in particular Matth. Gr. Gr. § 556., from which it will bc seen that the reason of the seeming *anacoluthon* (ib. Obs. 3.) is, that the participle in every example of this kind contains some "accessory limitation of the principal verb," and not of its substantive—or of any immediate circumstance, or property, of the subject expressed by its substantive, as in v. 401, πρὸς ἔπος κλυούσᾳ, which Professor Scholefield (in his *Appendix* p. 23.) has well translated "Anglice, *at the word as I hear it*"—and on this principle we may account for the change of case in Thucyd. i, 120. ἀνδρῶν γὰρ σωφρόνων μέν ἐστιν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν, ἀγαθῶν δὲ ἀδικουμένους ἐκ μὲν εἰρήνης πολεμεῖν, εὖ δὲ παρασχὸν ἐκ πολέμου πάλιν ξυμβῆναι, and other passages noticed in Matth. Gr. Gr. § 536. Obs.; as well as in Thucyd. v, 33. Λακεδαιμόνιοι ἐστράτευσαν ἐς Παῤῥασίους, κατὰ στάσιν ἐπικαλεσαμένων σφᾶς, and the other examples adduced in Arnold's note.

Ibid. οἶκτον, *a lament.* Hesych: Οἶκτος· θρῆνος, ἔλεος, συμπάθεια, φιλανθρωπία. Blomfield compares Theb. 51, οἶκτος δ' οὔτις ἦν διὰ στόμα. Suppl. 59, οἶκτον οἰκτρὸν ἀΐων. ib. 64, πενθεῖ νέον οἶκτον ἠθέων, and adds: "Ab exclamatione οἶ οἶ formatur verbum οἴζω (Apollon. Dysc. de Adv. p. 538, 9.) sicut ὤζω ab ὢ ὤ, et similia. Vid. Gloss. in Theb. 8. Ag. 1287. Hinc οἶκτος, *lamentatio*, et sensu secundario *misericordia*. Idem fere significat οἰζύς, vetus vox Ionica."

400. σπλάγχνα δέ μοι κελαινοῦται] "De hac metaphora vid. Gloss. in Pers. 119, ταῦτά μοι μελαγχίτων φρὴν ἀμύσσεται φόβῳ. De σπλάγχνοις, affectuum sede, conferas Gloss. in Prom. 755. Constructio est: σπλάγχνα δέ μοι κλυούσῃ κελαινοῦται πρὸς ἔπος. Stanleius tmesin fingit pro προσ-

κλυούσῃ : atqui verbum προσκλύειν neque exstitit, neque exstare potuit." So Blomfield, but we shall do better with Scholefield to connect κλυούσᾳ with ἔπος, after which (see Matth. Gr. Gr. § 556.) we might render it *which I hear*, and compare Soph. El. 47, ἄγγελλε δ' ὅρκῳ προστιθείς, equivalent to ὃν σὺ πρόσθες or προσθήσεις. Phil. 55. ὅπως λόγοισιν ἐκκλέψεις λέγων, sc. οὓς λέξεις. Œd. C. 1322, ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ μητρὸς λοχευθείς, sc. ἧς ἐλοχεύθη. Thucyd. ii, 38. καὶ μὴν καὶ τῶν πόνων πλείστας ἀναπαύλας τῇ γνώμῃ ἐπορισάμεθα, ἀγῶσι μέν γε καὶ θυσίαις διετησίοις νομίζοντες, sc. ἃς νομίζομεν. ib. vi, 16 : λυπηροὺς ὄντας, τοῖς ὁμοίοις μὲν μάλιστα ἔπειτα δὲ καὶ τοῖς ἄλλοις ξυνόντας, sc. οἷς ξύνεισιν. Also ib. iii, 59 : φείσασθαι ... οἴκτω σώφρονι λαβόντας, sc. λαβόντας αὐτόν. vi, 58 : ἀδήλως τῇ ὄψει, πλασάμενος (αὐτὴν) πρὸς τὴν ξυμφοράν.

Ibid. "μοι M. Vulgo μου, quod possit defendi, sed non est defendendum contra auctoritatem M." Klaus. Yet Wellauer and Dindorf retain μου, after which, as it appears to me, they were bound to change κλυούσῃ into κλυούσης. Κλυούσᾳ is the reading of the MSS. M. G., and the Doric character ought, I think, to be preserved in the purely Choral measures; though Matth. Gr. Gr. § 10. p. 33. truly enough observes, "there is no uniformity in the editions, or the MSS. which have been hitherto compared." See Elmsley on Eur. Med. 95, where the distinction which he draws between the μέλος of the "matrona potens," and the μῦθος of the "sedula nutrix," is even more applicable to the lyrical, as distinguished from the anapæstic, portions of the present Κομμός.

Compare, however, on this subject Matthiæ on Eur. Hec. 96. Hipp. 263, and Hermann's remarks upon Elmsl. *ut supra*, and upon Pors. on Hec. 100., and Pref. p. 10 : *Preface to Hecuba*, (ed. Glasg.) pp. ccxxxi-xxxiii.

402-4. The restoration of this hitherto desperate[1] passage, resting as it does upon the ingenious transposition of vv. 403. 404, is mainly due to Klausen, who having thus set before his readers the state in which he found it—"ἐπαλκὲς θραρέα πέστασεν ἄχος M. G.[2] R. ἐ. θραρέα πείστασεν ἄ. A. ἐ. θρασέ' ἀπέστασεν ἄ. T. V. Ahrens conj. ἐπαλκῆ σ' ὁρῶ ῥεῖ' ἐλπὶς ἔπεστ' ὤσειν ἄχος. Müller conj. ἐπαλκῆ σ' ὁρῶμεν, θάρσει ἀπεστάτησ' ἄχος"—and having then given his reasons for preferring to read

[1] "Locus corruptus, nondum persanatus: Ὅταν δ' αὖτ' ἐπ' ἀλκῇ θρασεῖα, Ἀπέσταξεν ἄχος, *Modo autem rursus fortior sum, et fiducia sumpta recedit anxietas*; Schütz. 2. Ὅταν δ' αὖτ' ἐπ' ἀλκῆς θρασεῖα * * ἀπέστασεν ἄχος, *Modo autem spes auxilio confidens mentis angorem dimovere solet*; Blomf., qui reponi jubet ἐλπίς. Ipsi tentavimus: Τότ' οὖν αὖθ' ὑπῆλθεν μ' ἐπαλκὲς Θράσος, ἀπέστασεν δ' ἄχος." S. L.

[2] Butler and Wellauer agree in quoting from the MS. Guelf: θραρί' ἀπέστασεν ἄχος.

in v. 402. ὅταν δ' αὖτ' ἐπαλκῆ σ' ὁρᾷ *, where he supposes φρὴν or κῆρ to have been lost, proceeds : "Ipsum illud ῥέ' vix quidquam esse potest nisi ῥεῖ', antiquitus scriptum PE' : ejusque testimonium inveniri potest in diphthongo ει translata in πείστασεν in A. Deinde versus 379. (403.), quem libri post ἄχος exhibent, in omnibus syllabis respondet strophico penultimo, ultimo vero strophico bene respondet is, quem jam restitutum habemus ῥεῖ' ἀπέστασεν ἄχος. Facile turbatus est ordo versuum, quos ita exhibent libri :

ὅταν δ' αὖτ' ἐπαλκὲς θραρέα πέστασεν ἄχος
πρὸς τὸ φανεῖσθαί μοι καλῶς.

Corrupta lectione ὁρᾷ φρὴν vel κῆρ in θρα, facili errore reliquæ syllabæ ῥέα—ἄχος ab inferiore loco in hunc trahebantur et addebantur illi quæ mutila videbatur. Müller conj. πρὸς τὸ φαίνεσθαι καλῶς. At satis antiquum est μοι, quod legit etiam Scholiasta, qui recte explicat : πρὸς τὸ καλά μοι ἐννοεῖν."

So far Klausen—to whose criticism I object only, that he too confidently assumes the various reading θρασέ', for θραρέα or θραρί', to be a mere correction of Turnébe's, and that he has not thought it necessary to account for the corruption on all hands of ΕΠΑΛΚΗϹ into ΕΠΑΛΚΕϹ : and whose interpretation, even when we shall have made the bold assumption that a φρὴν or κῆρ has been ingulfed and "left not a wreck behind," is meagre and unsatisfactory, both as respects the indefinite ὅταν . . . ὁρᾷ (which he does not very accurately translate), *Quando vero te adjutorem videt mens*; and (contingent thereupon) πρὸς τὸ φανεῖσθαί μοι καλῶς, *ita ut grata res mihi apparitura sit*—not to mention the metrical halt which he leaves in v. 404, and that the adjective ἐπαλκής, although recognised by the learned Editor of Morell's Thesaurus, and by Wellauer (Lex. Æsch.), in the sense which the Scholiast gives it: ἐπαλκές· ἰσχυροποιόν, is wholly without authority, other than what it may be allowed to derive from this very questionable passage.

My own opinion, then—that I may now declare it—is that the initial ῥεῖα of v. 404. was accidentally confounded with the final σεῖα of v. 402., and that the two verses having thus been drawn, as Klausen suggests, into one line, some MSS. (as was to be expected) retained the σ, others the ρ, whilst all conspired to drop the δ' which I suppose originally to have followed ἀπέστασεν, where it now stands, but which, when ἀπέστασεν came to be connected with ὅταν δ'—and for this reason it may be, that Aldus and Robortello have edited ὅτ' ἂν δ'—would be sure to fall before that sweeping correction which metamorphosed ἐπ' ἀλκῆς into ἐπαλκὲς, to agree with ἄχος as the noun following, and θρασεῖα or

θραρεῖα into *θρασέα* or *θραρέα*, to agree with *σπλάγχνα* as the noun preceding the verb *ἀπέστασεν*. Translate therefore vv. 399-404 : *And at one time in despair, my feelings I say*[1] *grow dark at the language I hear : at other times, again, when* it *may be on the strength*[2] *of the assistance which we have obtained* from Orestes, I feel *bold to such a degree* (up to the point) *that I am beginning to have visions of All Well ! then Sorrow in one moment puts them to flight :* and observe that, although we might as readily supply *ὦ* after *ὅταν . . . θρασεῖα* v. 402, as *εἶμι* after *δύσελπις* v. 399., it is more correct to say that *δύσελπις* is a "nominativus pendens," grammatically sustained by the succeeding clause, which the *δέ* marks as the apodosis of the proposition of the subject as *δύσελπις*—just as in Eur. Phœn. 283-5, *μέλλων δὲ πέμπειν μ' Οἰδίπου κλεινὸς γόνος . . . ἐν τῷδ' ἐπεστράτευσαν 'Αργεῖοι πόλιν*, the protasis of the sentence is sustained by the apodosis of *δέ*, Angl. *in the meantime,*[3] *I say, the Argives invaded his* (the principal subject's) *city*—and that *ὅταν . . . θρασεῖα* like *εὖτ' ἂν . . . δοκῶν* Ag. 410. (where see the note), is to be explained from Matth. Gr. Gr. §§ 556. 557. 2. (with observations following). 565. Obs. 2 : it being premised, that the *τε* in *αὖτε*, and in *ὅταν*—to which the *δέ* in v. 404. virtually supplies the apodosis *τότε*,[4] whilst the aorist (compare Matth. Gr. Gr. §§ 502, 3. 599, a.) represents the action of *ἀπέστασεν* as taking place as *often* as its "accessory circumstance" may arise—involves so much of the notion of *being*, in connection with the main subject of the preceding proposition, as, when combined with the attribute *θρασεῖα*, to exhibit, in relation to that subject, the elementary characters of a Greek (uninflected) *verb*. See Tniersch's Greek Grammar, ed. Sandford, p. v. Obs. 2., Sewell's *Hora Philol.* p. 98.; and compare Appendix to Notes on the Agamemnon, Note C. pp, 385-7. 393.

[1] This *δέ* is partly explanatory of *δύσελπις* (compare Matth. Gr. Gr. § 557. 2. Obs. 1.), and partly also continuative of the sentiment expressed in vv. 397-8. See above on vv. 78. 181. 372. 385.

[2] Compare Matth. Gr. Gr. § 584. *η*. Thucydides in this sense employs the dative; ii, 65 : *ἔχων ἐπ' ἀξιώσει (on the strength of his high character :* Arnold) *καὶ πρὸς ὀργήν τι ἀντειπεῖν* : which belongs to Matth. Gr. Gr. § 585. p. 1027—compare § 586. *ε*. *ζ*.

[3] *'Εν τῷ*, sc. *μέλλοντι*, *in the time* already defined by the attendant circumstance *of him* or *his preparing* &c. Thus the entire sentence is equivalent to *ἐν τῷ μέλλειν δὲ πέμπειν μ' Οἰδίπου κλεινὸν γόνον... ἐν τῷδ' ἐπ. 'Α. π.*—as in Thucyd. i, 142: *ἐν τῷ μὴ μελετῶντι* (Angl. *through their not practising)* is equivalent to *ἐν τῷ μὴ μελετᾶν αὐτούς*, and iii, 43 : *ἐν τῷ τοιῷδε ἀξιοῦντι* (Angl. in *the midst of such public feeling)* to *ἐν τῷ τοιάδε αξιοῦν*, Angl. *where men entertain such opinions*—and consequently is to be distinguished from the other examples of "Nominativus pendens" with which it is classed in Matth. Gr. Gr. § 562. 1.

We should rather refer it, together with Thuc. iv, 63, *διὰ τὸ* (Angl. *because of) ἤδη φοβεροὺς παρόντας 'Αθηναίους*. v, 7. *οὐ βουλόμενος αὐτοὺς διὰ τὸ ἐν τῷ αὐτῷ καθημένους βαρύνεσθαι*, to Matth. Gr. Gr. § 565. Obs. 2. and compare with the prominence given, at the sacrifice even of grammatical order and construction, to the subject uppermost in the speaker's thoughts, that old English phraseology, of which one venerable relic is still preserved in our Book of Common Prayer, where "we beg for Jesus Christ His sake." See also Theb. 681-82.

[4] Compare Soph. El. 294, *πλὴν ὅταν κλύῃ τινὸς ἥξοντ' 'Ορέστην, τηνικαῦτα δ'*—Angl. *why, then*—

404. *ῥεῖ' ἀπέστασεν*] The Homeric *ῥέα* or *ῥεῖα*, the primary notion of which, according to Damm, is (from *ῥέω, fluo) without much ado, without trouble or hindrance*, does not occur in the Tragedians, but Æschylus has twice expressed its meaning by a periphrasis, Suppl. 99, *βίαν δ' οὔτιν' ἐξοπλίζει . . . ἥμενον ἄνω φρόνημά πως αὐτόθεν ἐξέπραξεν ἔμπας*. Eum. 651, *πάντ' ἄνω τε καὶ κάτω στρέφων τίθησιν, οὐδὲν ἀσθμαίνων μένει* : and in the same sense we find *ῥᾳδίως*, Prom. Sol. fr. 182, 9. *διώσεις ῥᾳδίως Λίγυν στρατόν*. Eur. Med. 44, *οὔτοι ῥᾳδίως γε συμβαλὼν ἔχθραν τις αὐτῇ καλλίνικον ᾄσεται*. Hipp. 1441, *μακρὰν δὲ λείπεις ῥᾳδίως ὁμιλίαν*.—"*ἀπέστασεν*, *removet*, *ἀπέτρεψε*, ut Eur. Iph. T. 912, *οὐδέν μ' ἐπίσχει γ', οὐδ' ἀποστήσει λόγου*. Phœn. 1087, *πῶς γὰρ 'Αργείων δόρυ πυλῶν ἀπεστήσασθε πυργηρούμενοι* ; Klaus.

405. *τί δ' εἰπόντες τύχοιμεν, ἢ τάπερ*] "*τί δ' εἰπόντες* restitui e vestigiis lectionis M : *τί δ' ἅπαντες*. Inde corrupta est lectio G. A. et cod. R. : *τί δ' ἂν πάντες*. Omittendum esse *ἂν* confirmat Schol., ubi deest id : *τί δεινὸν εἰπόντες κατὰ Κλυταιμνήστρας, τύχοιμεν τῆς σῆς συμμαχίας, ὦ πάτερ* ; Ex hoc scholio *εἰπόντες* receperunt R. T. V., qui male servant errorem G. A. in voce *ἄν*, ut prodierit lectio : *τί δ' ἂν εἰπόντες*, quæ turbat metrum. Alterum *ἂν* post *τύχοιμεν* addunt libri omnes : at ne hoc quidem legit Scholiasta. Veram lectionem in priore editione dedit Bothius, in posteriore : *τί δ' ἂν φάντες* : ingeniose, at obstant auctoritas M. et Schol.—Pro *ἢ τάπερ*, T. *ὦ πάτερ* receptum e scholio. At in hoc ipso agnoscitur librorum lectio, quum additur : *ἢ ἃ πεπόνθαμεν* ; Ceterum scripsi *ἢ* pro vulg. *ἤ*." So Klausen—who yet, when he translates : *Quidnam dicamus, quod tempori aptum sit ?* and further interprets *τύχοιμεν*, *adipiscamur opem divinam*, has in fact reverted with the Scholiast, to the very reading which he had just before condemned. For if the meaning were *By saying what, might we*—or, *what if we were to say, should we—obtain assistance* from Agamemnon or from the gods ? we must needs read *τί δ' ἂν εἰπόντες τ.* : see on vv. 12. 306., and observe the confirmation which our account of this construction derives from the insertion here of a second *ἄν*, in open violation even of the metre. In this case, too, we must with Blomfield and Scholefield and Klausen have changed *ἢ* into *ἦ*—(and it might have been a question whether we should not also, with Scholefield, remove the note of interrogation from v. 406., and place it after *σαίνειν*)—translating as in the following note : "*τύχοιμεν*· Eodem sensu dictum ac supra v. 311. *'Ω πάτερ, αἰνόπατερ, τί σοι φάμενος ἢ τί λέξας τύχοιμ' ἂν* ; Vertendum autem :

Quid igitur dicentes, O pater, *te nobis adjutorem nanciscamur?* (Sic Schol:) *An ea* commemorabimus *quæ a matre perpessi sumus? Quædam deliniri possunt, hæc vero non deliniuntur.* Nullis blandimentis efficiet mater, ut hæc illi condonemus. *Animus enim noster, lupi crudelis instar, a matre nullo modo placari queat.*" S. L.

It accords better, however, with the context, as well as with the respect due to what Klausen has established as the oldest and best authenticated reading of v. 405., to suppose Orestes to retort upon the implied censure of the Chorus: *Why, what should we,* or *what would ye have us to, have been speaking of—apropos,* as it were, *to your thoughts;* so we might here express the force of εἰπόντες τύχοιμεν, a convenient phrase of which ἐπεικάσας τύχω v. 12., τύχοιμ' οὐρίσας v. 308., τύχω μάλ' εὐστομῶν v. 976, τύχοις (εἰπών) Ag. 603. (in all of which τυγχάνω is but an auxiliary verb) are so many different modifications; the only difference, as regards the optative, being that here it is without ἄν, because it expresses *in oratione obliqua* (Matth. Gr. Gr. § 529, 4.) the reflection, as it were, of that wish which in Ag. 603. for example, where see the note, we find directly uttered as πῶς δῆτ' ἂν εἰπὼν τύχοις; We may then proceed—without any alteration, beyond the insertion of a comma in place of the interrogation after τύχοιμεν—*Why, what would ye have us to have been speaking of other than that* (just what) *we have experienced,* even *sorrows, at the hands, mark ye* (γε), *of them that gave us birth?* No! *one may gloze, but there is no glossing over them—no softening,* it is implied, *our sense of them—for, just like a savage wolf, we have*[1] *to thank our mother for a spirit that cannot be wheedled.*

406. ἄχεα] This metrical correction of ἄχθεα, proposed by Lachmann and by Blomfield, has been universally adopted by later editors, and it is confirmed by the scholium on v. 407, τὰ δ' οὔτι: τὰ ἄχη, as well as by the fore-going ἄχος v. 404., to which a reference is made in this repetition of the word, which in its turn may confirm us in the view that we have taken of each of these passages.

407. πάρεστι σαίνειν] τῇ μητρὶ τὸν Ἀγαμέμνονα, is the Scholiast's interpretation, but no more to be accounted of, than his preceding exposition of τί δ' εἰπόντες τύχοιμεν; Pauw comes nearer the truth: "Μητέρι πάρεστι σαίνειν ἡμᾶς, ἐμὲ καὶ σέ, *me et te,* frater; τὰ δ' οὔτι θέλγεται, *talia vero blanditiis non deleniuntur;* ita accipiendum: τὰ, scil. ἄχθεα ἃ

[1] Ἐκ ματρός ἐστι, *we have from our mother.* Compare Shaksp. K. Richard III. Act. iv. Sc. 4: "Madam, I have a touch of your condition, That cannot brook the accent of reproof." Jul. Cæs. Act iv. Sc. 3: "that rash humour, which my mother gave me."

πάθομεν." But it is much better to understand πάρεστι σαίνειν as a general proposition, which introduces and adds emphasis to the particular instance which is set off against it; and we may compare, in point of expression, Theb. 679-82, ἀλλ' ἄνδρας Ἀργείοισι Καδμείους ἅλις ἐς χεῖρας ἐλθεῖν· αἷμα γὰρ καθάρσιον· ἀνδροῖν δ' ὁμαίμοιν θάνατος ὧδ' αὐτοκτόνος, οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος. Eum. 645-8, πέδας μὲν ἂν λύσειεν, ἔστι τοῦδ' ἄκος, καὶ κάρτα πολλὴ μηχανὴ λυτήριος· ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνασπάσῃ κόνις, ἅπαξ θανόντος οὔτις ἔστ' ἀνάστασις.

409. ἄσαντος ἐκ ματρός ἐστι θυμός] "*Ex matre,* et per matrem, *nobis implacabilis est animus; mater fecit, ut nobis implacabilis sit animus;* ἄσαντος ἐκ ματρός ita intelligendum. Præpositio demonstrat, et ea quæ sequuntur"—so Pauw: and, little notice as his interpretation has obtained from succeeding editors, I see no other way of applying these words—as the relation[1] in which λύκος stands constrains us to apply them—at once to the *wolf* and to the exasperated children of an unnatural mother, than to represent the milk of Clytemnestra's kindness as having infused no milder spirit into her offspring, than the wolf's cub from the moment of its birth inherits from its dam. Yet Professor Scholefield (*Appendix,* p. 23.) observes upon this passage: "Cum πρὸς τῶν τεκομένων, 411. manifesto ad *Clytæmnestram* referendum est, non video quo modo θυμὸς possit esse *Orestis,* ut intelligit Pauw. et opinor, Blomf. *Ea* (sc. ἄχεα) *non talia sunt quæ demulceri possint; instar enim lupi, implacabilis est matris animus.* Ita ultimas voces reddit Stanl. recte, ut mihi videtur; ἐκ quasi redundante. Soph. Antig. 95, τὴν ἐξ ἐμοῦ δυσβουλίαν. ibid. 1056. τὸ δ' ἐκ τυράννων. Plenius et accuratius, *a parte matris.*"

Blomfield, also, admits that Stanley's interpretation may be defended—but "non tali auxilio, nec defensoribus istis" we may reply, when we find him adducing only Eur. Ion 672, ἐκ τῶν Ἀθηνῶν μ' ἡ τεκοῦσ' εἴη γυνή, ὥς μοι γένηται μητρόθεν παῤῥησία, where μητρόθεν is no more to be saddled upon παῤῥησία, than ἐκ ματρὸς here on θυμός, but where, like ἐκ ματρὸς, it may very well be rendered *e matre* or *a parte matris,* Angl. *that I may inherit from my mother,* or *on my mother's side possess, a free voice* (right of citizenship) *in Athens:* and so too in Soph. Ant. 95. the ἐξ ἐμοῦ is emphatic, whether we translate: *what you call* (ib. vv. 68.

[1] The relation, namely, of apposition to the leading nominative or subject of the entire proposition, which is ἡμεῖς, and not ματρός or ἐκ ματρὸς θυμός, as Stanley and Scholefield combine these words, and translate as if, instead of λύκος, they had found λύκου. See Appendix to Notes on the Agamemnon, Note C. pp. 390-93: according to which we might, "in the oldness of the letter," translate λύκος γὰρ ὥστ'—*for as* 'tis *a wolf* (has) so ('tis) with us *there is,* or, *we have,* &c.

82. 88.) *imprudence on my part*; or *the imprudence which is all my own —originating with me*, and for which *I* only am responsible—in which latter sense compare Thucyd. ii, 39. πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ πλέον καὶ ἀπάταις ἢ τῷ ἀφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψύχῳ. On Soph. Ant. 1056, τὸ δ' ἐκ τυράννων, Angl. *and that of Kings*—sc. γένος, *the* genus *made up of* individual τύραννοι—see Matth. Gr. Gr. § 374. b. Obs.

Klausen alone adopts the Scholiast's explanation of θυμός: ὁ τοῦ Ἀγαμέμνονος: and his exposition of the entire strophe is, as follows: "Orestes, qui v. 375 (381). sqq. Jovis et Furiarum auxilium in recuperanda domo imploraverat, jam ad augendam harum precum auctoritatem affert mala sibi per patris et matris iram illata, quibus nonnisi violento facinore finis imponi possit. Patris enim ira exitium ei minata erat, si ultionem neglecturus esset v. 273 (276). sqq.: matris odium eum in exsilium ejecerat. Hujus odii ratio posita erat in eo, quod Oresti patris res erat agenda, neque tolli poterat hoc officium; quanquam enim inferiis Agamemnoni adulabatur Clytæmnestra, tamen non leniebatur ejus ira."

410. ἔκοψα κομμὸν Ἄρειον] "Scholiastes: Ἄρειον· Περσικόν. Proculdubio non ad ἄρειον, sed ad τὸ Κισσίας pertinet interpretatio. *Cissii* gens Persarum bellicosa; de quibus ad Pers. v. 17." Stanl. "Vera fortasse est emendatio Stanleiana, sed Scholiasta, cui regiones Orientis minus exploratæ fuerint, respexisse potest *Arios*, Parthis conterminos, eosque cum Persis confudisse. Si enim ad Κισσίας interpretationem suam retulisset, scripsisset credo Περσικῆς." S.L. "Ἄρειον. Populus, qui Medorum proavus dicebatur, apud Herodotum bis nomine Ἄριοι appellatur vii, 62. 66., semel nomine Ἄρειοι iii, 93.[1] Idem iis hoc loco datur, correpta diphthongo ει, ut in Ἀργείων Ag. 177 (189.) Cum *Cissiis* commemorantur etiam apud Herodotum. Mulieres Cissias lamentandi arte insignes observat Ahrens e Pers. 120. Ut omnino ætate Æschyli Trojani, cum omnibus Asiæ minoris gentibus, Persarum moribus similes exhibebantur, (velut in monumentis Ægineticis Paridis habitus), ita nunc mulieres barbaræ Trojanæ mores suos appellant nomine gentium earum, quæ sunt Asiæ potentissimæ. Ne vero inde suspiceris eas non esse Trojanas, conferas locos Æschyli, ubi senes Persæ planctus suos *Mysios* et *Mariandynicos* appellant: Pers. 938. 1054." Klaus.

Ibid. "ἔκοψα M.G.A. ἔκοψαν R. ἔκοψε T.V. [Well. Blom. Scholef.

[1] Hesychius has: Ἀρείας· πώλους τερσικάς (Περσικάς). Ἀρείσοιγε. ἔθνος Περσικόν, on which Palmer: "Lege Ἀρειοίγε, si Arrianum sequimur; sed Ἄριοι, si Straboni fides. Ille enim semper Ἀρείους, hic ubique Ἀρίους, et regionem Ἀριανὴν vocat." Steph. Byz., quoted by Abresch, has: Ἄρια, θηλυκῶς καὶ οὐδετέρως, Περσικὴ χώρα, ὡς Ἑλλάνικος. τὸ ἐθνικόν, Ἄρειος.

Dind.]. ἔν τε em. Both. Herm. Libri εἴτε." Klaus.—εἶτα Tyrwhitt. Blomf. But ἔν τε is, I think, confirmed by the reading of Κισσίαις in M. G. A.

411. νόμοις ἰηλεμιστρίας] This easy and most effectual correction of the oldest reading of this line—νόμοισι λεμιστρίας M.G.A.R.—is due either to Hermann or to Ahrens, who confirms it from Hesych: Ἰηλεμιστρίας· θρηνητρίας, and further compares ἰήλεμος, *lamentatio sævior*, Suppl. 116. Eur. Phœn. 1034. Orest. 1391. Herc. F. 109. Suppl. 281. Troad. 600. 1304: to which Klausen, who was the first to admit it into the text, adds Inc. Rhes. 895. ("et locum Pindari in Schol. Vatic. ad eum locum"), ἰηλεμίζειν Callim. fr. 176. Compare also Hesych: Ἰαλεμίζειν· θρηνεῖν. Ἰάλεμοι· θρῆνοι, ὀρφανοὶ, στερόμενοι. θρηνητικοὶ, ἄνανδροι, δυστυχεῖς. Ἰάλεμος· υἱὸς Καλλιόπης, καὶ ὁ κακοδαίμων, καὶ ὁ καλός, καὶ ὁ στερόμενος καὶ ὀρφανός. ἔνιοι δέ, οὐδενὸς ἄξιος. Ἰαλέμου ᾠδή· ψυχρὰ, οὐδενὸς ἀξία. καὶ παροιμία, ψυχρότερος καὶ οἰκτρότερος ἰαλέμου.

To the same effect Lex. Seg. Phot. Suid. Etym. M., which last derives ἰήλεμος from ἰήος—καὶ Σοφοκλῆς (Œd. T. 174.)· ἰήων καμάτων, τῶν θρηνητικῶν—ἰήεμος, ὡς τῆλε, τήλεμος. τροπῇ τοῦ η εἰς α, καὶ πλεονασμῷ τοῦ λ, γίνεται ἰάλεμος, ὁ θρῆνος: and fanciful as this etymology may appear, it seems to derive some countenance from our Poet himself, Suppl. 115, ἰὴ ἰή,[1] ἰηλέμοισιν ἐμπρεπῆ—comparing which, I prefer (despite of the prevailing πλατειασμὸς of the word) to read ἰηλεμιστρίας here, where indeed it may possibly have been a confusion of the letters H and Π, and not altogether the genius of Turnébe, that first helped πολεμιστρίας to fill (without, in fact[2] supplying) the vacancy in the text,

The rightful word, however, being now restored, and found to harmonize at once with the metre and the sense, we need no longer to proclaim with Blomfield "De *bellatricibus Cissiis* nihil apud antiquos,[3]

[1] See on v. 389. οἶκτον, and compare note on Ag. 1037.

[2] Hence the Bp. of Lichfield: νόμοισιν [ὡς] πολεμ. Inserui ὡς, quod abest a Stanl. et omnibus editionibus. Obiter moneo Anapæstum in tertia sede in lyricis Iambis non peccare. Itaque neque hic reposui πολεμιστρίας νόμοισιν ὣς, neque in versu præcedente κόμμ' Ἄρειον, vel ἔκοψ' Ἄρειον κομμόν, ut quibusdam placet. Sufficiant duo exempla e Persis; v. 1054, καὶ στέρν' ἄρασσε, κἀπιβόα τὸ Μύσιον, ubi nemo qui vim præpositionis ἐπὶ intelligit, quidquam mutare audebit: ib. 1038, δίαινε δίαινε πῆμα· πρὸς δόμους δ' ἴθι, ubi alterum δίαινε abesse non potest. Quod si in secunda et quarta etiam sede licet, quanto magis in tertia!"

[3] Not so thought Schütz, whose indefatigable industry (here unfortunately put upon a wrong scent) has hunted out an historical reference, which is worth at least this passing notice. "Arbitror hic respici astutum Clytæmnestræ consilium, quo viro nudo et inermi indumentum superinjiciebat, in quo nec manus nec caput exitum invenirent (ἄπειρον ἀμφίβληστρον dicebatur Ag. 1382.) idque cum aliquo Cissiorum, Persicæ gentis, strategemate bellico, illo tempore Græcis noto, comparari. Certe simile quid Herodotus de *Sagatiis* (vii, 25.) narrat." On which the Bp. of Lichfield observes: "Eodem modo nunc temporis laqueis utuntur Brasilienses, quos *lassos* vocant; et iisdem utebantur antiquitus Ægyptii, ut ex monumentis eorum nuper editis patet. De fœminis Cissiis, Amazonum ritu, ad bellum euntibus nihil reperio; fieri tamen potest ut Æschylus, cui Persica bellandi

quantum sciam, alibi traditur"; nor, with the multitude of editors who have followed Turnébe and Vettori from one false reading to another, need we change *ἔκοψα* into *ἔκοψε*, in order to make the nominative or subject *Clytemnestra;* nor, with Blomfield again, do violence (as it should seem) to *κομμὸν* by translating Ἄρειον, *Martium, ad cædem pertinens*—but still it may be a question, who is the speaker here, and whether *ἔκοψα* is expressive of past or of present time.

Klausen, in common with all those who have edited *ἔκοψε*, makes the reference to the time of Agamemnon's murder, and having (as we have already seen) assigned this strophe to the *Chorus*, thus explains its purport: "Sui vero planctus recordatur chorus servarum nunc, quum implacabilem Agamemnonis iram commemoraverit Orestes, et monet se saltem e more suo debitum redidisse honorem et, quantum a se fieri posset, ejus iram placavisse .... Electræ vero [v. 416.] hæc ipsa res in memoriam revocat ignominiam Agamemnoni in exsequiis illatam." But to this—despite of Klausen's amusing *petitio principii:* "Talis sane planctus haud decebat regem Græcum, qui omnem aspernabatur barbaram luxuriem (Ag. 851.), et tamen hic solus Agamemnoni erat concessus, quum *reliquos* familiæ socios et cives Argivos a comitatu prohibuisset Clytæmnestra;" and again: "*Solas illas mulieres captivas nemo prohibuit*"—it were sufficient to oppose the consistent testimony of vv. 419-20. 427. 497. 502. Ag. 1522-24. Soph. El. 100., even, if we had not this further objection to allege, that when we have assumed *τὰ χερὸς ὀρέγματα* to mean the blows which the *Chorus* had formerly inflicted on *itself*, we have cut off all occasion for the introduction of *ἀμὸν* or (as Blomfield prefers) *ἁμὸν* in v. 415, where with *ἐπιῤῥοθεῖ* we might rather have expected to find some such specification following as *ἔτι καὶ νῦν*—or, if with Heath and others we were to read *ἐπεῤῥόθει*, some such epexegesis, it might be, as *κροτητὸν ἀντιδουπὸν ἄθλιον κάρα*—for what purpose, in such case, was this new mention of the *subject* to serve other than (as was very possible) to mislead?

Unless therefore—comparing Ag. 1076, *προτείνει δὲ χεῖρ' ἐκ χερὸς ὀρεγομένα*—we should still with the great majority of interpreters (however abruptly) refer *τὰ χερὸς ὀρέγματα* to the murderous blows aimed by *the hand of Clytemnestra*—in which case we might with Schütz and Butler translate *κτύπῳ δ' ἐπ. κ.τ.λ.*, *strepitui ex patris cæde orto respondebat* [or rather, after *ἔκοψα, respondet*] *caput meum plagis ictum*—I would propose to make vv. 412-15. (which, like vv. 433-6. in the antistrophe, we may conceive to have been delivered *ἄπνευστι*) a mere parenthesis, in which for the information of those who were less familiar with the names and customs of Eastern countries, I suppose the Poet to run over the particulars[1] of the comparison just as it had presented itself to his own teeming mind; and—adopting Blomfield's valuable suggestion: "Νόμος. *Mos*. Vel potest esse *gesticulatio:* Herodot. viii, 89. *ἐν χειρῶν νόμῳ:*"—translate: *I am* as[2] *one that beats* upon her head *the Arian*[3] *stroke, or with the gesticulations of a Cissian mourner! In a shower of blows, yea and from many quarters, you may have noticed the thrusts of a hand* (or in one word, *hand-thrusts) come pell-mell down from a great height: and even so with* (or *with such*[4] *a) beating rings my battered and, in every sense, unhappy head.*

ratio satis nota erat, ad aliquid tale alluserit; sed ita miror historicos, et præcipue Herodotum, istum morem nullibi respexisse. Cissii erant Persarum bellicosissimi: crediderim itaque hoc tantum voluisse Æschylum, Clytæmnestram strategemate quodam usam esse Cissiis frequentato, quo Agamemnonem irretiret; quam necessario Cissiam *bellatricem*, non bellatorem, vocat."

On this peculiar interpretation of *ἔκοψα*, *I am* in the predicament of *one that* before now[5] *has beaten*, and hence—"since such instances in past time are the basis on which we reason to general coincidences"[6] —*a beater*, or *one that beats*, see Matth. Gr. Gr. § 502, 3., and compare Thucyd. i, 138. *ἦν γὰρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας* —*Themistocles was one that very strongly displayed*, not in this or that particular instance, but in his general character (which the Historian

[1] Compare Ag. 75-82, where to *ἰσχὺν ἰσόπαιδα νέμοντες ἐπὶ σκήπτροις* are subjoined no fewer than seven lines (as it were, of explanation), in which the Poet reveals the several points of the comparison, which his own mind had summed up in one expressive word *ἰσόπαιδα*.

I am the more confirmed in this view of the text, by observing that even where, with scene laid in the East, he naturally draws most largely upon his knowledge (however obtained) of Eastern peculiarities, we find him still careful so to introduce his *exotics* as that, from the very context in which they are placed, they shall instantly make themselves known. What Athenian, for example, even though unenlightened by the annotations of the Scholiast on Pers. 937. 1054. and of Eustath. ad Dionys. 791., could fail to catch, at least, the general purport of: *πρόσφθογγόν σοι νόστου τὰν κακοφάτιδα βοὰν, κακομέλετον ἰὰν Μαριανδυνοῦ θρηνητῆρος, πέμψω πολύδακρυν ἰακχάν*, or of: *καὶ στέρν' ἄρασσε, κἀπιβόα τὸ Μύσιον. ἄνια ἄνια?*

[2] On this peculiar method of illustration, as it were by a *parable* rather than by a formal comparison, see the note on Ag. 383, *ἐπεὶ διώκει παῖς ποτανὸν ὄρνιν·* Compare also Isaiah xxxviii, 14.

[3] *Stroke*—not, as it might seem to English ears, *of an oar*, but of what our Poet (Theb. 855.) has declared to have been not very different—*of a hand*, beating time to the wild notes of an impassioned Tragic Κομμός. By this simple, and most literal, construction of *κομμὸν* as the cognate accusative after *ἔκοψα*, *we* are not chargeable with the anomaly which Blomfield has noticed: "Notandum est *ἔκοψε*, activa voce, pro *ἐκόπτετο*."

[4] Sc. *ὀξύχειρι κτύπῳ*, v. 21.

[5] An equally *aoristic* predication occurs below in v. 485. *ἀντινικῆσαι*, which in strictness we should translate, not *to conquer*, but *to be conqueror, in turn.* Compare also v. 569, *ἐποπτεῦσαι*, equivalent to *ἐπόπτης εἶναι*, and v. 570, *ξιφηφόρους ἀγῶνας ὀρθώσαντί μοι, being my patron* and preserver *in conflicts with the sword;* with an allusion, probably, to the well-known *Protectorate* of the *ἀγώνιοι θεοί*, on which see notes on Ag. 89. 494.

[6] See Sewell's *Horæ Philol.* pp. 110. 111.

is describing) *the force of natural talent*—with the other examples noticed on Ag. 410., Hom. Il. xxiv, 42. Soph. Œd. T. 10. 90., from which it will be seen that ἔκοψα is here equivalent to κόψασ' εἰμί, on which compare Matth. Gr. Gr. § 559.

With νόμοις, translated as above, compare further Herodot. ix, 48 : πρὶν γὰρ ἢ συμμίξαι ἡμέας, ἐς χειρῶν τε νόμον ἀπικέσθαι, and see Schweighæus. Lex. Polyb. v. χεῖρες. Hesych : Νόμῳ· τῇ νομῇ : and lastly, with ἰηλεμίστρια and other like feminine inflections of verbal nouns in της, compare below v. 741, φαιδρύντρια, Ag. 1240, ἀγύρτρια, and see Elmsley on Eur. Med. 156.

412. ἀπριγκτόπληκτα κ.τ.λ.] The received reading of this line was ἄπριγκτοι πληκτὰ πολύπλαγκτα δήν, which Lachmann first restored as in the text, with the omission only of the γ in ἀπριγκτόπληκτα, which after Wellauer and Scholefield I have again inserted, as more euphonious, and as derived moreover from the Doric, or old Greek, future of πρίζω : Matth. Gr. Gr. §§ 176. 177. Etym. M : Ἀπρίξ· τὸ ἰσχυρῶς κρατεῖν, ὅλῃ δυνάμει, ἀσφαλῶς, προσπεφυκότως, κατόχως. Κύπριοι δέ, γένος τι ἀκάνθης. ἔστι πρίζω, πρίσω, καὶ Δωρικῶς πριξῶ. ἀποβολῇ τοῦ ω, πρίξ. καὶ μετὰ τοῦ στερητικοῦ α, ἀπρίξ.

Blomfield and Dindorf have edited ἀπριγδόπληκτα, as in Pers. 1057. we find ἄπριγδ' ἄπριγδα—the former translating ἀπριγδόπληκτος, *indesinenter percussus* vel *percutiens ;* and adding : " ἀπρὶξ dicitur fieri, quidquid nexu individuo factum est ; vid. Gloss. in Pers. 1058."

Ibid. ἦν ἰδεῖν. This expression, if we have rightly apprehended its meaning, is an exact counterpart of Horace's : *poteras* or *poterat dixisse* (Ep. ad Pis. 326.), on which, as closely connected with that abstract and indefinite sense of the potential mood in which the writer might here have used ἴδοις without ἄν, see the note on Ag. 533., and compare the Appendix Note H.

413. ἐπασσυτεροτριβῆ] "Ἐπασσυτεροτριβής. *Frequenter inflictus* : ὃ ἐπασσυτέρως τρίβεται. (vid. Gloss. in Prom. 337.) Hesych : Ἐπασσύτεροι· ἄλλοι ἐπ' ἄλλοις. [Ἐπασσύτερον· ἀλλεπάλληλον. Schol : ἐπασσυτεροτριβῆ· ἀλλεπάλληλον κτύπον ποιοῦντα]. Hom. Il. Α'. 382, οἱ δέ νυ λαοὶ Θνῆσκον ἐπασσύτεροι. Hanc vocem Etymologi ducunt ab ἆσσον, *propius*. Rectius, ut opinor, derivatur ab ἐπανασεύομαι." Blomf.

Ibid. τὰ χερὸς ὀρέγματα, (hypothetically) *blows*, we will suppose, *aimed by a* human *hand ;* or (generically) *hand-thrusts*, as distinguished from *sword-thrusts, gun-shots* or the like ; see Middleton's *Doctrine of the Greek Article*, chap. iii. sect. ii. §§. 1. 2. Schol : Ὀρέγματα· τύμματα. Hesych : Ὄρεγμα· βῆμα, ὅρμημα, ἅλμα : compare below v. 780. Eur.

Phœn. 307, παρηΐδων ὄρεγμα. Hel. 546, σέ τὴν ὄρεγμα (ποδῶν) δεινὸν ἡμιλλημένην.

414. ἄνωθεν, ἀνέκαθεν] " *desuper et longo impetu ;* ἀνέκαθεν quia eo fortius percutit ictus, quo longior est impetus." Klaus. *Ibid.* κτύπῳ δ'—on this familiar use of δέ, whereby one side of the comparison is *set over against* the other, compare the note on Ag. 136.

Ibid. ἐπιῤῥοθεῖ, *responds to*, or *resounds*. " Ἐπιῤῥοθεῖν proprie de secundo clamore faventium dicitur, hic vero paulo detortum *assonare*, non *resonare* significat : κτύπῳ itaque non ablativi sed dativi Latinorum vicem explet ; et intelligendum, iteratis plagarum sonitibus et dimicantium clamoribus, quæ ad Electram perveniebant; caput ejus *respondisse*, suis sc. manibus, ut graviter dolentium mos est, percussum." Butler. Compare Blomf. Gloss. Theb. 7.

416. ἰὼ ἰώ] By placing both these interjections (as Blomfield and Scholefield have done) " extra metrum," we shall be spared the necessity of supposing with Wellauer one, or with Dindorf and Klausen two feet to be wanting in the antistrophe v. 437. And, after the interposition (in our view of the passage) of four parenthetie lines, some such notes of exclamation (so we may consider them) were needed to take up the sense of ἰηλεμιστρίας, and to point out vv. 416-20. as the actual lamentation—*of one crying*[1] ἰὴ ἰή·—to which vv. 410-11., with " action suited to the word," had already sounded forth an appropriate prelude.

Ibid. δαΐα. " Δάϊος. Vel *hostilis* vel *miser* :" Blomf., who on Prom. 360. δάϊον τέρας, where the latter interpretation seems to be required, quotes : δάϊον· κοινῶς τὸ πολέμιον, Ἀττικῶς δὲ δύστηνον·—καὶ Αἰσχύλος ἀντὶ τοῦ ἀθλία κέχρηται τῇ λέξει [δαΐα, it should seem in this very passage] : Schol. on Soph. Aj. 784, ὦ δαΐα Τέκμησσα, δύσμορον γένος, where Hermann : " Δαΐα *misera*. Hoc significatu hæc vox etiam in iambis Doricam formam habet; sed ubi *hostem* notat, communi forma δήϊος dicitur. [2] In melicis autem Dorica forma utrique significationi inservit."

The primary meaning of the word, at least with Æschylus, appears to have been (from δαίω, *I divide spoil, slay and burn,) consuming, wasting,*

[1] This, it has been already intimated in tracing the etymology of ἰήλεμος (in Euripides always ἰάλεμος), we suspect to have been the notion which Æschylus meant his hearers to attach to the word Ἰηλεμιστρία.

[2] What actual authority Hermann may have for this distinction, I know not—but it had occurred to me on v. 371. (with which compare v. 581) to notice a similar distinction between τλήμων, *daring, reckless*, and τλάμων, *suffering, wretched*. I do not, however, find any instance where τλάμων is introduced in Iambics,—nay, even in Anapæsts, Æschylus has τί πάθω τλήμων ; Pers. 912—but in Choral Greek we may compare with vv. 371. 581. Theb. 364, δμωΐδες δὲ καινοπήμονες νέαι τλήμονες (Angl. *enduring ;* τλήμον' Herm. Burn. Blomf. Dind.) εὐνὰν αἰχμάλωτον

or in a passive sense *wasted, with fire and sword*[1] —compare Prom. 352. 423. Theb. 146. 222. Pers. 257. 282. 986. Suppl. 1065. Eum. 160. —and hence it is easy to deduce the derivative senses, either of which will suit the present passage. Yet Hesychius, who has : *δάϊον τέρας· τὸ πολεμικὸν σημεῖον* (referring, as Blomfield supposes, to Eur. Phœn. 1023, rather than Æsch. Prom. 352.), has elsewhere: *Δάϊον· ἰσχυρὸν, ἀγαθόν. Δαΐα· μεγάλη, ἄπειρος, σεμνὴ, φοβερά.* [with reference to some goddess *πυριδάπτῳ λαμπάδι τερπομένη* (Eum. 1042.), as we may conjecture from the following corrupt gloss] : *Δαΐαν· τὴν ἀρουμένην, σεμνήν.*

417. *δαΐαις ἐν ἐκφοραῖς*] "*Hostilibus exequiis.* Haud omnino absimilis Shakespearii locus in nobili tragœdia cui titulus *Hamlet* iv, 3 : "*his obscure funeral, No trophy, sword, nor hatchment o'er his bones, No noble rite, nor formal ostentation.*" Butler. Compare Theb. 1022-4, *καὶ μήθ' ὁμαρτεῖν τυμβοχόα χειρώματα, μήτ' ὀξυμόλποις προσσέβειν οἰμώγμασιν, ἄτιμον εἶναι δ' ἐκφορᾶς φίλων ὕπο*, where Blomfield : "Notum est Terentii *Effertur ; imus.* ubi Donatus : *Efferri* proprie dicuntur cadavera mortuorum ; et *ire* proprie ad exequias." See also Monk on Eur. Alc. 434. Hesych : *Ἐκφοράν· ἔξοδον, ταφήν. ἐκ τοῦ ἐπὶ μνήματος διέρχεσθαι.*

422. *ἆρα τίσει, certe luet* ; Blomf : see above on v. 288. "Sic nos Anglice, *to pay for ;* sed, ut sæpe fit, quod eleganter Græce dicitur, id apud nos in ore vulgi usurpatur." Butl. Compare Ag. 1401, *τύμμα τύμματι τῖσαι.* Eum. 268, *ἀντιποίνους τίνεις μητροφόνας δύας.*

424. *ἕκατι δ' ἀμᾶν χερῶν, and,* next to the gods, *by means of my hands ;* see above on v. 205. *Αμός*, for *ἡμέτερος*, and (in poetry) also for *ἐμός*, I prefer with Matth. Gr. Gr. § 149. p. 244. and Wellauer and Klausen to write *ἀμός*, but Dindorf and Scholefield and Blomfield (Gloss. Ch. 422. correcting Gloss. Theb. 413.), with the learned Bishop of Lichfield also, give the preference to *ἁμός*. Which of the two may be the right breathing, therefore, is undecided ; but in either case it seems—as was to be expected, despite of Brunck's distinction (on Eur. Andr. 1175.) : "*ἁμὸς* Doricum est pro *ἡμέτερος, ἀμὸς* Atticum pro *ἐμός*"—to be agreed on all hands, that *the same* breathing is to be uniformly preserved. In support of the *lenis* pronunciation, Blomfield had adduced the Venetian Schol. on Hom. Il. vi, 414 : *τὸ δὲ ἀμὸν ἐν Προσῳδίᾳ φησὶν Ἡρωδιανὸς Δωρικώτερον εἶναι ἀπὸ τοῦ ἁμέτερον· ἐν δὲ Ἐπιμερισμῷ φησὶν ὅτι ἀπὸ τοῦ ἐμὸν ἐκτέταται τὸ ε εἰς α μακρόν* : to which, in reference to the etymological question, he adds : "Priori rationi accedit Apollonius, posteriori Demetrius, teste eodem Schol. Ab *ἁμέτερος* ducit Etymologus. Apollonii autem (Dyscoli) locus, quo alludit Scholiasta, mutilus exstat in Excerpt. Reiz. p. 433." Gloss. Theb. 413.

ἀνδρὸς εὐτυχοῦντος, and contrast Pers. 976, *ἒ ἒ ἒ τλάμονες ἀσπαίρουσι.* Eum. 506, *τλάμων δὲ μάταν παρηγορεῖ.* On the other hand, Sophocles and Euripides invariably use *τλάμων* in Choral and Anapæstic Greek—the latter, too, in the active sense, Med. 865, *τέγξαι χέρα φοινίαν εὐτλάμονι* [Pors : *τλάμονι*] *θυμῷ.*

[1] So *δαΐα* might have been employed, for example, in Ps. cxxxvii, 8 : *ὦ θυγάτηρ Βαβυλῶνος ἡ ταλαίπωρος*—whether, as in our Bible Version, we translate : "who art *to be* destroyed" ; or, as in our Prayer-Book : "wasted with misery."

425. *ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν*] Translate: *Then, when I have taken, I am content that* I *should lose a life !* and compare a similar antithesis Theb. 982. *πνεῦμ' ἀπώλεσεν. ἀπώλεσε δῆτα, καὶ τὸ τοῦδ'* [Dind. *τόνδ'*] *ἐνόσφισεν*, and closely resembling these, Soph. Phil. 684, *οὔτ' ἔρξας τιν' οὔτε νοσφίσας*, Angl. *having neither done to, nor taken from, any*—on which see Hermann's note (v. 678). Below v. 477, *ἐνοσφίσθης* we may translate Anglice, *you were put out of the way*, or *made away with ;* and nearly the same interpretation will suit Eum. 211, *γυναικὸς, ἥτις ἄνδρα νοσφίσῃ.* Soph. Œd. T. 693, *εἴ σε νοσφίζομαι* (with which compare ib. vv. 659. 669-70.) Eur. Hel. 642, *ἐκ δόμων δ'*[1] *ἐνόσφισαν θεοί σ' ἐμοῦ.* Iph. A. 1287, *βρέφος μητρὸς ἀπόπρο νοσφίσας*—in all of which passages the verb retains its proper meaning of *secret and fraudulent* (even more than *violent) spoliation* or *abduction.* Compare Hesych : *Νοσφίζεσθαι· λανθάνειν, πλεονεκτεῖν. Νόσφιν· χωρὶς, ἄνευ, λάθρα, δίχα, ἐκτὸς, μακράν. Νοσφίζεται· ἰδιοποιεῖ, κλέπτει, ἀποστερεῖ, ἀφαιρεῖ, χωρίζει.*

In the sense of simply *depriving* or *bereaving*, we find it below v. 604, Soph. Phil. 1427, *Πάριν . . . . νοσφιεῖς βίου.* Eur. Andr. 1206, *γέροντ' ἄπαιδα νοσφίσας.* Alc. 44. Suppl. 153, 539. Inc. Rhes. 56.

The Scholiast on this passage—confirming the reading of Turnébe and Vettori, *ὀλοίμαν*, in place of *ἐλοίμαν* Med. Guelf. Ald. Rob.—has : *νοσφίσας ὀλοίμαν. ἐκ τούτου εἴρηται τό· Τεθναίην, ὅτ' ἐκεῖνον ἀποπνεύσαντα πυθοίμην. Καλλιμάχου.* (fr. ccxix.), on which Blomfield observes : "Verba sunt Hecales pro salute Thesei vota Jovi facientis, inquit Eldikius Susp. p. 23." Sed in rem plane contrariam a Scholiasta citantur ; nempe ad illustrandum Orestæ votum pro interitu Clytæmnestræ factum. Callimacheis simile est istud Mimnermi i, 2 : *Τεθναίην, ὅτ' ἐμοὶ μηκέτι ταῦτα μέλοι.* Cum hoc loco melius congruit Eur. El. 281. a Stanleio laudatus, *θάνοιμι μητρὸς αἷμ' ἐπισφάξασ' ἐμῆς.* item v. 663, *εἰ γὰρ θάνοιμι τοῦτ' ἰδὼν ἐγώ ποτε.*" Compare Ag. 520, *χαίρω· τεθνᾶναι δ' οὐκ ἔτ' ἀντερῶ θεοῖς.* ib. 1581-2, *οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοὶ, ἰδόντα τοῦτον τῆς δίκης ἐν ἕρκεσιν.*

[1] This we might perhaps translate, Anglice *spirited you away from my home.*

426.[1] *ἐμασχαλίσθη δ' ἔθ' ὡς τόδ' εἰδῇς*] "*ἐμασχαλίσθης* vulg. *ἐμασχαλίσθη* Rob., quod recte receperunt recentiores omnes præter Glasg. —*δὲ τῶ στο στείδης* Med. *δὲ τῶς τότ' εἰδῇς* Guelph. *δὲ τωστοστεῖδυ* Ald. *δέτωστο στείδης* Rob. *δέ ϑ' ὡς τὸ στείδης* var. lect. ap. Steph. *δέ τ' ὥς τότ' ἔδυ* Turn. *δέ ϑ' ὡς τότ' ἔδυ* Vict. Glasg. *δ' ἔθ' ὡς τοῦτ' εἰδῇς* emendavit Canterus. *δ' ἔθ' ὡς τόδ' εἰδῇς*[2] recte Heath. Schütz. Lachm. *δέ ϑ' ὡς τόδ' εἰδῇς* minus bene Both. Schwenk." Well.

In explanation of *ἐμασχαλίσθη*—from *μασχαλίζω* *I begird* or *bind about the waist*, whence (as Blomfield has noticed) *μασχαλιστήρ* *a belt* or *girth*, Prom. 71—Hermann on Soph. El. 437 (444.), *ὑφ' ἧς θανὼν ἄτιμος, ὥστε δυσμενὴς, ἐμασχαλίσθη, κἀπὶ λουτροῖσιν κάρᾳ κηλῖδας ἐξέμαξεν*, observes: "Scholiastæ, Hesychius in v. *ἐμασχαλίσθη*, Photius et Suidas in v. *μασχαλίσματα*, hic etiam in *ἐμασχαλίσθη* et *μασχαλισθῆναι*, Etym. M. in v. *ἀπάργματα*, referunt, qui aliquem per insidias vel in bello civili necassent, extremas manuum pedumque partes amputasse, et mortuo sub alis alligasse, mucrone in capite ejus absterso, quo et debilitari vindicta interfecti, et interfectoris labes purgari, credita sit. Veri simile est, Sophoclem omnino illam extremas corporis partes amputandi crudelitatem eo verbo comprehendisse, ut in eadem re Æschylum Choëph. 437. ubi vid. Stanl."

Stanley further compares Senec. Ag. 950. Virg. Æn. vi, 494., to which Butler adds, as a *locus classicus* on this point, Apoll. Rhod. iv, 478-80. *ἥρως δ' Αἰσονίδης ἐξάργματα τάμνε θανόντος, τρὶς δ' ἀπέλειξε φόνου, τρὶς δ' ἐξ ἄγος ἔπτυσ' ὀδόντων, ᾗ θέμις αὐθέντῃσι δολοκτασίας ἱλάασθαι.* See also Hom. Od. xxii, 475-7. "Videtur mos ortus ex ea superstitione, qua membra corporis extrema testimonium de cæde ferre putabantur;

[1] The Bp. of Lichfield remarks upon this line: "Personam XO. præponere ausus sum, ut vitetur incommodum ex tribus primis vocibus Strophæ sequentis Oresti tribuendis"—and this alteration had suggested itself to the present Editor also. But the inconvenience of the present division of v. 431. is not so great as would ensue from a disturbance of the regularity, with which (it must have been noticed) as often as Orestes or Electra precedes in the strophe, Electra or Orestes—not the Chorus, whose part is wholly distinct from, whilst yet it is (as it should be) ancillary to theirs—responds in the antistrophe. A certain change, it is true, is made in this energetic climax (as we may consider it from v. 410. to v. 442.) of the *δίπαις ἐπιτυμβίδιος θρῆνος* (v. 324.), in which the Chorus cannot properly bear a part, and in which the portion that has thus far been assigned to the Chorus, is consequently divided between the two children of Agamemnon (vv. 422. 430); whilst Electra, whose obvious province it is to tell what it so much concerns Orestes to hear (vv. 430-31.), goes on here with her recital (*μῦθος*), and ends by urging for the first time a direct exhortation to *act* (v. 440.) upon the impulse she has given him, the effect of which, (as already in part commenced at v. 422.) continues to manifest itself in every succeeding observation of Orestes: see vv. 442. 447. 457-60.

[2] For the correct accentuation of this conjunctive of *οἶδα* or *εἴδημι*, not *εἴδω* (whence Blomf. and Scholef. *εἴδῃς*), see Matth. Gr. Gr. §231, and above all Buttm. *Irreg. Greek Verbs*, pp. 77. 78.

velut digitus e sepulcro, manus ex ore ejus, qui mulierem devoravit, porrecta. Cf. Welcker. Nov. Mus. Rhen. I. 3. pp. 401 sqq." Klaus.

427. *ἔπρασσε δ' ᾇπέρ νιν*—we shall not do ill, even though for the moment we descend from the elevation of the Tragic buskin, to translate: *for just as* (Anglice) *she did*, or *did for*, *him*—or, more nearly perhaps, *just as she dealt with him;* i.e. with his body, which she had handled as roughly and as freely as a dealer might deal out his wares—the verb *πράσσειν* *to negotiate, to go about* or *bring about*, being for the most part employed in an invidious sense, and being therefore to be classed here with *μασχαλίζειν*, and with *νοσφίζειν* v. 477, as low and disparaging words, expressive (as we may gather from vv. 430. 481.) of extreme indignity and contempt. Compare Eur. Orest. 1139, *κακῆς γυναικὸς οὕνεχ' αἷμ' ἐπράξαμεν.* ib. 1354, *ὁ πραχθεὶς φόνος.* ib. 1579, *ἐπὶ φόνῳ πράσσεις φόνον*: but for the sense which we prefer to give it here of *trading in* or *with*, *bartering*, or (we might even say) Anglice *chopping and changing*, see above on v. 124, and compare in this view the connection that subsists between *διαπράσσω*, below vv. 721. 859. 987. Pers. 260. 517., *διεργάζομαι* Soph. Œd. C. 1417. Eur. Hec. 369. Hipp. 613. Tr. 1160., *διαχειρίζομαι*, and *διαχράομαι* (Theocr. Id. xv, 54.). Hesych: *Διαπρήσσει· τάσσει, ἀπατᾷ, ψεύδεται, διαπερᾷ. Διέργασαι· φόνευσον. Διαχειρίζει· διοικεῖ. Διαχειρίζεται· φονεύει.* Suid: *Διαχειρίσαι· φονεῦσαι. Διεργάζεται· ἀναιρεῖ, κτείνει.*

428. *μόρον κτίσαι κ.τ.λ.*, *seeking to make his death* (Anglice) *bear as hard as possible*—compare Ag. 384, *πόλει πρόστριμμ' ἄφερτον ἐνθείς*, ib. 545, *οἷον παρεῖχ' ἄφερτον*—*upon your* future *life*. This, as well as the direct appeal that follows to the personal feelings of Orestes, is artfully introduced by Electra in accordance with the ancient superstition that has just been noticed on v. 426, where the Scholiast: *Κατεσκεύασε δὲ τὸ μασχαλισθῆναι αὐτὸν ἡ Κλυταίμνηστρα, ἣ καὶ* [so I correct *Ἢ καὶ*], *οὕτως ἀτίμως αὐτὸν θάψασα, δυστυχίαν μεγίστην κατασκευάζουσα τῷ σῷ βίῳ, Ὄρεστα· ὅ ἐστιν, ἵνα δυστυχῆ βίον ζήσῃς, τοῦ Ἀγαμέμνονος μὴ δυναμένου σοι συμμαχῆσαι προς τιμωρίαν Κλυταιμνήστρας.*—"*κτίσαι* em. Stanl. Rob. *θεῖναι*, quod videtur fuisse ascriptum glossema, et inde orta vulgata *κτεῖναι*. Illud vel *κτίσαι* vel *θεῖναι* legit Scholiasta.—*ἄφερκτον* M. G. A. Scholiastem legisse *ἄφερτον* patet ex iis quæ modo ascripsi. Idem R." Klaus.

430. *δύας ἀτίμους*] This undisputed correction of *δυσατίμους*, together with the present distribution of v. 431., is due to Stanley. Porson first wrote *πατρῴους*, and *πατρῷον* in the next verse; and Hermann (*Elem. metr.* p. 537.) asserts that *πατρώϊος* is nowhere to be found in the Tragedians.

431. λέγεις] Klausen, who assigns the whole of this line (and as far as γράφου v. 436.) to the *Chorus*, observes "λέγεις in lamentationibus, ubi quæ persona antecedens dixerat simul confirmantur et amplificantur, etiam Theb. 894. et Pers. 276. usurpari monet Ahrens"—but an inspection of those passages will satisfy the reader, that both there and here λέγεις is but another term for κλύω, on the part of one who (as our own Dramatist has expressed it) is "bound to hear;" as on the other hand Electra, if she had been addressing a more indifferent person, might have been expected to say λέγω rather than κλύεις, in the preceding verse. Compare the corresponding scene in Hamlet—the Orestes[1] of our English Æschylus—Act i. Sc. 5: "Mark me. I will . . . Lend thy serious hearing to what I shall unfold. Speak, I am[2] *bound* to hear. So art thou to revenge, when thou shalt hear."

Ibid. ἀπεστάτουν. "ἐπεστάτουν A. T. ἀπεστάτουν G. R. V. Utrumque ferri potest, illud videtur aptius."—so Klausen: every other modern editor has preferred ἀπεστάτουν.

433. μυχοῦ δ' ἄφερκτος] "Μυχός. *Penetrale;* i.e. mulierum conclave: vid. Gloss. in Agam. 95.—Ἄφερκτος. *Exclusus.* ἕργω forma Ionica erat verbi εἵργω, quod cum aspero spiritu scribendum esse monstrat compositum καθειργνύω. "Eustathius," inquit H. Stephanus, "scribit Atticos εἵργω scripsisse cum tenui pro κωλύω, unde esse ἀπεῖρξεν, at pro ἐκκλείω scribere solitos esse εἵργω, cum aspero; quod probari ex καθεῖρξεν et εἱρκτή." Dicebant ἀπείργω, *abigo*, et κατείργω, *subigo;* ut distinctio, quam ponit Eustathius, vera videatur." Blomf. Compare Matth.

[1] This, it is probable, would have been the actual title of the Choëphorœ, had not *Orestes* been the principal actor in the Eumenides also; whence the two last portions of the Trilogy necessarily take their names from the *Chorus* in each—since, as Müller asserts, a Play was never named after any other than the leading character. And, in like manner, the first and far the most effective part of "Hamlet" might have been distinguished as "The Night-Watch"; comparing which with the "Libation-bearers" of Æschylus, we shall find that the terrific μῦθος in each—that which Aristotle (Poet. c. vi) terms "the principal part" or "soul, as it were, of Tragedy"—is no other than (as Schlegel has described it) the "gloomy ghost" of the murdered King and Father: the only difference being, that the religious awe which Shakspeare inspires by calling up the dead man from his grave, is here condensed about the "murky centre" of Agamemnon's tomb, from which Electra's voice is heard to unfold what, in this case, "there needed not a Ghost to come from the grave to tell us"—even if Æschylus had not precluded himself (see on vv. 426. 428.) from exhibiting his *Agamemnon*, like Virgil's *Deiphobus*, "lacerum crudeliter ora, Ora manusque ambas populataque tempora raptis Auribus, et truncas inhonesto vulnere nares: Æn. vi, 495-7.

[2] This, as I understand it, means what the Poet has elsewhere expressed by "intentively" or "seriously inclined to hear": Othello Act i. Sc. 3. Thus understood, it is indeed, as contrasted "with a difference" in the next line, one of those over-strained conceits in which Shakspeare's natural humour loves to indulge itself, in season or out of season; but there is classical authority for such an expression in Hor. Sat. II. v, 95: "*aurem substringe* loquaci."

Gr. Gr. § 234. p. 404., and more particularly Buttm. *Irreg. Greek Verbs*, p. 91.

Ibid. πολυσίνου. "Πολυσινής, *multum lædens;* non πολύσινος, uti scribit Schneiderus: ἀσινής Theb. 826. infra 1005 (998)." Blomf: who with Porson, and Dindorf also, has edited πολυσινοῦς. I follow Wellauer and Klausen—the latter of whom remarks: "πολυσίνου formatum[1] a verbo; itaque non est opus mutatione πολυσινοῦς: similia vocabula vide Lobeck. Phryn. 184. sq."—not, however, in connecting πολυσίνου with μυχοῦ: though Wellauer, "Melius Lachm. hoc vocabulum, quod vulgo cum κυνὸς jungitur, ad μυχοῦ traxit, quod antea incerto sensu erat; κυὼν autem ad solum contemtum[2] designandum adhibitum est;" whilst Klausen, when he would persuade us that Agamemnon was murdered in a common *bathing-tub*—"de *balneo* non cogitandum est, neque hoc jubet pudoris ratio, quum coram Penelope lavetur Ulysses . . . Sufficiebat pudori poni labrum ita, ut posset avertere oculos qui vellet"—that, for this purpose, "positum erat in angulo aulæ ad parietem"—and lastly, that "ab hoc angulo servas repellit Clytæmnestra vibrato gladio, et recedunt illæ canis instar, cui facile injicitur terror"—has given an interpretation that borders as hard upon the ridiculous, as that of Schütz, long since exploded by Butler: "Hoccine vero ferendum in Tragico! Quis ferret Electram Anglice querentem, *They turned me, like a mischievous cur, out of the pantry?* Longe alia est mens hujus loci et ad cothurni dignitatem accommodatior. Queritur scil. Electra se non a *cella penuaria*, sed a penetralibus domesticis, laribus, sacrificiis, omnique adeo paternæ domus societate et solatio, tanquam canem, seu noxium et contemptum animal, exclusam esse, ut forte nec thalamum nec conclave secretum haberet, sed in quovis angulo libenter se abde-

[1] So πολυσινής also might be formed, only (as formed from the passive of σίνω or σίνομαι, on which see Buttm. *Irreg. Greek Verbs*, p. 226.) with a *passive* signification; as ἀσινής Theb. 826. Ch. 1018. Eum. 315. ἀβλαβής Theb. 68. εὐπιθής Prom. 333. Ag. 950. Eum. 829. In an active sense, ἀσινής Ag. 1308 (where see the note), and ἀβλαβής Eum. 285. 474., must be understood (like εὐπειθής Ag. 263. Ch. 259. Suppl. 623.) to be formed from their respective substantives, and to denote only *without harm* or *offence;* as is the case also with ἀδεής, *fearless*, whence a remarkable expression Thucyd. i, 36: γνώτω τὸ μὲν δεδιὸς αὐτοῦ, ἰσχὺν ἔχον, τοὺς ἐναντίους μᾶλλον φοβῆσον· τὸ δὲ θαρσοῦν μὴ δεξαμένου, ἀσθενὲς ὄν, πρὸς ἰσχύοντας τοὺς ἐχθροὺς ἀδεέστερον ἐσόμενον, Angl. *will be more without* the accompaniment of *fear*, i.e. *less formidable;* just as if ἀδεής had been a passive verbal.

On the same principle, perhaps, we might explain φοβερώτεροι, Thuc. ii, 3 (where see Arnold), if applied to the *Theban* party, and therefore to be translated *more timid*, as derived not from the verb, but from the substantive, and so amounting in fact to μᾶλλον ὄντες ἐν φόβῳ, *more in a state of alarm.*

[2] This is certainly not the meaning conveyed by κυνὸς δίκην Ag. 3. 1057., with which compare ib. vv. 588. 865. The objection, therefore, of being left here "incerto sensu," without the addition of πολυσίνου, applies more strongly even to κυνὸς than to μυχοῦ.

ret ut tacita fleret." Compare Soph. El. 285, αὐτὴ πρὸς αὑτήν· οὐδὲ γὰρ κλαῦσαι πάρα τοσόνδ' ὅσον μοι θυμὸς ἡδονὴν φέρει.

434. ἑτοιμότερα κ.τ.λ.] "*Multo promptior ad flendum eram quam ad ridendum, et, sicubi occulto flere potui, illud mihi in lucro erat, et quasi gaudium afferebat*. Perbene Interpres Gallus: *Mon bonheur fût de cacher mes soupires et mes larmes*." Butler—and so Klausen : "ἀνέφερον, *debita retuli, solvi; ἀναφέρειν, referre*, plerumque addito εἴς τινα, ut sit *culpam referre. Solvi lacrimas libentius quam risum*. Edidit et lacrimas et risum, illas Agamemnoni debitas, hunc Clytæmnestræ gratia. Aliter Schol.: Οὐδέποτε οὕτως ἑτοίμως ἐγέλασα, ὡς τότε ἑτοίμως ἐδάκρυσα : quod male friget." "Ἀναφέρω, *emitto*; sensus rarior, cujus exemplum ex Alexandro tantum Aphrodisiensi protulit H. Stephanus." Blomf:—see on v. 820.

On the construction of χαίρουσα ... κεκρυμμένα, Angl. *glad to conceal*, see Matth. Gr. Gr. § 555. *i.*, and on the deponent use of the perfect passive Ib. § 493., with Bp. Blomfield's *Remark* thereon, p. li. Compare κεκλαυμένα *(in tears)* below vv. 443. 713. Soph. Œd. T. 1490.

436. ἐν φρεσὶν γράφου] Klausen compares Prom. 789, ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν. Suppl. 991, καὶ ταῦτα μὲν γράψεσθε πρὸς γεγραμμένοις πολλοῖσιν ἄλλοις σωφρονίσμασιν πατρός. Soph. Phil. 1325, γράφου φρενῶν ἔσω.

437. συντέτραινε] "σὺν τέτραινε libri. συμμέτραινε conj. R. Disjuncta vocabula legit Scholiasta: τέτραινε· διατόρει, διακόμιζε. σὺ τέτραινε T. σοὶ conj. Herm." Klaus.

Blomfield compares Herodot. ii, 11 : σχεδὸν μὲν ἀλλήλοισι συντετραίνοντας τοὺς μυχοὺς, ὀλίγον δέ τι παραλλάσσοντας τῆς χώρης, which he rightly interprets : *boring their respective channels* pari passu, *at a short distance from each other, and in parallel lines*; and, pursuing this analogy, we shall see that the full meaning of the present passage is : *let my words sink down through* both *your ears—and penetrate*, as it were, to the point where the two channels meet *together*. The etymology of the word is given by Eustath. on Od. v. p. 1532, 7 : ἔστι γὰρ τρῶ—ἐξ οὗ τραίνω, τὸ παραγωγὸν τοῦ τρανὸς καὶ τρανές. καὶ κατὰ ἀναδιπλασιασμόν, τετραίνω. Compare Hom. Il. xxii, 397, ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε. Hesych : Τέτρηνεν· ἐτρύπησεν. Τετρῆναι· τρῆσαι. Buttm. *Irreg. Greek Verbs*, p. 241.

438. ἡσύχῳ φρενῶν βάσει, *with calm staidness of mind*; including, besides *intentness*, the notion also of being *prepared to move* with firmness and composure : compare v. 441. Schol : ἠρεμαίᾳ τῇ ψυχῇ. ἀντὶ τοῦ· προσέχων καὶ μὴ ἀποπλανώμενος. Hesych : Βάσις· στήριγμα, ἕδρα,

στάσις, ῥυθμὸς, πορεία, βῆμα, ὁδός. "Per ἥσυχον φρενῶν βάσιν, h.e. *lentum* s. *quietum animi gressum*, nihil aliud forte voluit poeta quam *intentionem animi* exprimere. Totum igitur locum sic verto : *Hæc audiens animo tuo inscribe, per aures vero sermonem penetrare sinito* (qui enim *perforat*, penetrare sinit) *animo quieto* : q. d. hoc tibi in imis insidat præcordiis, et auribus acceptum diligenter perpendatur." Butler. See above on v. 431, and compare St. Luke's Gospel ix, 44 : θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους. Eng. Vers : "let these sayings sink down into your ears."

440. τὰ δ' αὐτὸς ὄργα μαθεῖν] So, after Scaliger, Pauw, Hermann, Blomfield, and Scholefield, I have corrected (what after αὐτὸς we might have expected to find in the early editions) ὀργᾷ—on which Klausen : "Schol. αὐτὸς δέ, τοῦτ' ἔστιν ὁ πατήρ, ἐπιθυμεῖ καὶ τὰ λοιπὰ γνῶναι· τοῦτ' ἔστι, τὴν τιμωρίαν. Quæ explicatio omnino sufficit et aptissimum habet sensum, ut mirandum sit quod alia quæsiverunt interpretes." But there is another Scholium, noticed by Wellauer—" ὀργᾷ dativus esse, μαθεῖν pro imperativo positum videtur ; quod confirmatur Scholiastæ explicatione : ἀντὶ τοῦ, μάθε τῷ τρόπῳ σου—which has the merit at least of abandoning the notion of referring αὐτὸς to *Agamemnon*; and, if we have rightly explained this form of words τὰ μὲν γὰρ οὕτως ἔχει κ.τ.λ. (see note on Ag. 596.), as denoting a *transition* on the part of the speaker (which, in the present instance, is from *things past* to *things to come)* the very opposition : *For my tale*—Schol : τὰ μὲν γάρ· ταῦτα τὰ συμβάντα τῷ Ἀγαμέμνονι—*is told, in what is to follow let your own eagerness be your instructor*, is sufficient to determine the application of αὐτός, and therefore the right reading and construction of ὄργα.

As for the precise words ὄργα μαθεῖν, Angl. *be bursting to know*, as Shaksp. Hamlet Act i. Sc. 4 : "O answer me : Let me not burst in ignorance !"—which we may conceive Electra to have addressed to that impatient gesticulation (already indicated in vv. 424. 438.) which expressed what the modern Orestes proclaims in corresponding words (ib. Sc. 5.) : "Haste me to know it ; that I, with wings as swift As meditation, or the thoughts of love, May sweep to my revenge"[1]—compare Hesych : Ὀργᾷ· ἐπιτεταμένως ἐπιθυμεῖ. Timæus : Ὀργᾷ· ἐπείγεται, ἐπιθυμεῖ., on which Ruhnken : "Ὀργᾷν proprium est *terræ*, quæ (ut Virgilii verbis utar Georg. ii, 324.) *vere tumet*, et *genitalia semina poscit*; vel *plantarum*, quæ *turgent*, ut ad maturitatem pervenerunt : Herodot. iv, 199. Ex hoc ipso loco glossa, quam explicamus, videtur

[1] Compare below vv. 560-62.

fluxisse ... Pollux i, 230. Ἐπὶ φυτῶν καὶ δένδρων καρποφόρων ἐρεῖς, ἀκμάζειν, ὀργᾷν, σπαργᾷν, βρύειν: quam notionem docte explanavit P. Victorius Var. Lect. xviii, 22. Deinde hoc verbum translatum est ad eos, qui Veneris cupiditate turgent, *subant*, et vel ad faciendum vel ad patiendum *gestiunt:* Aristoph. Lysist. 1115. Ælian. H.A. i, 26. ... Crebro etiam sumitur pro *ardenti cujuscunque rei consequendæ studio;* Æsch. Ag. 223 (206.), Παρθενίου θ' αἵματος ὀργᾷ, Περιόργως τ' ἐπιθυμεῖ Ἄρτεμις [sic, *contra metrum et libros*]. Ch. 452, τὰ δ' αὐτὸς ὀργᾷ μαθεῖν. Thucyd. ii, 21: ὧν ἀκροᾶσθαι, ὡς ἕκαστος ὤργητο. Sic pro ὥρμητο ex libris scriptis legendum docuit Jos. Wassius in Duker. Præf. ... Phrynichus Mstus: Ἀκοῦσαι ὀργῶ, σημαίνει τό, πάνυ ἐπαίρομαι πρὸς τὸ πρᾶξαί τι ἢ ἀκοῦσαι. Adde Fœs. Œconom. Hippocr."

441. καθήκειν, Angl. *to enter the lists.* "Καθήκω, *devenio*, de iis dictum, qui in certamen descendunt; sicut καθιέναι est *in certamen mittere*. Exemplum tamen hujus notionis in promtu non habeo." Blomf.

Scholefield aptly compares Soph. Trach. 504, ἐπὶ τάνδ' ἄρ' ἄκοιτιν τίνες ἀμφίγυοι κατέβαν πρὸ γάμων; See also below v. 709. Eum. 1046, Παλλάδος ἀστοῖσι Ζεὺς πανόπτας οὕτω Μοῖρά τε συγκατέβα. Pind. Nem. iv, 63. σφόδρα δόξομεν δαΐων ὑπέρτεροι ἐν φάει καταβαίνειν. Thucyd. vi, 16: ἅρματα μὲν ἑπτὰ καθῆκα, ὅσα οὐδείς πω ἰδιώτης πρότερον. Hor. Epist. I. ix, 11: Frontis ad urbanæ *descendi* præmia. Cic. Tusc. Quæst. ii, 26: Videmusne ... nullum ab iis, qui in id certamen *descendant*, devitari dolorem? Schol: Πρέπει δέ σοι ἀμετακινήτῳ δυνάμει ὁρμᾷν κατ' αὐτῶν.

442. σέ τοι λέγω κ.τ.λ.] A change, as has been already intimated, has now come over the spirit of Orestes, who, with heart and hand (compare vv. 447. 460. 498.) prepared for action, is anxious to put an end to the womanish lamentation in which Electra, with equal propriety, indulges the more freely, as she sees the crisis of their fate approaching. Here then, we may conceive, he flings away the scabbard, and ere he addresses himself to *his father's work* (v. 807.), lifts up his voice and says: "*Upon you I call—Father, be present with your loved ones!* much as Hamlet, at the close of what we have called the corresponding Scene on our own stage: "Remember thee! Aye, thou poor Ghost, while memory holds a seat In this distracted globe. Remember thee! Yea, from the table of my memory I'll wipe away all trivial fond records, ... And thy commandment all alone shall live Within the book and volume of my brain, Unmix'd with baser matter. ... Now to my word; It is *Adieu, adieu! remember me!*"

444. στάσις δὲ κ.τ.λ. *And all this company together* (in one *stream*, as it were, of voices) *responds thereto*, and says &c. Schol: Ἐπιβοᾷ σε ἡ

σύστασις ἡμῶν ἡ κοινή, βοηθὸν ἐλθεῖν: see above on vv. 105. 414. "Vox πάγκοινος videtur testari, junxisse se Orestem et Electram cum Choro in pronuntiandis vv. 437. et 438 (445-6.):" Klausen—who compares with the matter of the petition, Soph. El. 453, αἰτοῦ δὲ προσπιτνοῦσα γῆθεν εὐμενῆ ἡμῖν ἀρωγὸν αὐτὸν εἰς ἐχθροὺς μολεῖν.

Ibid. "ἆδ' G.R. ᾇδ' M. ὧδ' A.V. ᾧδ' T." Klaus. "ἧδ' cum Scholiaste Schütz. 1., ut supra v. 112 (105.), τῇδε στάσει. ἆδ' Herm. Schütz. 2. Utramvis certe vulgatæ [ὧδ'] prætulerim; et verior forte ἆδ', cum ob Dorismum præcedentem, tum ob formam literarum: α scil. et ω in MSStis facile confunduntur." Butler. Wellauer and Dindorf only have preferred ὧδε.

447. In pursuance of the view that has been taken on v. 442., of the spirit and tone in which Orestes speaks in this concluding portion of the Κομμοί, I follow Klausen's reading and interpretation of this line; on which, having adopted Pauw's metrical correction ξυμβαλεῖ for ξυμβάλλει—which every other editor after Porson has changed into ξυμβάλοι—he observes: "Hic versus non preces, sed prædictionem exhibet, at est talis prædictio pronuntianda inter preces, ut cognoscatur hominum fiducia, cui accedere debet auxilium divinum: ἄρης ἄρει, ut διπλοῦς ἄρης v. 881 (918). Recte Schol.: ὁ Ἄρης ἡμῶν τῷ τῶν ἐχθρῶν. Robur Clytæmnestræ et Ægisthi in cæde Agamemnonis sese exercuit, nunc vero denuo spectandum est. Eadem ratione jus illorum cum jure horum conflicturum est: δίκη enim omne id designat, quod positum est in arbitrio cujuspiam hominis. De consociato robore et jure vide vv. 140. 233 (235.). Theb. 415, Ἄρης κρινεῖ, Δίκη δ' ὁμαίμων."

It is not necessary, however—as the above passages may serve to prove—that with Klausen we should go on to drop the *prosopopœia* (on which see note on v. 154) by dropping the initial capitals—"quia non de numinibus cogitatur, sed de robore et jure singulorum hominum: id quod inde apparet, quod plura nominantur." It is on this express understanding, indeed, that we must receive the interpretation which Klausen has here given of δίκη—otherwise so irreconcileable with his stricter definition on Ag. 239 (226.): "δίκη, ea conditio qua unicuique contingit id quod justum est"—namely that it is not, as our Poet elsewhere draws the distinction, ἡ Διὸς παῖς παρθένος Δίκη (Theb. 662.), but only a Δίκη ψευδώνυμος (ib. 670.), even χρυσότευκτα γράμματα ἐπ' ἀσπίδος φλύοντα σὺν φοίτῳ φρενῶν (ib. 660.), that can be otherwise than "at unity in itself:" just—for the sake of illustration we may add—as that great bond of union between a free people and its constitutional Head, "DIEU ET MON DROIT", is represented

by our great Northern Bard[1] as strained, in the unnatural conflict of Marston-Moor, at once into "GOD AND THE CAUSE," "GOD AND THE KING."

Translate: *Might with Might shall the encounter be,* (our) *Right with* (their) *Right!* and compare, in respect both of the primary and the symbolical meaning of the words, those Sibylline verses of the same great Wizard of the North, ending—"*When Bertram's might and Bertram's right Shall meet on Ellangowan's height.*"

448. *ἰὼ θεοὶ κ.τ.λ, Ho! ye gods* (an invocation of assistance as in v. 150), *decide our controversy* (literally, *our respective rights) righteously,* or *according to right.* Determine, which is indeed the rightful cause! —"*δίκας,* quod vulgo abest, ex emendatione certissima et facillima addidit Hermannus, quem sequuntur Schütz. Both. Lachm. [Scholef. Dind. Klaus.]" Well. Compare Ag. 782, *δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ κλύοντες ... ψήφους ἔθεντο.* ib. 1393, *ἐὰν δὲ τοὔμπαλιν κραίνῃ θεός.* Eum. 758, *Παλλάδος καὶ Λοξίου ἕκατι καὶ τοῦ πάντα κραίνοντος τρίτου Σωτῆρος.* Eur. Heracl. 143, *κραίνειν δίκας.* Andr. 478, *ἔριν κραίνειν.* Hesych: *κραίνουσι· πληροῦσι, παρέχουσι, τιμῶσι, βασιλεύουσι.*

449. *τρόμος μ' ὑφέρπει*] sc. *πῶς δόμοις κρανθήσεται,* v. 850: as Eur. Med. 931, *ζῆν δ' ὅτ' ἐξηύχου τέκνα, ἐσῆλθέ μ' οἶκτος, εἰ γενήσεται τάδε.* Compare Ag. 259, *χαρά μ' ὑφέρπει,* and in a wider acceptation, ib. 435, *φθονερὸν δ' ὑπ' ἄλγος ἕρπει.* Soph. Œd. T. 786, *ὑφεῖρπε γὰρ πολύ.*

450. *τὸ μόρσιμον μένει πάλαι*] This ascription, in few words, of the properties of Eternity and Unchangeableness to that great Moral and Religious System, which Æschylus had shadowed out to himself under the name of *μοῖρα* or *ἀνάγκη* (Prom. 511. 514-15.)—remarkable, as it might well be thought, in itself—when combined with the distinct recognition, in the next verse, of a free moral agency on the part of Man, as in some sense needful and instrumental to the complete developement of that system, presents one of the most deeply interesting and instructive testimonies that Heathen Antiquity has borne to the *reasonableness* of that Religion which Nature dictates, and which it is the province of Revelation only to "stablish, strengthen, settle," on the "greater witness" of the Revealer.

[1] "On either side loud clamours ring,
'God and the Cause!—God and the King!'
* * * * * * *
I could have laughed—but lack'd the time—
To see, in phrenesy sublime,
How the fierce zealots fought and bled
For king or state, *as humour led.*"
Sir W. Scott's Rokeby, Canto I. xii.

Translate: ***What is to be, abideth*[1] *of old*—i.e. *in itself*** at any moment ***is as it has ever been,*** is unchangeable—***but as for men***—as the case stands with them; see notes on vv. 121. 270—***by*** (their) ***praying, is the way for it to come:*** and on this exact rendering of the Optative with *ἄν,* as expressive of some *virtual power* or *tendency,* see the notes on Ag. 353. 603., and compare above vv. 94. 158, *λέγοις ἄν, It is for you to tell;* below v. 499, *ἔρδοις ἂν ἤδη, Now's the time for you to be doing;* &c., &c.

Wellauer has substituted *ἀνέλθοι* for *ἂν ἔλθοι,* as Klausen also would seem to have intended, when he wrote: "*Diu instat id, quod fato constitutum est; eveniat vero evocatum voventibus.* Hæc sententia subest omni imprecationi, parari rem quamvis lege naturæ [*μοιρὰς*], quæ singulas sortes distribuit; requiri vero dictum, ut rata fiat. Recte Schol: *πέπηγε μὲν καὶ ὥρισται πάλαι ὑπὸ Μοιρῶν, τὸ τὴν Κλυταιμνήστραν ἀνδροκτονήσασαν ἀναιρεθῆναι· τὸ κατ' αὐτῆς δὲ καλῶς κυρωθὲν ὑπὸ τῆς Δίκης ἔλθοι. ὅ ἐστι, μὴ μελλήσῃ πρὸς τιμωρίαν Κλυταιμνήστρας τὸ θεῖον.*"

452. *ὦ πόνος ἐγγενὴς*] "i.e. *ἀπὸ τῶν ἐν γένει.* Theb. 582, *ἐγγενεῖς θεοί.* Suppl. 330, *κῆδος ἐγγενές.*" Blomf:—and so the Scholiast: *ἐγγενής· συγγενής. ὃν ὑπὸ συγγενῶν ἐπάθομεν*—but the context would lead us rather to understand it of that *affliction* inherent *in the family* of Atreus, of which it was strongly said Ag. 1536, *κεκόλληται γένος προς ἄτᾳ*—(compare ib. 150. 1153-7. below v. 727.)—and to which in the antistrophe is opposed the *δώμασιν ἔμμοτον ἄκος,* which had also been predicted Ag. 1250, with which compare below vv. 809. 912. And this view may partly confirm us also in our distribution of vv. 452-61, which with Professor Scholefield I have transferred from the *Chorus* to *Electra,* who still gives vent to her womanish grief (v. 443), and to *Orestes,* who replies by again encouraging her (compare vv. 424. 460.) to look now to *him* for the actual prosecution of ***the strife of*** the avenger of *blood,* and, relying upon the native energies of her House to right itself, to cease at length (v. 461.) from importuning the vengeance of the *gods below the earth.*

Klausen—inconsistently enough with his own interpretation of v. 447—has been tempted to follow Müller in assigning the strophe to *Electra and Orestes* jointly: after which, although without a precedent for such departure from the order in which the responses have

[1] Psalm lv. 19: "God... even He that *abideth of old*": for which in our Prayer-book Version we find: "Yea, even God that *endureth for ever.*" LXX. Vers: *ὁ Θεὸς, ὁ ὑπάρχων πρὸ τῶν αἰώνων.* Compare also Ps. cxix, 89: *εἰς τὸν αἰῶνα, Κύριε, ὁ λόγος σου διαμένει ἐν τῷ οὐρανῷ.* Eng. Versions: "For ever, O Lord, Thy word *is settled* in heaven." "O Lord, Thy word *endureth* for ever in heaven."

thus far been made, he could not but suppose the *Chorus* to reply in the antistrophe—" cujus sententia" he truly observes, " tantopere differt a stropha, ut ab iisdem utraque dicta esse nequeat."

453. *παράμουσος, inharmonious, discordant; out of tune,* and hence by an easy metaphor *out of place;* whence the Scholiast: *παράμουσος· ἔξω τοῦ καθήκοντος*—a gloss which is more applicable to Eur. Phœn. 786, *πολύμοχθος Ἄρης . . . . Βρομίου παράμουσος ἑορταῖς,* than to the present passage where, connecting it with *πλαγά,* we may compare Soph. Aj. 242, *παίει λιγυρᾷ μάστιγι διπλῇ.*, as also Pers. 605, *βοᾷ δ' ἐν ὠσὶ κέλαδος οὐ παιώνιος.* ib. 1053, *μέλαινα καὶ στονόεσσα πλαγά.* With *Ἄτας πλαγά* compare Ag. 356, *Διὸς πλαγὰν ἔχουσιν εἰπεῖν.* Soph. Aj. 279. *δέδοικα μὴ 'κ θεοῦ πληγή τις ἥκῃ.*

Blomfield has noticed, as words of like derivation and meaning with *παράμουσος. παράκοπος* Prom. 581., *παραπαίειν* ib. 1056. inc. fr. 308., *παραχορδίζειν* Aristoph. Eccl. 295: to which we may add *πλημμελής* Eur. Med. 306. Hel. 1091., *πλημμελεῖν* Eur. Phœn. 1649. Xen. Mem. Socr. i, 2, 26. and Plato *passim.*

457. *ἔμμοτον*] "*Ἔμμοτος. Inhærens;* a *μοτός, linteum carptum,* Angl. *lint.*[1] " Dicitur *ἔμμοτον* medicamentum liquidum, quod linteolis concerptis exceptum intra ulcera ejusque sinus reconditur." H. Steph. Thes. ii. p. 968. Hinc etiam *ἔμμοτος* dicebatur is,[2] qui curatione per *ἔμμοτα φάρμακα* [Angl. *Styptics*] indigebat: *μοτὸς* autem formatur a *μόω, infercio,* unde *ἄμοτος, inexplebilis.* Schol. Venet. in Il Δ'. 440: *Ἄμοτον· ἀπλήρωτον. ἀφ' οὗ καὶ μοτά, τὰ ἐπιθέμενα τοῖς κοιλοῖς τραύμασιν ὀθόνια πρὸς ἀναπλήρωσιν τῆς σαρκός.* Vid. Heyne Excurs. xvii. in Virg. Æn. ii." Blomf. Gloss.

" Non adeo hic premenda est etymologia a vocabulo *μοτός,* sed *ἔμμοτον* omnino significare potest *ulcerosum, veteris ulceris instar insanabile;* quemadmodum Hippocrati cavo ulcere laborantes dicuntur *ἔμμοτοι.*" Schütz. But Schütz did much more for this passage, when in his second edition, abandoning the old perverse construction of this line with the preceding, and placing a full stop after *ἄλγος* instead of *ἔμμοτον,* he further restored *ἄκος* in place of *ἑκὰς,* for which Klausen, " proximus huic, longo sed proximus intervallo," has adduced the authority of the

[1] *Μοτός* answers also to the Latin *penicillus* (on which see Facciol. Lex.), Angl. *a tent.*

[2] Hence we may correct Hesychius, as quoted by Stanley: *Ἔμμοτος· τραυματία νοσώδης.* Read: *Ἔμμοτος· τραυματίας* (Thucyd. vii, 75. viii, 27.), *νοσώδης*: and compare a similar peculiarity in Soph. Aj. 582, *οὐ πρὸς ἰατροῦ σοφοῦ θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πήματι,* Angl. *a cutting* or *surgical wound;* meaning *one that requires the surgeon's knife.* Suidas has: *Μοτώσει· ἰάσεται δι' ὀθονίων. Μοτοῖ· τιτρώσκει, ταράττει.* See also Ibid. v. *Λαμπάδιον.*

oldest extant MS.—" *τῶνδ' ἄκος* M. *τῶνδ' ἑκάς* G. A. T. V.," and every succeeding editor—and which—while it sustains, and sanctions the introduction here of the purely technical term, *ἔμμοτον*—is itself abundantly confirmed by the kindred phrases *ἄκος τομαῖον* v. 525., *ἀλέξημα βρώσιμον, χριστόν, πιστόν* Prom. 479-80., *ἄκη τομαῖα καὶ λυτήρια* Suppl. 268, and we may even add *ἀντίμολπον ἄκος* Ag. 17.: from which we may learn, in passing, that *ἔμμοτον* (for which the nearest corresponding term that modern Pharmacy supplies, is *styptical)* could no more have been used absolutely as *a remedy,*[1] than any other of those labelled classifications, as it were, of medical aids and appliances—*τομαῖον surgical, βρώσιμον, πιστόν, χριστόν, of pill* or *potion* or *lotion-kind,*—or than *ἀντίμολπον,* apart from *ὕπνου τόδ' . . . ἐντέμνων ἄκος* Ag. 17., could be understood to denote generally, *a musical antidote* or *charm!*

Translate: *The House has a styptical remedy for these things*—these *woes* namely (v. 455.), before called *πόνος ἐγγενής* (i.e. *ἐν τῷ γένει*), *an inborn* or *family ailment,* and which Electra had just described as *a running*[2] *sore difficult to be stopped;* v. 456.—*and that not furnished by others from without, but by itself; because,* namely, *of my quarrel in the matter of* my father's *blood-shedding!* and with the above interpretation of *ἄλγος,* on which the right construction and meaning of this antistrophe so essentially depend, compare Soph. Phil. 1326, *σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης . . . καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἐντυχεῖν νόσου βαρείας* ib. 1330. Ib. 1378-9, *πρὸς τοὺς μὲν οὖν σε τήνδε τ' ἔμπυον βάσιν παύσοντας ἄλγους, κἀποσῴζοντας νόσου.*

460. *δι' ἀμὰν ἔριν αἱματηράν*] So I have attempted to improve upon Klausen's correction of the MSS. which, having been first disfigured by some such accidental corruption (we will suppose) as ΑΙΑΜΑΝ ΡΕΙΝ, may easily have been brought by attempted corrections into the form in which the earliest editors found it.—" *αἰωμαναιρεῖν* M. G. A. R., unde vir doctus conj. *διώκειν ἔριν.* E quibus verum est *ἔριν,* per itacismi

[1] So Wellauer—and with him Professor Scholefield—but for this unnatural strain upon *ἔμμοτον,* ingeniously translating: *Ædibus remedium est, non procul ab his, neque ab aliis extrinsecus petendum, sed ab ipsis proficiscens, ut sc. persequantur sanguinolentam rixam.* But, though with *ἑκάς* in v. 458. we might concede the construction to be (see Elmsl. on Œd. T. 817.) *οὐ τῶνδ' ἕκας οὐδ' ἀπ' ἄλλων,* it is not so easy a matter to assent to Wellauer's observation on v. 459: "unice vera est elegantissima viri cujusdam docti emendatio, quam in *Annal. Heidelb.* 1809. vi. p. 287. communicavit Erfurdt., *διώκειν ἔριν.* Quam facile enim ΔΙΩΚΕΙΝ in ΑΙΩΝΑΝ corrumpi potuerit, patet; *αἱρεῖν* autem per itacismum ex *ἔριν* natum est."

[2] Compare Psalm lxx, 2, which our English Versions agree in translating: " my *sore ran* in the night, *and ceased not;* although the more literal version would be: "my hand was stretched out in the night without intermission"; Bps. Horne and Lowth. LXX. Vers: *ἐν ἡμέρᾳ θλίψεώς μου τὸν Θεὸν ἐξεζήτησα, ταῖς χερσί μου νυκτὸς ἐναντίον αὐτοῦ, καὶ οὐκ ἠπατήθην.*

rationem corruptum; prior pars haud dubie est δι' ὡμάν. Cf. v. 401 (408.). ὡμόφρων, de Agamemnone hanc rixam moliente. T. V. αἰῶν' ἀναιρεῖν e correctione.—αἱματηρὰν G. A. R. αἱματηρᾶν T. V." Klaus.

Erfurdt, as quoted by Wellauer, adduces in support of ἔριν a Scholium: ἣν ἥρισε πρὸς τὸν πατέρα, on which—and on the frequency with which, as we have seen on v. 444., α and ω are confounded in the MSS—I mainly rest the further restoration of ἀμάν; the introduction of which, to mark the precise remedial measure which had been but obscurely intimated in the preceding verses, will not, I feel persuaded, be thought irrelevant to the sense.

On the sacred duty of *prosecuting for blood*, to which I refer the words ἔριν αἱματηράν, and which in the present instance devolved by peculiar right upon *Orestes*, see Müller's *Second Dissertation on the Eumenides*, II. A. a. b., and compare above v. 264. Eum. 230-31. 357-9. 472. 682.

461. θεῶν τῶν κατὰ γᾶς ὅδ' ὕμνος, Angl. *Here endeth*[1] *our invocation of the Infernal Deities.* "θεῶν κατὰ vulg. θεᾶν τᾶν κατὰ Herm. Schütz. Both. propter falsum αἱματηρᾶν, sed articulus et legis grammaticæ et metri causa inserendus fuit." Well.

Klausen thinks it a sufficient compensation for the absence of the Article, to make ἰὼ a *monosyllable* in v. 456., as in v. 452. where with Blomfield, Wellauer, and Scholefield, I have not hesitated to substitute ὦ for the common reading ἰώ. His interpretation of this line, and indeed of the whole stanza, is no less peculiar. "Ædibus inditum est horum remedium: neque ab aliis extrinsecus, sed ab ipsis de fera rixa cruenta descendit hymnus deorum sub terram—κατὰ γᾶς, ἐστὶ vel ἥκει.[2] Pervenit hymnus diis inferis cantatus ad hos ipsos, penetravit sub terram. Cf. v. 117. Eo quum penetraverit hymnus, is quidem quem alternantes cecinerunt Chorus et liberi, invocatio deorum illorum claudit cantum." Schol: ταῦτα τὰ ᾄσματα τοῖς κατὰ γῆν θεοῖς πρέπει, καὶ οὐ τοις οὐρανίοις.

465. Here, as has been already intimated on v. 306, and as we may gather indirectly from the occasional hints that escape the speakers themselves (vv. 483. 486. 496. 500.) the Κομμός, or Lamentation Scene, should properly have terminated. But there is an obvious peculiarity in the present position of Orestes, which—even now that they have

[1] Compare Job xxxi, 40: "The words of Job are ended." Psalm lxxii, 20: "The prayers of David, the son of Jesse, are ended."

[2] If this be Klausen's interpretation of ὅδε, it would surely require that the speaker who says κατὰ γᾶς ὅδ', *ecce sub terra!* (not *sub terram!*) should be *himself* at that moment *under ground*.

just risen from their prayers, and with the resumption of the ordinary[1] language of the Stage have made one step towards resuming the interrupted *action* of the drama—still makes him linger as a suppliant at his father's tomb (v. 487.)

The *moral* sense of the guilt of Clytemnestra and her paramour, and of the duty of Orestes as the avenger of his father's blood, is the main feeling that has thus far been elicited, and enforced on the high Tragic ground of θεοῦ τ' ἐφετμαὶ, καὶ πατρὸς πένθος μέγα, v. 291. But there is another and a keener, although less elevated, sense awakened in this matter—the sense namely, of *personal and political degradation*, which has already been touched upon in vv. 292-5., and which even now we find to be more intent upon *victory* (vv. 476. 485.) and simple *retaliation upon Ægisthus* (vv. 468. 484.), than upon aiding (v. 483.) in the infliction of a more righteous vengeance upon his crimes.

This then is the susceptible chord which the Poet must strike home, if, at this crisis[2] of the entire Trilogy, he would engage the secret sympathies of those, whose deliberate verdict, however reluctantly given on the side of *retributive Justice* (compare v. 372), he might reckon on having won for himself under the awful sanctions of their moral and religious creed. And with great psychological skill it is, that he here calls up—if not an actual apparition of the outraged Spirit itself—at least a kindred spirit in the breasts of all who have ears to hear, and hands to wipe away, the reproach of such indignities as in vv. 477-80. are set forth in the most humiliating and heart-sickening manner, that human imagination could have conceived—the very children of the prostrate, and thus far passive, Monarch being represented as, in the wildness of their cries for help, themselves unconsciously "taking up a taunting proverb against him"![3]

466. αἰτούμενός μοι] So Klausen has restored the most ancient reading—"αἰτούμενος M. G. A. R. Sensu passivo dictum, ut αἰτέομαι Pind. Isthm. vii, 5. [viii, 10. Heyne.]. αἰτουμένῳ T. V. Cett."—and it agrees better with the expression that follows in the next line, τοιάνδε σου χρείαν ἔχω. For αἰτούμενός μοι κ.τ.λ. implies: *What I ask you to do is, give me possession of your palace*—with a reference, namely, to v.

[1] Hunc socci cepere pedem, grandesque cothurni,
Alternis aptum sermonibus, et populares
Vincentem strepitus, et *natum rebus agendis*.
Hor. Ep. ad Pis. 80-82.

[2] Compare Schlegel's remarks on this part of the poem, Lect. v. *Theatre of the Greeks* p. 393.

[3] Compare Isaiah xiv, 4. Habakkuk ii, 6.

442, *σέ τοι λέγω, ξυγγενοῦ, πάτερ, φίλοις*—whereas the common reading, as in v. 2., would make this the introduction of a new and independent petition: *I beseech you, give me* &c. On deponent verbs, which occasionally resume the passive sense, see above on v. 296.

468. *προσθεῖσαν Αἰγίσθῳ μόρον*] "Ultimus hujus versus pes deest in libris M. G. A. R. In T. V. e conjectura additum *μόρον*, male; opus enim est voce, quæ declaret præsentem Electræ statum, malam rem quam ipsa evadere eandemque Ægistho injicere cupit. Minime igitur comma ponendum est post *φυγεῖν*, sed ab hoc ipso pendet accusativus vocis omissæ. Possit cogitari de *πόνον*, neque hoc false dictum esset, sed languide. Suspicor Æschylum scripsisse *βόλον*, *rete*, ut Eur. Bacch. 847, *ἀνὴρ ἐς βόλον καθίσταται.* Rhes. 730, *εἰς βόλον τις ἔρχεται.* El. 582, *ἢν ἐκσπάσωμαί γ', ὃν μετέρχομαι, βόλον*, de ipsa clade Ægistho inferenda. Legit hoc fortasse Schol.: *ὥστε φυγεῖν τὰς ἐπιβουλὰς Αἰγίσθου, τιμωρησαμένην αὐτόν.*" So Klausen, ingeniously but a little too distrustfully towards the editors Turnébe and Vettori, on whose conjecture (if it was indeed a mere conjecture) he has not at all improved by suggesting *βόλον*, and against whom it were equally vain to press the adoption of *πόνον*, to which we might not otherwise have objected. "Sed nihil mutandum est, quod jam recte vidit Schütz.:[1] rogat, ut ipsa periculum effugiat, postquam cædem Ægistho inferendam adjuverit. Neque in *μέγαν* offendendum, *μέγας* enim tragicis sæpe ponitur pro *δεινός*: vid. Lobeck. ad Aj. p. 255." Well.

Equally stiff is Klausen's adherence to MSS. in the preceding verse—"*τοιάδε* M. G. A. R. Dictum ut *κἀγὼ τοιοῦτός εἰμι* Ag. 1282. Omissum est *οὖσα*"—where *τοιάδε* would make the sentence run: *And I, Father, in like manner have a request to make of you that* &c., instead of being moulded, as it now is, on the model of the preceding couplet: *What I too, Father, have to request of you is to this effect, that I may get clear off, after having brought signal destruction upon Ægisthus!* Compare below vv. 483. 486. Suppl. 612, *ἐὰν δὲ προστιθῇ τὸ καρτερόν.* Soph. Œd. T. 820, *οὔτις ἄλλος ἦν ἤ' γὼ' π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς.* Eur. Herc. F. 710, *ἀνάγκην προστίθης ἡμῖν θανεῖν.* Heracl. 505, *προστιθέντες ἄλλοισιν πόνους.*

469. *δαῖτες ἔννομοι βροτῶν*] Schol. *αἱ νόμιμοι θυσίαι, αἱ πολυτελεῖς*: rather *αἱ νομιζόμεναι*, or *ἃς νομίζουσι βροτοί.* Græci, peractis exsequiis, convivium agitabant in ædibus ejus qui proxime contingebat defunc-

[1] "Canterus conjecit *φυγεῖν με λαμπρὸν θεῖσαν Αἰγίσθῳ μόρον.* Schützius vero, *τυχεῖν γάμων προσθεῖσαν Αἰ. μ.* Botheus, *φυγεῖν με γοῦν.* Si quid mutandum, melius esset *λαμπρῶς θεῖσαν* quam *λαμπρόν.*" Blomf.

tum; quinetiam epulum funebre ante exsequias celebrabant, sicut Achilles Il. ψ'. 29, *τάφον μενοεικέα δαίνυ.* Hujusmodi convivium dicebatur *περίδειπνον*, i.e. *δεῖπνον περὶ τὸν νεκρόν.* Lex. ap. Bekker. p. 294, 22: *Περίδειπνον· ἡ ἐπὶ τοῖς ἀποθανοῦσιν ἑστίασις γινομένη.* Hesych: *Τάφος· τὸ γινόμενον περίδειπνον ἐπὶ τῇ τῶν κατοιχομένων τιμῇ.* Quod de mensa decidebat, Manibus erat sacrum, et ad sepulcrum deferebatur, ut eo vescerentur Manes. In his epulis homines de laudibus defuncti sermones cædebant. Unde proverbium: *οὐκ ἂν ἐπαινεθείης οὐδ' ἐν περιδείπνῳ*, de homine nequam. Hæc maximam partem præbuit Bosius in Antiqq. Gr. p. 268. *Περίδειπνον* inter *ὕφαψιν τῆς πυρᾶς* et *ταφὴν* ponit Julius Pollux viii, 146. Idem ib. 66: *ἡ ἐπὶ τῷ πένθει σύνοδος, περίδειπνον.* Cf. Casaub. ad Pers. Sat. v, 33: *sed cœnam funeris hæres Negliget iratus:* et quæ erudite disseruit Hemsterhusius ad Luciani Cont. p. 519." Blomf.

470. *παρ' εὐδείπνοις*, *apud silicernia*, Angl. *at funeral feasts;* or rather *at feast time for the dead.* Hesych: *Εὐδείπνοις· θυσία τις Ἀθήνησιν, καὶ ἡ Τριτογενής* [*ἐπὶ Ἠριγόνης* corr. Salmas.], *καὶ αἱ τοῖς νεκροῖς ἐπιφερόμεναι σπονδαί, ἤγουν χοαί.*

"Forsan tamen in hoc loco *εὔδειπνοι* sint *homines laute epulantes.*" Blomf: and so Wellauer (Lex. Æschyl. in v.), and the Scholiast: *παρ' εὐδείπνοις χθονός· ὅ ἐστι, παρὰ κατοιχομένοις, δείπνῳ τιμωμένοις.* But *χθονός*—"in festo ab universa terra celebrato" Klaus.—certainly makes for the former interpretation.

471. "*ἐν πυροῖσι* libri, et leguntur eadem verba in Schol. Vict. et Rob: *εἰ δὲ μή, ἄτιμος ἐν πυροῖσι κνισσωτοῖς.* *ἐμπυροῖσι* conj. Cant. Satis defendit illa locus Homeri Il. viii, 509: *καίωμεν πυρὰ πολλά*, et glossa Suidæ: *Πυρά· τὰ καύματα.* Cf. Herodot. iv, 134: *ἐκκαύσαντας τὰ πυρά.* De ustrinis vocem usurpat Xen. Anab. vii, 2, 18: *ἐπιτύγχανει πυροῖς ἐρήμοις.*—*κνισωτοῖς* M. G. A. T. *κνισωτεῖς* R. *κνισσωτοῖς* V. Formam *κνίσῃ* etiam Prom. 496. exhibet M. De hac scriptura cf. Eust. Od. xvii. p. 1819, 39." Klaus.

Blomfield compares Lucian. Cont. p. 519: *οἱ δὲ καὶ πυρὰν νήσαντες πρὸ τῶν χωμάτων, καὶ βόθρόν τινα ὀρύξαντες, καίουσί τε ταυτὶ τὰ πολυτελῆ δεῖπνα, καὶ εἰς τὰ ὀρύγματα οἶνον καὶ μελίκρατον, ὡς γοῦν εἰκάσαι, ἐγχέουσιν.* ΕΡΜ. *οὐκ οἶδα, ὦ πορθμεῦ, τί ταῦτα πρὸς τοὺς ἐν ᾅδου. πεπιστεύκασι δ' οὖν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν δειπνεῖν μὲν ὡς οἷόν τε περιπετομένας τὴν κνίσαν καὶ τὸν καπνόν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ μελίκρατον*: and adds: "Attici dicebant *κνισάω* potius quam *κνισόω.* Eur. Alc. 1175, *βωμούς τε κνισᾶν βουθύτοισι προστροπαῖς*, ubi vid. Monk. Quod ad orthographiam attinet, hæc habet Eustath. ad Od. Γ'.: *ἡ δὲ κνίσσα κοινότερον μὲν διὰ δύο σ γρά-*

φεται. Ἡρωδιανὸς δὲ ἐθέλει ἀπὸ μέλλοντος αὐτὴν γενομένην τοῦ κνίζω, κνίσω, δι' ἑνὸς γράφεσθαι σ καὶ ἔκτασιν λαβεῖν τοῦ ι. δηλοῖ δέ, φησιν, ἡ κνῖσα τὴν κατ' ὀλίγην ἀπὸ τοῦ ὀπτωμένου ἀναφορὰν τῇ ὀσφρήσει προσίζουσαν. Uno sigma Apollonius Lex. Homer. p. 408." Hesych: *Κνίσα· ἀτμὸς, καπνὸς τῶν θυσίων. καὶ τὸ λίπος τοῦ ἱερείου. καὶ ὁ ἐπίπλους.* Photius Lex. MS.: *Κνίσης· λίπους, ἢ ἀναθυμιάσεως.* Schol. Venet. on Il. i. 66: *Κνίσῃ· ἀπὸ τοῦ κνίζω κνίσω, ὃ σημαίνει τὸ λεπτύνω. λεπτότατος γάρ ἐστιν ὁ ἐπίπλους.*

Translate: *in the midst of the land's well-savoured fires;* i.e. as Klausen explains it, *while sacrificial fires are burning throughout the country.*

472-4. Translate, according to the sense rather than the precise wording of these lines: *And the entire portion of goods which I shall bring with me from my father's*[1] *house, on my marriage, will I offer in libations to you! and above all things beside will I honor this tomb.* Blomfield aptly compares Eur. Ion. 814, *ὅστις σε γήμας, ξένος ἐπεισελθὼν πόλιν, καὶ δῶμα καὶ σὴν παραλαβὼν παγκληρίαν.* Suppl. 14, *Οἰδίπου παγκληρίας μέρος κατασχεῖν φυγάδι Πολυνείκει θέλων,* and Pollux x, 12: *κάλλιον δὲ τὴν ἐνδομένειαν* [Angl. *household-stuff*] *παγκτησίαν ἢ παμπησίαν ὀνομάσαι, ὡς ἐν Ἐκκλησιαζούσαις* [v. 868.] *Ἀριστοφάνης· τραγικώτερον γὰρ ἡ παγκληρία.*

The Scholiast has: *εἰ γὰρ Αἴγισθος ἀπολεῖται, κἀγὼ γαμηθήσομαι:* on which Klausen compares Soph. El. 961-71: *καὶ γάμων ἐπαξίων τεύξει,* as also ib. 457: *ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις χερσὶ στέφωμεν, ἢ τανῦν δωρούμεθα. Πρεσβεύσω*—Hesych: *Πρεσβεύειν· προτιμᾶν, ἄρχειν, μεγαλύνειν.* Pollux ii. 2: *καὶ πρεσβεύειν, τὸ τιμᾶν, παρὰ Πλάτωνι· καὶ τό, οὐδέν ἐστι πρεσβύτερον, ἀντὶ τοῦ, οὐδὲν τιμιώτερον.* Compare below v. 615. Eum. 1, *πρῶτον μὲν εὐχῇ τῇδε πρεσβεύω*—, and see the note on Ag. 1267.

476. *δὸς δέ τ'*] "*δέ γ'* conj. Herm. *δέ τ'* solum huic loco aptum, quia monet ut intelligatur, *ἄνες τε, δός τε.*[2] Et recte quidem mortui Manes emittere jubetur Proserpina, quæ omnino eos gubernat et huc illuc dirigit: vide Hom. Od. xi, 213. 226. 635. Pers. 628-30. 640-42. In hac emissione omnis hujus versus vis posita est: per solam enim eam victoriæ potestatem tribuit Proserpina: neque tamen de illa emissione moneret *δέ γε.*[3] Simili ratione positum *τέ* Soph. El. 1418: *εἰ γὰρ Αἰγίσθῳ θ' ὁμοῦ,* pro *σοί τε Αἰγίσθῳ τε.* Cf. Hartung. *Partikeln.* i. p. 112., ubi tamen de nostro loco dubitatur: *δέ* insertum, quia nova compellatur persona, ut in illo *καὶ σὲ δέ* [Prom. 973.]: cf. Seidler. Eur. El. 667 (672)." Klaus.

Translate, either: *And give thou* (*δέ distinguishing*[1] the nominative or subject "give *thou,*" or "say *I*"), *O Proserpine*—or, making *δέ* the conjunctive, and *τέ* the associating particle; *Yea, give thou therewith, O Proserpine*—and see the note on Ag. 939. and Appendix Note C. pp. 378-80. With *εὔμορφον κράτος, beauteous strength*—or we might translate (see Psalm xcvi, 6.) *strength and beauty*—compare below v. 948. Soph. Œd. T. 189, *εὐῶπα πέμψον ἀλκάν.* The same poetical language is of frequent occurrence in the Hebrew Scriptures: Psalm cxlxix, 4: "He will beautify the meek with salvation." Isaiah lii. 1: "Put on thy strength, O Zion; put on thy beautiful garments." Ibid. 7. "How beautiful are the feet of him that bringeth good tidings!" Ezek. xvi, 12: "I put a beautiful crown upon thy head."

478. *μέμνησο δ', ἀμφίβληστρον ὡς ἐκαίνισαν, Yea remember*—or *remember, I say—how strangely they used a net!*—so I prefer to read and interpret with Blomfield, who remarks: "*ᾧ σ' ἐκαίνισαν* edd. *ἐκαινέτην* Valck. ad Eur. Phœn. 1310, sicut in Scolio ap. Athen. xv. p. 695. B. de Harmodio et Aristogitone: *ἄνδρα τύραννον Ἵππαρχον ἐκαινέτην.* Verbum *καινίζω* significat *primus utor;* in hoc loco vertas, *memento autem quo pacto reti* (i.e. *tunica) usi sunt.*" See note on Ag. 1034, *καίνισον ζυγόν:* and compare below v. 963. Ag. 1349, *ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων, περιστιχίζω,* as also Jeremiah v, 26: "They lay wait, as he that setteth snares; they set a trap, they catch men."

Klausen translates *ᾧ σ' ἐκαίνισαν, quo ex novo more in te usi sunt;* but Scholefield: "Cum apud Lucian Asin. p. 153. *καινὶς cædes* significet monente Abreschio, certe fieri potest ut *καινίζω* pro *interimo* usurpetur": nor has he on after-thought rejected this slender presumption, with Stanley who thus corrects himself: "Vix redderem *interemerunt*, cum *καίνειν* et *καινίζειν* inter se differant; sed *recens exceperunt*, vel *induerunt.*"

In support of the construction of *μέμνησο* with an accusative, Schole-

[1] Compare Psalm xlv, 10: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and *thy father's house.*"

[2] "Repetendum scil. post *ὦ Περσέφασσα, ἄνες μοι πατέρ',* ob sequens *τέ*: *redde mihi patrem et da simul pulcham victoriam.*" Butl.

[3] On the contrary, the emphasis thus thrown on *δὸς δέ*—Angl. *yea rather give*—would tend in the same proportion to detract from the importance of that preliminary petition, *ἄνες μοι κ.τ.λ.*, on which the responsive prayer of our text essentially depends. And yet Wellauer: "*δέ γ'* legi voluit Herm. ad Vig. p. 836., quia *δέ τε* in tragicis ferri non posse putabat; refragante Seidl. ad Eur. Hel. 667, qui *δέ τε* nostro loco vindicare studuit. Sed hic quidem nullam ejus video vim, *δέ γε* autem sensui aptissimum est, de cujus significatione vid. Reisig. *conjectt. in Aristoph.* i. pp. 119. 193., et ejusd. *commentatt. critt. in Soph. Œd. C.* [v. 1085.] p. 379., ubi eandem quam Herm., loci nostri emendationem proposuit, eamque recipiendam duxi." Blomfield, also, and Scholefield have edited *δέ γ'*—the latter with more consistency than the former, who in v. 479. altogether omits the connecting particle, which here he makes unnecessarily emphatic.

[1] Compare the notes on vv. 78. 181. 369.

field (*Appendix* p. 23.) refers to Demosth. Ol. i. 12, 12. Phil. ii. 73, 12. Fals. Leg. 421, 6 : but (not to insist here on *μέμνησο λούτρων*) these will scarcely avail against the prevailing use of the Tragedians, and of Homer who (if we may believe Heyne on Il. vi, 222.) invariably constructs this verb with a genitive. Compare Matth. Gr. Gr. § 347. b. Obs. 2.

479. *πέδαις δ'*] Translate : *How with fetters not made of brass you were taken* and bound *like a wild beast, my father ! Aye ! in coverings contrived to do you dishonor :* and observe that, whilst the *δέ* serves *more suo* to take up and prolong the sentence, as commenced in v. 478 —and that it may so take it up, it would seem to be indispensable that we should there read *ὡς ἐκαίνισαν*—the *τε* simply accumulates on what has been already expressed by *ἐθηρεύθης* a more particular enunciation of the instrument or means denoted by *πέδαις ἀχαλκεύτοις*—on which the Scholiast : *ἀσιδήροις δεσμοῖς. λέγει δέ, τῇ ἀδιεξοδεύτῳ ἐσθῆτι.* On this *oxymoron*, see the note on Ag. 1107, *νόμον ἄνομον*, and compare Blomf. Gloss. Ag. 81. Matth. Gr. Gr. § 446, 4.

With *ἐθηρεύθης*, and with *αἰσχρῶς*, interpreted as above, compare vv. 481. 959-65. 978-83, and see above on vv. 427. 465.

480. *βουλευτοῖσιν*] Schol : *ἐπιβουλευτοῖς πέπλοις.* "Hermannus, *Obss. Critt.* p. 96., ait *βουλευτοῖς* pro *ἐπιβουλευτικοῖς* sibi quidem novum esse, et legendum putat *βουθύτοισιν ἐν καλύμμασιν, hostiæ more mactatus es : βουλευτοῖς* vero minime pro *ἐπιβουλευτικοῖς* ponitur ; constructio est *ἐν καλύμμασιν αἰσχρῶς βουλευτοῖσιν, turpiter excogitatis.*" Blomf. "Jungendum est *αἰσχρῶς βουλευτοῖσιν, in velamine quod turpi consilio excogitaverunt.*" Klaus.

483. *ἤτοι κ.τ.λ.*] There is a *short* and *summary* expression conveyed here by *τοι*,[1] which is caught up and re-echoed in v. 486, and which we may represent by : *Either, in short* (*ἁπλῷ λόγῳ* Prom. 975.), *send retributive Justice*—i.e. the *righteous principle* which obtains in the moral government of the world—*to espouse the cause of your family ; or*—at least wipe off the personal and political dishonor that has been done to you ; compare vv. 494-5—*return injuries (which shall be the same* for your enemies *to receive* as to inflict, i.e.) *to the same amount, if so be that, conquered as you have been, you wish in your turn to be conqueror.*

Thus interpreting with the Scholiast, who has : *ἢ τὴν Δίκην συμμαχοῦσαν ἡμῖν κατ' αὐτῶν πέμψον, ἢ σὺ κόλασον αὐτούς,* we may avoid the

[1] See Stephens' *Treatise on Greek Particles*, p. 49. &c.

necessity of making any change in the text, with Stanley, Schütz, and Butler who would read *καὶ* for *ἤ*, or Bothe who would substitute *ἐχθροῖς θ'* for *ἢ τὰς* in v. 484, without, on the other hand, having recourse to so vague and unsatisfactory an interpretation, as Wellauer's : "*aut justitiam nobis sociam mitte ad interficiendos interfectores, aut fac ut sponte eodem exitio pereant !* or Klausen's : "hoc vult Orestes ; castiga eos sive per nostras manus justitia adjutas, sive per mala ab aliis vel casu allata."

On the force of *εἴπερ ... γε* v. 485., to be distinguished from *εἴπερ* only as in v. 508, see above on v. 189, and compare Porson and Elmsley on Eur. Med. 805 (819). *εἴπερ φρονεῖς γ' εὖ δεσπόταις.*

488. *ἄρσενος θ' ὁμοῦ γόνον*] "Quod offendit interpretes *ἄρσενος γόνος* dictum pro *ἄρσην γόνος*, non animadverterunt illi inservire id ad conciliandum Agamemnonis favorem, et brevius designari eo idem quod fusius exhiberetur per *ἄρσενος ἄρσενα γόνον*. Mares enim habentur fœminis potiores (cf. Eum. 737.), et in iis positum est generis nomen (Eur. Iph. T. 57 : *στῦλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες*) ; ita ut in Oreste se ipsum vivum videat Agamemno, eumque propterea suam potissimum prolem dicere possit, potius quam filias. At facile concipitur opinio, quæ non ab iis quidem abhorret quæ hodie statuuntur a physiologis, filios potissimum a patre, filias a matre gigni, quæ erat Democriti : Arist. de Gener. Anim. iv, 1. His consideratis vix opus est monere, quam sæpe peculiarem liberorum naturam ita designent Græci, ut eam a parentibus repetant ; ut in illo *δυστήνων παῖδες* Hom. Il. xxi, 151." Klaus.

Admitting this explanation—and it is the first that has been offered —we may perhaps translate : *Pity your girl, and no less*—for (see v. 245.) both are *alike* circumstanced—*the heir-male of your body !* if we should not rather give it a more familiar turn (which *νεοσσοὺς τούσδε* would sufficiently excuse), and translate : *your "father's own" child !*

491. *κληδόνες σωτήριοι, preserving memorials ;* compare below v. 1025. Ag. 895, *χωρὶς ποδοψήστρων τε καὶ τῶν ποικίλων κληδὼν ἀϋτεῖ.* Schol : *εὐφημίαι [well-omened sounds,* as Prom. 486, *κληδόνας τε δυσκρίτους ἐγνώρισ' αὐτοῖς*]. *διὰ φήμης [ἂν] σώζοιέν σε.* "*Κληδὼν σωτήριος* dicitur filius, nomen paternum ab oblivione servans, quemadmodum cortices rete submersum indicant. Optime Scholiasta : *Φελλοί. ἐκεῖνοι γὰρ ἐπιπλέοντες σημαίνουσι τὴν ἐν βυθῷ σαγήνην· οὕτω καὶ ἡμεῖς ζῶντες σὲ τὸν θανόντα. Φελλοὶ δέ εἰσι κοῦφα ξύλα τὰ ἀναβαστάζοντα ἐν τῇ θαλάσσῃ τὰ δίκτυα.*" Blomf.

"Locum afferunt Clem. Strom. ii. p. 422 : *παῖδες δὲ ἀνδρὶ κατ' αἶαν ὄντι* (l. *κατθανόντι*) *κληδόνες γεγάασι· φελλοὶ δ' ὡς ἄγουσι δίκτυον τὸν ἐκ*

βυθοῦ καὶ κλωστῆρά σώζοντες λίνῳ (ubi errore additur κατὰ τὸν τραγικὸν Σοφοκλέα): et Eustath. Il. i. 189: φελλοὶ δ' ὅπως παρ' Αἰσχύλῳ. et Il. viii. p. 713, 33: φελλοὶ ὅπως δίκτυον ἀνέχουσιν ἄνω κατ' Αἰσχύλον." Klaus. Blomfield further compares Plutarch *de Genio Socratis*: ὥσπερ τοὺς τὰ δίκτυα σημαίνοντας ἐν τῇ θαλάσσῃ φελλοὺς ὁρῶμεν ἐπιφερομένους. Anthol. vi, 3: ἀπαγγελτῆρά τε κύρτου Φελλόν., Epigr. in Anal. ii. p. 494: εὔκολπον τε λίνοιο περίπλοα κύκλα μολίβδῳ, καὶ φελλοὺς κύρτων μάρτυρας εἰναλίων. Theætet. ib. p. 514: καὶ πιστὸν βυθίων παγίδων σημάντορα φελλόν.

Hesych: Φελλός· φλοιὸς δένδρου, καὶ ξύλον ἐλαφρόν. τὸ δὲ αὐτὸ καὶ φελλεύς.

493. τὸν ἐκ β.κ.σ. λίνου] "λίνου R. dictum ut in Euripideis apud Poll. vii, 31: κλωστήρ· οὕτω δὲ καὶ τὴν περιστροφὴν τοῦ λίνου Εὐριπίδης ὠνόμασε· λίνου κλωστῆρα περιφέρει λαβών.—λίνον M (ex antiqua correctione). G. A. T. V. Illud recepi, quia e correctione illa repetendum videtur λίνον." Klausen—and so Stanley: "Legendum potius κλωστῆρα λίνου, tum quod ita alibi scribitur, ut in Polluce; tum quod ita reliqui poetæ loquuntur, ut Euripides apud Pollucem; tum quod λίνον masculino genere Græci non usurpant"—and Blomfield: "λίνου cum Robortello tuentur Abresch. Stanl. Spanhem. ad Aristoph. Ran. 1391. Sic etiam Porson. Schütz. Dicitur κλωστὴρ λίνου, ut στέφανος ποίας et similia: vid. Matth. Gr. Gr. 374, b."—and so too we may presume the Scholiast to have read: τὸν ἐκ βυθοῦ κλωστῆρα· ἐν περιφράσει, τὸν κλωστὸν λίνον: compare Matth. Gr. Gr. § 430.

Translate: *yea they are as it were corks floating a net, which hold up the flaxen thread that evolves itself from the bottom of the water*—and observe that, although τὸν κλωστῆρα λίνον might be admitted to be no more than (as Butler, approved by Scholefield, explains it) τὸν κεκλωσμένον λίνον, Angl. *spun thread*—as Hesych: Κλωστήρ· τὸ κεκλωσμένον ῥάμμα—yet τὸν ἐκ βυθοῦ κλ. λ. cannot be so interpreted, without assuming that *all* thread is spun from the bottom of the sea; unless, indeed, we can believe the construction of v. 493. to be σώζοντες ἐκ βυθοῦ τὸν κλωστῆρα λίνον, with Professor Scholefield who on Ag. 863. (*Appendix* p. 19.) observes: "Interpretationi,[1] quam in nota propositam etiamnum amplector, illud obstare videtur, quod articulus τὰς cum ἀμφί σοι junctus disjungeret ἀμφί σοι a κλαίουσα, et arctius ad λαμπτηρουχίας premeret. Sed simillime τὸν a substantivo suo disjungitur Choëph. 498, τὸν ἐκ β. κλ. σ. λίνον."!

Τὸν ἐκ βυθοῦ κλωστῆρα, literally *the spinner* or *twister*,[2] i.e. the line

[1] See the note on Ag. 859.

[2] Hence also, as we have seen, the *ball* or *clew* (ἡ περιστροφὴ τοῦ λίνου), on which the thread or string is wound; and we

spun or twisted, *from the bottom*, is a bold expression—somewhat tempered by the addition of λίνου, as ὁ χρυσαμοιβὸς δ' Ἄρης is by σωμάτων Ag. 424, where see the note—whereby the Poet would set before his hearers that outward image of a conducting line reaching from a dragnet to its floats, under which he so aptly represents the thread of a man's life as prolonged even from the grave by transmission from himself unto his children, in whom he "being dead, yet speaketh," and, though out of sight of men (v. 490.), is not permitted to become wholly out of mind.

496-9. "Versus hos Choro[1] restituit Hermannus. Chorum omnino huic invocationi tacitum adstare haud probabile est, quum etiam in priori verba fecerit; tamen non necesse est ut ipse invocationem proferat, sed tribuuntur ei partes concludendi hos sermones.—ἀμεμφῆ τόνδ' ἐτείνατον em. Herm. Libri ἀμόμφητον δέ τινα. Seidl. conj. ἀμεμφῆ τόνδ' ἔτεινα τὸν—versus Electræ continuans. At monuit Hermannus particulas καὶ μὴν non aliter hic aptas esse, quam si alius personæ orationem incipiant. Versum totum omittunt M. G. A. T., hoc loco præbet sola V., post τύχης R. Vera haud dubie est lectio V.; causa enim cur exciderit versus, posita est in simili exitu in vocem λόγον." Klaus.

Dindorf has preferred Seidler's emendation and arrangement, to which Wellauer objects: "nexus cum sequentibus turbatur. Nec magis probaverim sententiam Hermanni *de vers. spur. ap Æsch.* p. v sq., qui hunc versum cum sequentibus Choro tribuendum et ita legendum putat: καὶ μὴν ἀμεμφῆ τόνδ' ἐτείνατον λόγον. Nam καὶ μὴν aptum est Electræ ad aliam rem transeunti . . . Ego autem eam loci emendationem invenisse mihi videor, qua et sensus restituatur, et versum minime ejiciendum[2] esse perspiciatur. Lego enim mutatione facillima: καὶ μὴν (ἀμόμφητον δ' ἔτεινα τὸν λόγον,)—ut sensus sit hic: *Jam vero (absque invidia autem hoc dico) tumuli honor est fortunæ secundæ*, sc. ἔργον: *reliqua autem etc.* Jam vides nexum cum sequentibus, qui ex reliquorum ratione nullus est (!), vides etiam quam necessaria sit parenthesis illa, qua se excuset, quod fortunæ opus illud vocat. Τείνειν λόγον autem notum est; sic Eur. Hec. 1177, ὡς μή μακροὺς τείνω λόγους.

might expect to find it used also for *a spindle*. "Dictum est κλωστὴρ pro eo quod κλώθεται, sicut κερκὶς interdum ponitur pro *subtemine*. Aristoph. Lys. 567, ὥσπερ κλωστῆρ', ὅταν ἡμῖν ᾖ τεταραγμένος, ὧδε λαβοῦσαι, ἐπενεγκοῦσαι τοῖσιν ἀτράκτοις τὸ μὲν ἐνταυθί, τὸ δ' ἐκεῖσε. Vid. Wesseling. ad Herodot. v, 12. 12." Blomf.

[1] The propriety of this arrangement is confirmed by vv. 508-9, which clearly indicate that Orestes has throughout vv. 500-8. been addressing himself to the *Chorus*.

[2] See Porson's *Supplement to Preface to Hecuba*, (ed Scholef.) p. 34. Maltby on Morell's *Thesaurus* v. Ἀμόμφητος.

Æsch. Ag. 803, *ἐξέτεινα φροίμιον τόδε*. 890, *μακρὰν γὰρ ἐξέτεινας*. 1269, *μακρὰν ἔτεινας*. Pers. 572, *τείνε δὲ δυσβαΰκτον αὐδάν*. Eur. Med. 201, *τείνουσι βοήν*: cf. Elmsl. ad Eur. Med. 1318." In this view of the passage Wellauer is followed by Professor Scholefield.

Blomfield differs from us only in writing *ἐτεινάτην*, in accordance with Elmsley's canon[1] on Aristoph. Acharn. 733. and Eur. Med. 1041, which, if it is to extend to the utter proscription of the termination —*τον* in the dual (and not, as is more probable, to be confined to the mere *homœoteleuton* of the 2nd and 3rd persons dual, which in the Imperfect and Pluperfect Tenses would seem to have been—*την*) would so far throw an additional obstacle in the way of Hermann's correction. But even so, the original line having been once dismembered as we suppose, it were as easy to account for the change of *τὴν* into *τόν*, as of *ἀμεμφῆτον*—or, as Blomfield suggests, *ἄμομφοντον*—into *ἀμόμφητον*.

497. *τίμημα τύμβου τ.ἀν. τ.*] Translate, as in apposition either to *λόγον*, or to the whole sentence preceding: *a compensation to the tomb for its unlamented* (i.e. *neglected) condition* in time past; and compare above vv. 419-20. Klausen's interpretation is objectionable, as putting the same forced construction, as Wellauer had previously put, upon *ἀνοιμώκτου*—"*orationem tumulo retributam pro fortuna incolumi*; orationem, quam tumulo solvitis pro meliore fortuna, quippe quam exspectetis daturum esse patrem in tumulo conditum"—and further objectionable, not to say utterly inadmissible, in that the Article assumes the *present existence* of what he would represent as matter only of *future expectation*.[2]

Blomfield remarks upon this line: "Notandus est in hoc versu pleonasmus pene Sophocleus litteræ *τ*:" but what need was there to add fuel to the flame of this objection, by editing *τῆς τ'* for *τῆς*—as, on the suggestion of Stanley, Heath, and after him Porson and Blomfield, and even Dindorf has done?

[1] See the note on Ag. 1174, where, I incline now to think, the German editors are right in retaining *ἤλθετον*. Yet Hermann, who here proposes *ἐτείνατον*, would seem to have acquiesced in Elmsley's substitution even of *εὐδαιμονοίτην* for *εὐδαιμονοῖτον* Eur. Med. (1041.) 1073, and on Soph. Œd. T. 1511 (1498.), *σφῷν δ' ὦ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας, πόλλ' ἂν παρῄνουν*, where Brunck alone has ventured to introduce *εἴχετόν γ'*, he observes, without any limitation or exception: "Servandum fuisse *εἰχέτην* docuit Elmsleius ad Aristoph. Ach. 733. et ad Eurip. Med. 1041." No notice of this peculiarity is to be found in Matthiæ, or in Buttmann, or in Thiersch.

[2] Klausen's interpretation, in fact, is: *as the price paid to the tomb*—(and this would surely require us to read *τύμβῳ*) —*for the prosperous fortune which it is expected to give!* Our's: *as a mark of respect offered to the tomb with regard to*—and so far only (Matth. Gr. Gr. § 338.) *a compensation for—its hitherto neglected state*. Compare v. 502, *τιμῶσ' ἀνήκεστον πάθος*.

498. *κατώρθωσαι φρενί*, *you are set up* (Angl. *braced)*, or *fully prepared, in mind*. "*Κατορθόω*, *erigo*; sensus rarior: plerumque enim significat *prospero successu utor*. *Κατορθοῦν δέμας* dixit Euripides Hipp. 1445." Blomf. Add Eur. Andr. 1080.—For *δαίμονος πειρώμενος*, Angl. *trying your chance*, see the note on Ag. 1634.

500. *ἔξω δρόμου*, Angl. *off the course, out of the way*, or *out of place*. Schol: *ἔξω τοῦ προκειμένου*. "Stanleius advocat Eustath. ad Il. Ε'. p. 598, 26; qui citat ex Pausaniæ lexico rhetorico: *ἐκτορμεῖν· τὸ τοῦ καθήκοντος δρόμου ἐκβαίνειν*, et Pind. Pyth. xi, 61. *ἔξω πλόου*. Sic Prom. 883, *ἔξω δὲ δρόμου φέρομαι*. Idem sonat proverbium *extra oleas vagari*." Blomf. Compare below vv. 1003-5. Ag. 1212, *ἐκ δρόμου πεσὼν τρέχω.*, Livy xxxv, 40: abstulerunt me velut *de spatio*.

502. *μεθύστερον κ.τ.λ.*, *paying too late attention*[1] *to a wound that can never be healed*. This use of *ἀνήκεστον* is a favourite *euphemism* with the Greek writers, which Blomfield illustrates from Æsch. Philoct. fr. 229. Soph. Aj. 52. El. 888. Phil. 186. Eur. Med. 283. Hipp. 722. Hom. Il. v, 394. xv, 217. Hesiod. Theog. 612. Archiloch. i, 5. Theognis, 76. Herodot. iii, 154: *ἑωϋτὸν λωβᾶται λώβην ἀνήκεστον*. Ib. vi, 12. 14. viii, 28. Thuc. i, 132: *μὴ ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτιάτου ἄνευ ἀναμφισβητήτων τεκμηρίων βουλεῦσαί τι ἀνήκεστον*. iii, 39: *μηδὲν παθεῖν ἀνήκεστον*. iv, 20. v, 111. Xenoph. Hier. vi, 15: *μὴ ἀνήκεστόν τι ποιήσῃ*. Œcon. ii, 7: *μή τι ἀνήκεστον κακὸν πάθῃς*.

503. *θανόντι*] "*θανοῦντι* vulg. absque sensu, quare *θανοῦσι δ', οὐ φρονοῦσι* voluit Herm. *obss. critt.* p. 99.; sed melius *θανόντι* [Stanl.] Pauw. Heath. Glasg. Schütz. et rell., quæ non infrequens est confusio: vid. Herm. ad Soph. Trach. 392." Well.—and so the Scholiast: *τῷ ὑπ' αὐτῆς θανόντι, καὶ μὴ φρονοῦντι τὰ αὐτῆς*.

Ibid. *δειλαία χάρις*. Stanley has hazarded a curious observation here: "Non dixerim *miserum*, sed *serum*, a *δείλη* vespertina diei parte; qua significatione jactatur et *δειλός*. Hesiod. Ἔργ. καὶ Ἡμ. v. 368, *δειλὴ δ' ἐνὶ πυθμένι φειδώ*:"—but *δειλαία* cannot be better rendered than by our English word *wretched*, meaning *worthless*; Hesych: *Δείλαιον· μάταιον, ἀχρεῖον, δειλὸν, ἄναλκες*.

Translate, in connection with v. 502; *for it* (the sending libations) *was a wretched compliment to a dead man that could not feel it* as such. So Orestes once more speaks according to a popular and *prima facie*

[1] "*Τιμᾶν* h. l. de diligentia in curando morbo posita, cui contrarium est negligere morbum, parvi pendere." Schütz. Klausen's interpretation here is not even consistent with his own view of v. 497: "*Serius* satis æstimans *insanabile malum*; *τιμᾶν*, *magni facere*, ut in illo *νίκην κακὴν τιμᾷ θεός* Theb. 716."

belief, which in this place, indeed, is harmless and allowable, but which our Poet, as well became him, has elsewhere taken occasion by the mouth of his Chorus to correct, when it would oppose itself to those deep-seated principles of the Religion of Nature—belief in an unseen world of spirits, mysteriously cognizant of what takes place in this; and, responsive thereunto, a conscious anticipation of a righteous retribution and judgment to come. See above vv. 314-21.

504. οὐκ ἔχοιμ' ἂν εἰκάσαι τόδε, Angl. *I hardly know how to account for this;* see on this use of the optative Matth. Gr. Gr. § 515. d.; and for εἰκάσαι, the note on Ag. 158, where the Editor now may claim the support of Klausen also on this passage. "*Non possum hoc comparare*, id est: æquabilem gratiæ hujus et cædis rationem haud invenio: εἰκάζω sine dativo dictum, ut Ag. 150.[1] Scholiasta, quum vocem sensu *conjectandi* dictam opinetur, explicat: οὐ διστάζω· ὅτι οὐκ ἐπέμφθη, *non possum conjicere eam misisse hoc, certo scio eam non misisse.* Quod neque satis aptum est iis quæ præcedunt, neque per se satis declaratum his verbis."

εἰκάσαι τόδε. τὰ δῶρα μείω δ' ἐστὶ—this reading of the above passage, which Wellauer was half tempted to receive on the single authority of Robortello—adding: "Mutata forsitan est interpunctio propter δέ insolentiore loco positum"—Klausen has since confirmed from a collation of the oldest MS: "τόδε M. R. τάδε A.T.V. commate posito post δῶρα, ut secundo loco restitueretur δέ. Cf. ad Ag. 676." See notes on Ag. 706. 1112.; and, for examples of δέ as the fourth word in the sentence, Wellauer's Lex. Æschyl. (v. δέ), where out of fifteen passages adduced we will notice only two—Pers. 749, θνητὸς ὢν θεῶν δὲ πάντων ᾤετ' οὐκ εὐβουλίᾳ, καὶ Ποσειδῶνος κρατήσειν. Eum. 738, ἅπαντι θυμῷ κάρτα δ' εἰμὶ τοῦ πατρός—in the latter of which, as here, the two first words are commonly, but (with Wellauer I think) erroneously, connected with the preceding verse.

506. τὰ πάντα γάρ τις ἐκχέας—] "Nominativi, qui videtur *absolutus*, hoc loco ea ratio est, quod ipse is, qui cædem omni modo expiare studet, notionem laboris exhibet; itaque ad eam appositione additum est μόχθος. Cf. ad v. 988 (1026)." Klaus. Compare Monk on Eur. Hipp. 23. Matth. Gr. Gr. §§ 311. 562. 1., and with the sentiment expressed, above v. 42. Ag. 983-5, τὸ δ' ἐπὶ γᾶν ἅπαξ πεσὸν θανάσιμον προπάροιθ' ἀνδρὸς μέλαν αἷμα τίς ἂν πάλιν ἀγκαλέσαιτ' ἐπαείδων; Eum. 647-8, ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνασπάσῃ κόνις, ἅπαξ θανόντος οὔτις ἔστ' ἀνάστασις.—

[1] Compare also v. 955, ἐπεικάσαι πάθη.

"ὧδ' ἔχει λόγος, *sic fama est;* ut in Pers. 343. Eur. Iph. A. 72, ὡς ὁ μῦθος ἀνθρώπων ἔχει. Male Schütz: *habes meam sententiam;* quem tamen defendit Ag. 1632, ὧδ' ἔχει λόγος γυναικός, εἴ τις ἀξιοῖ μαθεῖν." Blomf. Gloss. on Theb. 211 (218.)

509. παρῇ γάρ·] "πάρει [Med.] Guelph. Ald. Rob. Turn. Vict., quod quum sensu careret, παρῆν ex conjectura reposuerunt deinde omnes, sed ex vetere scriptura παρῇ restituendum mihi videtur, quod per itacismum vel propter similitudinem litterarum EI et H in πάρει facile potuit transire; jamque id probari etiam video Hermanno, præf. ad Soph. Œd. R. p. xii. ed nov., ubi plura de hac forma doctissime disseruntur. Ceterum παρῇς suprascriptum est in Guelph. idemque pro varia lectione habet etiam Schol. Eodem modo ᾖ legitur Ag. 1620." Well.

Παρῇ had been proposed by Porson also, and is the reading of Blomfield, Scholefield, Dindorf, and Klausen. See the note on Ag. 1608, and compare the Schol. on Il. v, 533 (as quoted by Blomfield): Τὸ δὲ μονοσύλλαβον ἢ οὐχ εὑρίσκομεν παρ' Ὁμήρῳ κατὰ τῆς δυνάμεως ταύτης, ἀλλὰ κατὰ τῆς ἑτέρας μόνον· (sc. pro ἔφη)· τῶν δὲ Ἀττικῶν ἔστι, παρὰ Κρατίνῳ ἐν Πυτίνῃ· Γυνὴ δ' ἐκείνου πρότερον ἦ, νῦν δ' οὐκ ἔτι. καὶ παρὰ Σοφοκλεῖ ἐν τῇ Νιόβῃ (fr. 399)· Ἠ γὰρ φίλη 'γὼ τῶνδε τοῦ προφερτέρου. καὶ ἐν Οἰδίποδι Τυρ. (1123)· Ἠ δοῦλος οὐκ ὠνητός, ἀλλ' οἰκοτραφής [οἴκοι τραφείς].

510. νυκτιπλάγκτων δειμάτων, *terrors that would not let her rest by night;* compare below v. 733. Ag. 12, νυκτίπλαγκτον ἔνδροσόν τ' εὐνήν. ib. 319, νυκτίπλαγκτος ἐκ μάχης πόνος, and with the present passage compare Soph. El. 406-10, μητήρ με πέμπει πατρὶ τυμβεῦσαι χοάς. πῶς εἶπας; ἦ τῷ δυσμενεστάτῳ βροτῶν: ὅν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις. ἐκ τοῦ φίλων πεισθεῖσα: τῷ τοῦτ' ἤρεσεν; ἐκ δείματός του νυκτέρου, δοκεῖν ἐμοί.

513. τεκεῖν δράκοντ' ἔδοξεν] "Antiquissimus hujus somnii auctor nobis est Stesichorus apud Plutarchum de Sera Numin. Vind. c. 10. T. II. p. 555. A:[1] [ὥστε πρὸς τὰ γινόμενα καὶ πρὸς τὴν ἀλήθειαν ἀποπλάττεσθαι τὸ τῆς Κλυταιμνήστρας ἐνύπνιον τὸν Στησίχορον οὑτωσί πως λέγοντα τάδε·] Δράκων ἐδόκησε μολεῖν κάρα βεβροτωμένος ἄκρον, Ἐκ δ' ἄρα τοῦ βασιλεὺς Πλεισθενίδας ἐφάνη. Aliud, quo idem portenditur, narrat Sophocles El. 417-23." Klaus.

514. καὶ ποῖ] "πῇ Steph. et recentiores. Sed ποῖ edd. vett. et MSS. Med. Guelph., quod retinendum puto. Pers. 787, ποῖ καταστρέφεις λόγων τελευτήν; ib. 735, πῶς τε δὴ καὶ ποῖ τελευτᾶν;" Blomf.—and so Wellauer: "ποῖ propter librorum auctoritatem recepi, ut Eur. Troad.

[1] This preface is supplied from *Stanley's* note on this line, which Klausen appears not to have been aware of.

1029, ἵν' εἰδῇς, οἷ τελευτήσω λόγον. ib. 155, ποῖ λόγος ἥκει; Hec. 419, ποῖ τελευτήσω βίον;"

Ibid. καρανοῦται· Schol: κεφαλαιοῦται. Hesych: Καρανοῦσθω· τελειούσθω. Καρανώσει· κορυφώσει.

515. "Hic versus cum duobus sequentibus junctus vulgo Choro tribuitur, et sic sensu carebat. Quare ὁρμῆσαι pro vulg. ὁρμίσαι dederunt Glasg. Schütz, Both. [Dind.], quod probat etiam Herm. *obss. critt.* p. 99., qui præterea ὅν σπαργάνοισι voluit. Versu autem 524 (517.). iidem καὐτὴ pro αὐτὴ dederunt. Sed neque sic sensus est perspicuus, et præ cæteris τινὸς, quod v. 523 (516.) vulgo legitur, ferri nequit. Docet autem versuum præcedentium et sequentium ordo, singulos versus Oresti et Choro tribuendos esse, quo facto sensus etiam adjuvatur. Idem jam ante me viderunt Abresch. et Tyrwhitt. Ὁρμῆσαι dedi quidem et ego pro vulg. ὁρμίσαι, sed non, ut illi volunt, ab ὁρμάω, sed ab ὁρμέω derivandum. Infinitivus autem a præcedente ἔδοξεν, vel λέγει, pendet; quod vidit jam Schol., apud quem legendum est: ἀπὸ κοινοῦ[1] τοῦ ἔδοξεν."

So Wellauer: but Abresch and the Scholiast have both done more for this line than appears in the above—the former remarking upon Pauw's translation of ὁρμίσαι (sc. ἑαυτόν), *se posuisse tanquam ἐν ὅρμῳ*—from which we may learn in passing that, even when derived from ὁρμέω, ὁρμῆσαι was a most needless correction—"Fefellit interpretem verbi notio: hinc, tanquam ὁρμῆσαι, vertit *accedere* prorsus contra loci mentem. Ὁρμίσαι ἐν σπαργάνοις valet σπαργανῶσαι, *quiescendi ergo fasciis involvere* ac *reclinare*, vel etiam absolute *reclinari*; cf. v. 542 (530.). Hesych: Ὅρμισον· δῆσον, ἀνάπαυσον [εἰς ὅρμον κάτελθε.]. Suidas: Ὁρμεῖν, ἐπὶ ξηρᾶς, ὁρμίζω δὲ[2] ἐπὶ θαλάσσης, καὶ νηὸς, καὶ ἐπὶ ἀναπαύσεως. Atque iterum: Ὁρμίζω· ἐπὶ ἀναπαύσεως καὶ νηός: ubi interpres circumscribendo se prodit de *navi* tantum intellexisse; sed de rerum aliarum quiete non minus accipi ostendit præter præsentem locum Ælian. de Anim. ii, 1:

[1] Not τοῦ, but τὸ ἔδοξεν. So Stanley: "Ad hunc versum notat Scholiastes: ἀπὸ κοινοῦ τὸ ἔδοξας. Lege ἔδοξεν, ex versu scil. 525 (513.)."

[2] If this distinction be good for any thing, it must mean that ὁρμεῖν (ἐν ὅρμῳ εἶναι) is, in strictness of etymology, *to be laid up high and dry*, as a ship *upon the stocks*; but ὁρμίζειν (εἰς ὅρμον κατάγειν or, absolutely, κατελθεῖν) *to heave to*, as a ship *at sea*; *to put into port* or other *place of anchorage*; and hence, by an obvious metaphor, *to reduce from* any kind of *motion to a state of rest*. And in this general sense of *putting to rest*, as deduced from the widest and most general acceptation of ὅρμος, *a station*, Klausen interprets ὁρμίσαι in the text: "ὁρμίσαι libri. ὁρμῆσαι conj. Pors. At aptissimum huic loco est illud, dictum sensu *tranquillandi*, ut est apud Hesychium: ὅρμισον· ἀνάπαυσον. Ita enim monetur, antequam tranquillatus sit, inquietum aliquid cupivisse serpentem, cibum scilicet. Tum demum intelligitur, quidnam in verbis Chori permoverit Orestem ad interrogandum de cibo."

qui, de gruibus loquens, eos dicit τὰ μήκιστα πελάγη περαιουμένας ταρσῷ τῶν πτερῶν οὔτε ὁρμίζεσθαί που οὔτε ἀναπαύεσθαι. Atque ita ut dixi intellexit Schol. illustrans: ὡς παῖδα αὐτὸν ἐκτεῖναι ἐν σπαργάνοις, ut in Soph. Phil. 857, ἐκτέταται νύχιος de *dormiente*, vel potius *quasi dormiente*."

Translate, in reply to the question: *And to what end and upshot does her story come?* (She says she thought) *That she stayed it up* (swathed it), *as though it had been a child, in swaddling clothes!* and compare Hesych: Ὁρμοί· ἱμάντες ὑποδημάτων. Ὅρμος· λιμὴν, ἢ περιτραχήλιος κόσμος. καὶ ὁ ἱππόδρομος τοῦ πλοίου καὶ ἡ στάσις (Angl. *a ship's cradle*, or *its berth)* with Buttmann's *Lexilog*. art. 52. 1. 2: from whence it will be seen that just as ὅρμος *a necklace*, or sometimes *a shoe-tie* (in which sense, if we may trust our printed copies of Hesychius, it retained its proper accentuation ὁρμός), connects itself through ἕρμα and εἱρμός with εἴρειν, *to string* or *bind*; so from ἕρδειν or ἔρδειν—from which, as the radical form of ἐρείδειν, Buttmann derives "ἕρμα, *a prop* or *support*, particularly of vessels drawn up dry on the land; connected with which is ἑρμίς, ῖνος, *the post* or *foot of a bed*"—came another wholly distinct εἱρμός, ὁρμός or ὅρμος, applied to the *cradle* or *frame-work* whereby a ship is stayed up and supported, until first it can *stand*, then *go*, alone—and hence, as in the analogous case of ἕρμα, the *boundary-stone* which (see Buttm. ibid. § 4.) in the chariot-course meant the *starting-place*, we can understand how the same word acquired the various meanings of *a dry dock* or *slip*; also, *a ship's berth* or *roadstead*; *a resting-place* or *haven*; and all this without having recourse either to εἴρω (whence, it might be thought, ὅρμος Angl. *a mooring)*, or to ὄρω, ὄρνυμι, whence Buttmann himself has been tempted to derive ὅρμος ("the road whence vessels sail"), as akin to ὁρμή and ὁρμάω.

In conclusion, we may notice a new beauty in Ag. 646, ἐν ὅρμῳ κύματος, which at first sight might be thought a mere *antiphrasis*, like νυκτίπλαγκτον εὐνήν ib. 12., but which, if we have now rightly determined the primary meaning of ὅρμος, we may translate Angl. *in the cradle of the surge*; and understand it of that sustaining *pressure* of the waves about the sides of a ship at sea, which is plainly analogous to the support which a newly-formed vessel on the stocks receives from its material frame-work, or which (as our Poet in one word suggests the comparison) a new-born infant derives from its swaddling-bands.

516. "Recte Oresti hunc versum restituit Well., qui scripsit τίνος pro vulg. τινός, quum vulgo hic versus Choro continuetur." Klaus:—

and this correction, which we have in part adopted, is altogether a tempting one.

But to Klausen's interpretation: *In fasciis infantis instar tranquillavit. Quemnam tum cibum appetivit bestia mordax? Ipsa mammam præbere sibi visa*—besides that ὁρμίσαι can hardly be made to denote absolutely *quieted*, and that ἐν σπαργάνοισι conveys no collateral notion of this sort, inasmuch as infants are not quieted, but the contrary, by the act of staying them up, by means of swaddling-bands, in that erect posture whereby Man is outwardly distinguished from a Beast, and above all from a Serpent—there is this further objection, that it does not rightly connect v. 516 with the preceding verse, and that it altogether overlooks the significancy of the epithet νεογενές. Nor would this objection be much lightened, if instead of *appetivit* Klausen had written, as on his own shewing he must have intended: *Quemnam tum*—or rather: *Quemnam enim—cibum appetebat* &c.?

Translate: *Wanting*—i.e. *did it want*, viz. the *serpent* which forms the principal feature in the two preceding lines: Schol: πρὸς τὸν δράκοντα εἶπε τὸ χρῄζοντα—*any food*, as being *a newly-born animal?* the first instinctive movement of which, whether man or beast, it is well-known, is to crave for something to be given it to eat. Thus Orestes—with that quickness of perception, and consequent readiness of reply, which enliven the most ordinary λόγων ἅμιλλα[1] on the Greek stage—virtually supplying the word which the last speaker had omitted, and in the same breath hanging a new question upon it, is made very naturally to enquire: "But what of the portentous offspring? Did it enact the part of a new-born babe, when the dreamer had thus discharged towards it the first duty of a nursing mother?" And to this—much more naturally than to the question, *What food did it crave?*—the reply is: *Of her own accord she gave it the breast in her dream*; on which ill-omened embrace of a monster, from which she might rather have been expected to shrink back[2] in dismay, Orestes grounds his fatal interpretation of the vision: δεῖ τοί νιν, ὡς ἔθρεψεν ἔκπαγλον τέρας, θανεῖν βιαίως, vv. 534-5.

With v. 516, as it stands in the text, and as Scholefield also has edited it, compare Ag. 1218, τινὸς πρὸς ἀνδρὸς τοῦτ᾽ ἄχος πορσύνεται; where we should have more effectually recommended our own inter-

[1] Eur. Med. 546. and Suppl. 428. See the note on Ag. 906, and as illustrative of the use of the *participle* in fastening one remark upon another, whether as retort or repartee, compare Soph. Aj. 1049-51. Ant. 321-2.

[2] Compare Hom. Il. iii, 33-5. Virg. Æn. ii, 379-81. Ovid. Fast. ii, 342. Juv. Sat. i, 43.

pretation of the passage (which see on Ag. 1220.) by adhering to the received reading—for which Schütz, Wellauer, and Klausen have substituted from the Florent. MS. τίνος κ.τ.λ.;—and translating: *Is it by any human agency that this affliction is preparing?*

Ibid. "νεορενὲς [Med.] Guelph. Ald. Rob. Vict. νεογενὲς Turn. et var. lect. ap. Steph.—ἐν τ᾽ ὀνείρατι vulg. quod in ἐν τὠνείρατι recte mutarunt Glasg. et rell. ἔν γ᾽ ὀνείρατι vult Elmsl., minus bene." Well.

518. οὖθαρ ἦν] "οὖθαρ ἦν em. Pauw. et Valcken. οὐ χάριν ex antiqua correctione M.G.A.R. οὐκ ἄρ᾽ ἦν T.V." Klaus. Hesych: Οὖθαρ· τὸ πιότατον τῆς γῆς, ἤτοι τῆς χώρας. καὶ τῶν ζώων τὸ κατὰ τοὺς μαστούς. Οὔθατα· μαστοί. Translate: *And how was her breast? unhurt by the horrid thing?* *So* far from it, *that in the milk it drew* from her *a clot of blood.* Hesych: Θρόμβοι· αἷμα παχύ, πεπηγὸς ὡς βουνοί: compare Eum. 184: ἐμοῦσα θρόμβους οὓς ἀφείλκυσας φόνου. Soph. Trach. 705, θρομβώδεις ἀφροί.

Wellauer, with H. Stephens and Schütz, has placed an interrogation after καὶ πῶς, as in Ag. 530., where see the note. But, although a double question is indeed asked—much as in English it might have been: *And was her breast unhurt—or how?—by the horrid thing?*—it is impossible to separate either from the construction of v. 519, where (1) ὥστε (i.e.[1] πῶς ἄτρωτον, ὡς) answers unto πῶς ἄτρωτον; (2) the accusative before σπάσαι must needs be supplied from the agency indicated in ὑπὸ στυγός: not to mention that καὶ πῶς; *quomodo enim id esse posset?* (Vig. c. vii. sect. xi, 7.), would cast a reflection upon the simple statement contained in v. 517, which it would be equally impossible to reconcile with the tone and spirit of the entire context.

Ibid. στυγός. Schol: τοῦ μισητοῦ θηρίου. Blomfield derives "στύξ, *id quod horrere facit*, et facili transitione *id quod odium excitat*; unde στύγος &c," from an old verb στύω, *rigeo* or *rigescere facio*, whence ἄστυτος, στυμνός (Hesych: σκληρός), στύλος, στύφω &c. H. Stephens quotes from Theophrastus, *de Caus. Plant.* v, 20: καὶ αἱ στύγες ἐν τοῖς τοιούτοις γίγνονται τόποις, αἵπερ μάλιστα εἰσδύονται εἰς τὰ σώματα· φυλάξασθαι γὰρ οὐκ ἔστιν, οὐδ᾽ ἐν τοῖς στρώμασιν κατακείμενον.

520. οὔτοι κ.τ.λ.] Translate, with Professor Scholefield: *Verily it is no vain apparition of a Man*, not literally of a Beast; and compare vv. 527. 535., and in point of construction δόξαι πημάτων v. 1035. The Scholiast observes: Ὄψανον· ὄψις, φαντασία. Τὸ χ δέ, ὅτι ἀπὸ ὄψεως παρήγαγε τὸ ὄψανον, τὸ ἐκ τοῦ ἀνδρὸς Ἀγαμέμνονος φάντασμα—i.e. as Stan-

[1] See Appendix to Notes on the Agamemnon, Note C. p 391.

ley explains it, "male *ὄψανον* ab *ὄψις* derivasse videtur [Æschylus]; χ enim nota vitii. Hinc intelligenda illa Tzetzis Chil. xi. Hist. 361, *κεἶ τι φαῦλον, χίωσον. Ὁ δ' ἀπ' ἀρχῆς εἰς τέλος τὴν πᾶσαν κατεχίωσεν ἐκείνην τραγῳδίαν.*"

Despite, however, of this objection with which Pauw makes very merry,[1] Blomfield rightly derives, as from *τρώγω, τρώξανον, (a morsel)*, and from *λείπω, λείψανον (a relic)*, so from *ὄπτω*,[2] *ὄψανον, a spectre* or *vision*, as well as *ὄψις*, which is properly *the act* or *power of vision*, but includes also the above meaning of *ὄψανον*; though *ὄψανον*, on its part, is incapable of that sense of *ὄψις* (Angl. *second sight)* in which alone we could receive Blomfield's interpretation of the passage—"est autem sententia generalis: *Hominis somnium non est res vana*—comparing Eum. 104-5, *εὕδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται, ἐν ἡμέρᾳ δὲ μοῖρ' ἀπρόσκοπος βροτῶν.*

Schütz and Butler translate, with the Scholiast: *visum ei a marito immissum;* and to Blomfield's obvious objection—"sed tum oporteret *τἀνδρὸς* cum articulo"—Klausen replies: "Missum esse hoc somnium ab Agamemnone, designatum est v. 36. sqq. Quod de Agamemnone hoc dictum esse negat Blomfieldius, quia desit articulus, animadvertendum est vocem *ἀνήρ*, sensu mariti, semper articulo carere apud Æschylum. Pessime languet hoc loco significatio ea quam statuit Blomf." But although, as the correlative term to Γυνή, or when his wife herself is speaking (as Ag. 584-85. below vv. 900-01.) a man may in common parlance be designated absolutely Ἀνὴρ or Πόσις, yet here we hold such license to be utterly inadmissible. Nay, had the genitive been intended to represent *from whom* the apparition came, we should not have expected to find even *τἀνδρὸς* used to denote *Agamemnon*. Orestes would with more propriety have thought of, and described, him here as *πατρός*: compare below v. 526.

[1] "Ὄπτω, ὀπτάνω, ὀπτάζω· ὄπτω, ὄψις· ὀπτάνω, ὄπτανον· ὀπτάζω, ὀπτασία. Et Æschylo et aliis cum Æschylo placet *ὄψανον* pro *ὄπτανον*, quia ad culinam sic minus proprie accedit vox: *ὀπτάω*, *asso*, ut nosti: inde et *ὄπτανος* et *ὀπτάνιον*: quis improbet? ... Grammaticastri hic ab *ὄψις* deducunt *ὄψανον*, idque litera χ improbant; nonne risu digni sunt miselli, qui supra Æschylum voluerunt sapere in lingua antiqua?" On the other hand Heath: "Non hoc, opinor, improbabant antiqui, quod *ὄψανον* ab *ὄψις* derivatum hic ponitur; quid enim in hoc adeo enorme? Sed potius quod Clytæmnestra fœmina voce *ἀνδρὸς* denotatur, cujus quidem *catachresis* rara admodum, puto, si modo aliqua, exstant exempla. Si cui minus placet hæc interpretatio, distinguendum erit post *μάταιον*, ut hæc ita vertantur: *spectrum hoc viri est, non futile quiddam.*"

Wellauer refers us to Herm. on Eur. Hec. 556.

[2] Buttmann recognizes neither *ὄπτω* nor *ὄπτομαι*, but only ΟΠ-, as the root of *ὄψομαι* and *ὦμμαι*, whence *ὤφθην*, and a verbal adjective *ὀπτός*, which same word is also an abbreviated form of *ὀπτητός* (as in Latin *assus* for *assatus)* from *ὀπτάω*, *I roast*.

521. *κέκραγεν*] "*κέκλαγεν* M. G. A. T. *κέκραγεν* V. Est illa antiqua perfecti forma, Dorice pronuntiata ut v. 550 (557), *βαλὸν* pro *βηλόν*. v. 729 (754), *γαθούσῃ*. v. 945 (980), *μάν*. v. 961 (997), *νίκας*. Doricis formis ad ornandum orationis colorem utitur poeta, ut alibi Ionicis:"—so Klausen, who alone of modern editors has preferred *κέκλαγεν*, as from *κλάζω*, whose actual perfect appears to have been in Epic *κέκληγα*, and in Attic Greek *κέκλαγγα*. See Buttmann's *Irreg. Greek Verbs*, p. 149, and compare Matth. Gr. Gr. § 194. 2. a.

With *κέκραγε*—generally found, like *κέκληγα* and *κέκλαγγα*, with the signification of a present—compare Prom. 743, *σὺ δ' αὖ κέκραγας κἀναμυχθίζει*. Orith. fr. 265, 5. *νῦν δ' οὐ κέκραγά πω τὸ γενναῖον μέλος*. Soph. Aj. 1236, *ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα*; Hesych: *Κεκρηγότα· κεκραγότα. Κέκραγε· βοᾷ, φανερῶς διαμαρτύρεται. Κεκληγός· ψοφοῦν. Κεκληγώς· ψοφῶν, βοῶν, φωνῶν, κραυγάζων, ἐπικαλούμενος.*

Ibid. *ἐπτοημένη*, Angl. *under strong excitement, fluttered, affrighted;* see Blomf. Gloss. on Prom. 881 (856.), *ἐπτοημένοι φρένας*, and compare Eur. Bacch. 214. 1267. Iph. A. 586. 1029. Tr. 559. El. 1255. Hesych: *Πτόησις· δειλία. Πτοία· πταρμὸς* [read *πτυρμὸς*],[1] *φόβος, θόρυβος, ἢ ταραχή. Πτοιώμενον· πτοιᾶσθαι λέγεται τὸ παρορμᾶσθαι πρὸς τὰ Ἀφροδίσια.*

522. *ἀνῆλθον*, *sprang up*, or *revived*, at her call. "*ἀνῆλθον* libri. *ἀνῇθον* conj. Valcken. At bene dicitur *redire* lumen facis denuo accensæ. Ita *ἀνῆλθε λαμπρὸν ἡλίου φάος* Ag. 616." Klausen—and so also Wellauer. Add Soph. Phil. 625, *πρὸς φῶς ἀνελθεῖν*. Eur. Hec. F. *ἀνελθὼν ἐξ ἀνηλίων μυχῶν*.

Blomfield and Scholefield have adopted *ἀνῇθον*, which they hold to be confirmed by the Scholiast's interpretation (of the metaphor, rather than of the mere word): *ἀνῆλθον· ἀνελαμψαν*, and by the analogy of Soph. Aj. 285, *ἡνίχ' ἕσπεροι λαμπτῆρες οὐκέτ' ᾖθον*, where a MS. copy of Suidas (v. *Λαμπτῆρες*) has *ἦλθον*.

523. *λαμπτῆρες*, Angl. *lights* or *burners*. "Veteres foculis quibusdam cubicula noctu illustrabant: quem morem illustrarunt [*sic*] Casaubon. ad Athen. p. 995. Lobeck ad Soph. Aj. 283. Vid. Gloss. in Agam. 863 [859.], et omnino confer Theocrit. xxiv, 46-52." Blomf. —and so Hesych: *Λαμπτήρ· φέγγος, φῶς, λαμπάς. ἐσχάρα ἐφ' ἧς ἔκαιον ἐν μέσῳ τῶν οἴκων, εἰς τὸ φωτίζειν αὐτοῖς, ξηρὰ ξύλα καὶ δᾳδία. Ἀττικοὶ δὲ τοὺς καιομένους λύχνους λέγουσιν.* Compare Ag. 22, *λαμπτὴρ νυκτὸς ἡμερήσιον φάος πιφαύσκων*.

526. *γῇ τῇδε καὶ πατρὸς τάφῳ*] "Quia his emittendi erant Manes pa-

[1] *Πτυρμός* from *πτύρω*, *I make fearful;* Buttm. *Irreg. Greek Verbs*, p. 220.

tris, qui misit, cui ratum faciendum est omen. Eadem invocatio est vv. 679-82 (704-7.)". Klaus. Compare Virg. Æn. v, 84-96.

527. *ἐμοὶ τελεσφόρον*] Translate: *that this dream may have its accomplishment in me;* and on this use of the dative, "put relatively and subjectively," see Matth. Gr. Gr. §§ 387. 388. a., and compare the notes on vv. 121. 269., as also St. Luke's Gospel xviii, 31 : *καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.* xxii. 37 : *τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί.* Acts. i, 16 : *ἔδει πληρωθῆναι τὴν γραφὴν ταύτην . . . περὶ Ἰούδα κ.τ.λ.*

With *τελεσφόρον*, compare above v. 203. Theb. 655, *πατρὸς δὴ νῦν ἀραὶ τελεσφόροι.* Ag. 963. (where see the note), *πρὸς ἐνδίκοις φρεσὶν τελεσφόροις.* ib. 967, *ἐς τὸ μὴ τελεσφόρον.* Soph. El. 646, *φάσματα, εἰ μὲν πέφηνεν ἐσθλά, δὸς τελεσφόρα.* Eur. Phœn. 641, *τελεσφόρον διδοῦσα χρησμόν.*

528. *κρίνω δέ τοι κ.τ.λ.*, *And, for my part, I certainly interpret it so that it corresponds exactly.* With *κρίνω*—whence, as Abresch has noticed, *ὀνειροκρίτης* : Pers. 226, *ἐνυπνίων κριτής.* Ag. 949, *δυσκριτα ὀνείρατα*—compare Prom. 485, *κἄκρινα πρῶτος ἐξ ὀνειράτων ἃ χρὴ ὕπαρ γενέσθαι, κληδόνας τε δυσκρίτους ἐγνώρισ' αὐτοῖς.* Pers. 225, *εὖ δὲ πανταχῇ τελεῖν σοι τῶνδε κρίνομεν πέρι.* ib. 520, *ὑμεῖς δὲ φαύλως αὔτ' ἄγαν ἐκρίνατε* : with *συγκόλλως*—so every editor after Vettori : *συσκόλλως* Med. Rob. *δυσκόλλως* Guelph. Ald. *δυσκόλως* Turn.—Suppl. 310, *καὶ ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί.* Soph. inc. fr. 746. *εὖ γὰρ καὶ διχοστατῶν λόγος σύγκολλα τἀμφοῖν ἐς μέσον τεκταίνεται.* Schol : *συγκόλλως· συνημμένως τῇ ἀληθείᾳ.* and see further on v. 566.

530. *οὔφις ἔπειτα σπαργάνοις ὡπλίζετο*] Few lines of Æschylus have descended to us in a more corrupted form than this, which Vettori was the first to rescue so far from its errors, that his printer H. Stephens remarks upon his reading, *ὄφις τε πᾶσιν σπαργάνοις ὡπλ.* : "Alii *οὐ φεῖσε πᾶσα σπαργάνη πλείζετο.* In qua lectione castiganda non video cur torquere quis se debeat, quum belle procedat sensus alteram sequendo, si conferamus cum v. 527 (515.), *ἐν σπαργάνοισι παιδὸς ὁρμίσαι δίκην.*"

On this, however, Butler has well observed : "Hactenus cum codd. et editt. vett. facio, ut verum esse credam *οὔφις*, h.e. *ὁ ὄφις* : verum quoque poterit esse *ὡπλίζετο*, cum *ὅπλα* de instrumentis sive apparatibus quibuscunque usurpetur, et *ὁπλίζομαι* idem sonet quod *παρασκευάζομαι.* Certe non deterius est quam quod afferunt emendatores ; itaque nec illud mutaverim, nisi melius quid afferatur : illud *πᾶσιν* languere fateor, sed tamen ita poterit explicari ut pro *iisdem* sumatur ; qui enim in *omnibus*, ille in *iisdem ipsis fasciis* involvatur necesse est, et

præcessit *τὸν αὐτὸν χῶρον.* Itaque nihil temere mutaverim, sin fuerint quibus vulgata nullo modo ferenda videatur, lenius fuerit reponere *οὔφις τε, παῖς ὥς, σπ. ὡπλ.*, quam *οὔφις τ' ἐμοῖς ἐν σπ. ὡρμίζετο.* Ὁπλίζετο habet etiam Turn. Perquam mihi suspecta est vox *πᾶσιν*, ut in Prom. Vinct. 354" :—and Blomfield accordingly, after Porson, has edited *οὔφις ἐμοῖσι σπ. ὡπλ.*—whilst Klausen writes : "*οὐ φεῖσε πᾶσα σπαργάνη πλείζετο* M.G.R. In G. ante *πλείζετο* insertum *ὁ.* Idem, sed *σπαργάνη ὁπλίζετο*, A. Afferunt *οὔφεις σε* ex M.G., sed falso, ut probat M. II. *οὔφις* debetur Butlero, qui dedit *οὔφις τε παῖς ὣς σπαργάνοις ὡπλίσσετο* (?). His non opus : *ει* errore pro *ι* producto scriptum, ut sæpe : longam vero esse alteram vocis *ὄφις* syllabam vide v. 871 (908). Restat igitur nonnisi *ἐπᾶσα*, in quo latet *ἐπ' ἀμά* : *ἀμὸς* in trimetris dictum Theb. 654. Suppl. 332. In ultimis probabile est veram lectionem servatam esse in G.A., et *πλείζετο* esse corruptionem itacismi. Sed dirimendum erat vocabulum in *ὅπλ' ἵζετο.* *ὅπλα* de omnibus instrumentis, quibus cohibentur et armantur infantium membra. Correctiones sunt : *ὄφις τε πᾶσιν σπαργάνοις ὁπλίζετο* T. et *ὄφις τε πᾶσιν σπ. ὡπλίζετο* V. Scripsi id quod proxime accedit ad libros"—namely, *οὔφις ἐπ' ἀμὰ σπάργαν' ἠδ' ὅπλ' ἵζετο.*

But ingeniously as this reading accounts for the prevailing corruption *σπαργάνη*—which in its turn we may suppose to have introduced the further corruption *πᾶσα*, whilst the *δ'* of *ἠδ'* would speedily be ejected, and with it may have disappeared the initial of the word that followed it—it is both exceedingly flat in itself, and would require to have been preceded by *ὁρμῆσαι* in v. 515, and in common with Porson's correction, it is open to this further objection, that it is not—nor was it to be expected that it should be—said, or necessarily implied, that the swaddling-clothes employed in the dream were no other than those, with which *Orestes* in his infancy had been bound !

The ominous circumstance noticed in v. 515, to which reference is made here, was that Clytemnestra, instead of spurning, *swathed the serpent, as she would have swathed* any *new-born infant ;* and it is only on the grounds stated in vv. 529. 531. that Orestes, having ascertained (as we have seen on v. 516.) that the monster thus humanized had, on its part, identified itself as the fruit of her womb, is led now, in his interpretation of the vision, to connect it exclusively with *himself.* I hold it for certain, therefore, that the introduction of the pronoun is not the right correction of this verse ; and, being wholly unable to satisfy myself with *πᾶσιν*, I venture to suggest ΠΕΙΤΑ as the dissyllable which, when the line had been reduced to some such mutilated form

as οὐ φεῖσε . . . σπαργάν . . . πλίζετο, may have been altered first into πάντα σπαργάν . . ., then into πᾶσα σπαργάνη πλείζετο.

Translate: *For if, leaving the same place that I once left, the serpent next* (thereupon) *was furnished with swaddling-clothes, and opened its mouth for my suckling breast*—i.e. *for nourishment from the same pap* (so μασθὸς would seem in strictness to have meant) *which I first sought unto for food—but with a clot of blood it mingled the tender*[1] *milk, whilst she in affright screamed out upon this mischance*—and observe that by thus making ὡπλίζετο and ἀμφέχασκε, by means of ἔπειτα,[2] *incidental* as it were to the primary circumstance denoted by ἐκλείπων, we the better distinguish these Imperfects from the more historical tense that follows them; the aorists ἔμιξεν, ἐπῴμωξεν (like ἔθρεψεν v. 534) simply representing these actions as having taken place, without reference to any precise time, or order of succession. With ἀμφέχασκε, in which allusion again is made to a well-known instinct of the young of animals, compare Juv. Sat. x, 230: Ipse, ad conspectum cœnæ diducere rictum Suetus, hiat tantum, ceu pullus hirundinis, ad quem Ore volat pleno mater jejuna: as also Psalm lxxxi, 10: "Open thy mouth wide, and I will fill it."

531. μασθόν] "Grammatici præceptum est: μαστὸς ἐπὶ γυναικὸς, μαζὸς δὲ ἐπὶ ἀνδρός. Quod discrimen Homero tragicisque ignotum fuisse videtur. Nam neque apud illum legitur μαστὸς, neque apud hos μαζὸς, nisi bis terve ex errore librariorum. μασθὸς apud Æschylum nihili vox est." So Elmsley on Eur. Bacch. 700, yet Suidas has: Μασθὸς καὶ Μαστός· κυρίως ἐπὶ γυναικὸς, καταχρηστικῶς δὲ καὶ ἐπὶ ἀνδρός. Τὸ μὲν Μασθός, ἀπὸ τοῦ θῶ, τὸ θηλάζω· τὸ δὲ Μαστός, διὰ τὸ μεστὸς εἶναι γάλακτος. Καὶ ἔστιν ἐν τῷ Μαζός—clearly recognizing *three* distinct forms of the same word, which I follow Wellauer and Klausen in exhibiting faithfully as they are found here and in vv. 517. 877; whereas Porson has edited in the first and second of these passages μασθὸν, in the third μαστόν—Scholefield, and with him Dindorf, in the first μαζὸν, in the others μαστόν—and Blomfield only μαστὸν in all.

Ibid. ἀμφέχασκε. "χάσκω verbum frequentativum formatur a χάω, sicut βάσκω a βάω, φάσκω a φάω." Blomf. Hesych: Χάσκοντες· ἀνοίγοντες. Χαίνει· ἀνοίγει τὸ στόμα. Ἀμφιχανόντες· καταπιόντες.

Ibid. ἐμὸν θρεπτήριον] "ἐμὸν omnes; magis tamen placeret ἐμοῦ." Blomf.—"ἐμοῦ Schütz male; dictum est, ut ὁ ἐμὸς δυσμενὴς et similia, de quibus vid. F. A. Wolf. ad Xenoph. Hist. Gr. v. 2, 33. Schæf. ad Schol. Apollon. Rhod. ii, 500. p. 169." Well.

The author's meaning was not, *the breast* (or rather, *nipple) that suckled me*, but, *my* "*alma mater*", as it were—the alimentary duct to which *my* mouth was in like manner turned—so that μασθὸς θρεπτήριος, like ἀνὴρ δυσμενὴς (Angl. *an adversary)*, constitutes in fact but one simple term or subject, and as such may properly be constructed with ἐμός.[1]. Compare, in point of expression, Psalm cix, 3: "For the love that I had unto them, lo, they take now *my contrary part*"—where the Bible version is: "For my love they are my adversaries."

533. ἀμφὶ τάρβει, *præ timore*, Angl. *through fear;* see note on v. 32, and compare Matth. Gr. Gr. § 397. Obss. 1. 2. "ἀμφιταρβιξῶδ' vel ἀμφιταρβιτῶδ' M. ἀμφιταρβίτῳ δ' G. A. ἀμφιταρβὴς T.V. ἀμφὶ τάρβει conj. Pors." Klaus:—and so every succeeding editor has corrected the text, except Butler who retains ἀμφιταρβὴς, comparing ἀμφιτειχῆ Theb. 290, and Blomfield who prefers to read ἀμφιταρβεῖ.

535. ἐκδρακοντωθεὶς δ' ἐγὼ κ.τ.λ.] Translate: *and under the figure of a serpent, it is I that am to kill her*—and compare the note on Ag. 130, οἷον μή τις ἄγα θεόθεν κνεφάσῃ προτυπὲν στόμιον μέγα Τροίας στρατωθέν, with Matth. Gr. Gr. § 409. 5. Obs. 1., from which it will be seen that ἐκδρακοντωθείς—which, in its literal acceptation, we might have contrasted with Eur. Suppl. 703, λόχος δ' ὀδόντων ὄφεος ἐξηνδρωμένος—must here be a little differently resolved into δράκων ποιηθείς, Angl. *a serpent as represented*, viz. by the creative fancy of the dreamer v. 513. Yet Klausen: "ἐκδρακοντωθείς, *in draconis partes succedens*. Præpositione ἐκ declaratur transitus a moribus filii in mores feros. Ita ἐξηνδρωμένος, *in virum mutatus*, Eur. Suppl. 703, ταυρούμενος Ch. 274 (266.)"—and so Wellauer also and Blomfield appear to have understood it, and the Scholiast who has: ἐκδρακοντωθείς· ἀγριωθεὶς κατ' αὐτῆς.

536. κτείνω] "κτενῶ vulg., sed κτείνω Med. Guelph. Ald. Rob., quod propter librorum auctoritatem majoremque elegantiam recepi. Ponitur ita præsens de re futura, quæ fato constituta ideoque certa et nenessaria est, ut Prom. 171, ὑφ' ὅτου σκῆπτρον τιμάς τ' ἀποσυλᾶται. ib. 511, ὧδε δεσμὰ φυγγάνω. Ag. 125, χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἅδε κέλευθος. Soph. Œd. C. 785, ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς χθονὸς λαχεῖν, ubi vid. Reisig. Vulgata loco nostro ex correctione non intelligentium

[1] φίλον γάλα, *the milk of* maternal *tenderness* or *affection*. Compare Shaksp. Macbeth, Act i. Sc. 7: "I have given suck; and know how *tender* 'tis, to love the babe that milks me."

[2] On the use of εἶτα or ἔπειτα after a participle, see the note on Ag. 97. Blomf. Gloss. Prom. 802., and compare below v. 559.

[1] "ἐμὸν pro ἐμοῦ, ut [τὴν] ἐμὴν αἰδῶ Pers. 699. ἐμὸν ἱκέτην Eum. 91. Solet quidem ibi addi articulus, cujus dictionis exempla vide Bernh. Synt. p. 316." Klaus.

fluxit, et ex Turn. Vict. in reliquas edd. transiit." Wellauer—followed herein by Scholefield and Klausen. Blomfield and Dindorf retain *κτενῶ*.

537. *τερασκόπον δὲ κ.τ.λ.*] Klausen, who justly repudiates Wellauer's improbable supposition that this line, like v. 569, is addressed to the statue of Apollo Agyieus, strangely enough interprets it: "orationem tuam ominis loco accipio, accipio quasi dictam a vate"—comparing Theb. 264, *τοῦτ' ἀντ' ἐκείνων τοὔπος αἱροῦμαι σέθεν*, when he should rather have compared Eum. 475, *ὅμως δ' ἄμομφον ὄντα σ' αἱροῦμαι πόλει*—and that, although Hesychius, most appositely for our present use, has: *Τερασκόποι· ὀνειροκρίται.*

But—what say you? concludes Orestes, still (as in v. 508) addressing the friendly Coryphæus—*I take you as my interpreter on these* two *points*, which I have endeavoured to establish; (1) that Clytemnestra is fated to die *a violent death*; (2) that *I* am to be the instrument of her death. And to this the Coryphæus very naturally replies: *Then so be it* (Amen), *say I*—compare Theb. 526, *οὕτως γένοιτο*, and with this use of *δὲ* in apodosis or reply, Cic. de Nat. Deorum i, 7. 17: nunc quod cœpimus, si videtur. *Mihi vero,* inquit Cotta, videtur ... quamobrem, inquit, nisi molestum est, repete quæ cœperas. *Repetam vero.* See also Herm. on Soph. El. 602.

539. *τούσδ' ἕν τι ποιεῖν*] "*τοὺς δ' ἕν τι* libri omnes. *τοὺς μέν τι* ex emendatione Stanleii Glasg. Schütz. Both. Schwenk. [Blomf. Dind.], sed valde dubito; intelligi enim non potest, quomodo intellectu facillimum illud *μέν* corrumpi potuerit: quare malui cum Pauwio *τούσδ' ἕν τι* dare, nam *ὁ δέ* dici non præcedente *ὁ μέν* exemplis demonstrarunt Herm. ad Vig. p. 699. Schæf. ad Lamb. Bos. p. 329. Pors. ad Eur. Orest. 891. Seidl. ad Iph. T. 1316., quamquam nostri loci paullo alia est ratio." Well.

The general purport of the line is, no doubt, *telling us what we must do, or not do, for you*; but, where something definite is to be done, the doer also must be in some degree defined, and hence the specification *ἕν τι*—*unum aliquid*, Angl. *some one thing*; or, as Klausen more idiomatically translates it, *hoc vel illud*, Angl. *something or other*; it being in either case implied that *something*[1] *is to be done*—almost

[1] What Horace calls *certe nescio quid*—Sat. i. 9, 67. Compare also Cic. de Orat. ii, 42: "Plura enim multo homines judicant odio, aut amore, aut cupiditate, aut iracundia, aut dolore, aut lætitia, aut spe, aut timore, aut errore, aut *aliqua* permotione mentis"—de Offic. i, 7: "aut ira, aut *aliqua* perturbatione incitatus"—where the emphatic use of *aliquis* (as elsewhere of *aliquantum*) exactly corresponds with that of *εἷς* or *εἷς γέ τις*, as it occurs, for example, in Aristoph. Ran. 911, *πρώτιστα μὲν γὰρ ἕνα τιν' ἂν* [Pors. *ἕνα γέ τινα*] *καθεῖσεν ἐγκαλύψας*. Thucyd. vi, 34: *ἤτοι κρύφα γε ἢ φανερῶς, ἢ ἐξ ἑνός γέ του τρόπου ἀμῦναι*. Compare also Soph. Œd. T. 845, where with Brunck and Reisig I should incline to read *οὐ γὰρ γένοιτ' ἂν εἷς γέ τις* [vulg. *τοῖς*] *πολλοῖς ἴσος*.

necessarily requires the corresponding specification *τούσδε*: whereas *τοὺς δὲ μή τι δρᾶν*—for which, if the mere converse of the preceding clause had been intended, it were easy to have substituted *τούσδε μή τι δρᾶν*—is better, perhaps, left vaguely expressive of what *the rest* should do; viz.—as Orestes, having first assigned a certain part to *Electra* only (vv. 540. 565), proceeds in exact conformity to their wish to instruct *the Chorus* (for these turn out to be *the rest)*—to be quiet and close, yet prepared to speak upon occasion (see for example vv. 827-9.); and so Klausen has explained it: "Tibi quum res agenda sit, dicas nobis, in quanam re vel [*ἕν*, nonnihil] agendo vel ab actionibus abstinendo adjuvare possimus. Id scilicet, quod agendum nobis erit fortasse, nonnisi *ἕν τι*, una res vel altera, esse potest, sed accident fortasse multa, in quibus tacendum erit de te, vel abstinendum ab actione, ne tibi noceamus." Yet Klausen, even while he translates: *hos hoc vel illud agere, hos nihil facere jubens*, prefers to read, *τοὺς δ' ἕν τι . . . τοὺς δὲ μή . . .* the construction being, as he would have us believe, *τἄλλα δὲ σὺ μὲν ἐξηγοῦ φίλοις, τοὺς δὲ λέγων ἕν τι ποιεῖν, τοὺς δὲ μή τι δρᾶν.*

Translate: *But, as regards the rest of us, be prompter to your friends, bidding these* (such and such persons) *do this or that thing* (so and so) *the rest do nothing*, but as you shall instruct them: and with *ἐξηγοῦ*—which in a more technical sense, as in Eum. 609, *ἐξηγοῦ δέ μοι, Ἄπολλον, εἴ σφε σὺν δίκῃ κατέκτανον*, we might have translated, *lay down the law*—compare Eum. 595, *ὁ μάντις ἐξηγεῖτό σοι μητροκτονεῖν*; Soph. Œd. C. 1284, *καλῶς γὰρ ἐξηγεῖ σύ μοι.* ib. 1589, *αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος.* Eur. Bacch. 185, *ἐξηγοῦ σύ μοι γέρων γέροντι, Τειρεσία· σὺ γὰρ σοφός.* Hesych: *Ἐξηγοῦ· καθηγοῦ.*

541. *αἰνῶ δὲ*—supply *φίλοις* or *τοῖς ἄλλοις* from v. 538, or *ὑμῖν*—not, as Professor Scholefield, *ὑμᾶς*: see v. 567—although it may be well to translate generally: *and for the rest* (further than this) *I* have only to *recommend concealment of these my plans*, which follow in v. 546 &c. Some editors, as Turnébe, would have *τάσδε* refer to *the Chorus*; others, as Blomfield and Klausen, suppose *Electra* only to be addressed as far as v. 567; but this would not so well accord with the suggestion in v. 539, in the very letter of which Orestes delivers his instructions both here, and after his animated digression in vv. 551-64.

Ibid. *συνθήκας*] "*συνθήκη, conventum:* frequens apud pedestris sermonis scriptores sensu *pactus* vel *fœderis*, in hoc loco idem significare potest ac *σύνθημα, signum ex compacto datum*, vel *tessera*; vel simpliciter, *quod mutuo pacti sumus*." Blomf. Hesych: *Συνθήκας· ὅρους. Σύνθημα.*

σημεῖον, συνθήκη. Συνθήκη· διάλεκτος. Suidas: *Συνθήκη· ὁμολογία· Ξενοφῶν* [Anab. ii. 2, 8.]. *συγκατάθεσις· ὥστε εἰρήνην κρατύνασθαι, ἢ τὰ εἰς τὸν πόλεμον ἐκ συνθήκης ἐξαρτύεσθαι.*

542. *ὡς ἂν κ.τ.λ.*] The simplest at once, and most satisfactory, construction of this sentence—which Scholefield would resolve into: *ὡς ἄν, κτείναντες δόλῳ,*[1] *θανόντες τε καὶ δόλῳ, ληφθῶσιν κ.τ.έ,*, and Klausen into: *ὡς ἂν δόλῳ (τε) κτείναντες δόλῳ τε θανόντες καὶ ληφθ. ἐν τ. β.*—I still hold to be that proposed by Blomfield on Ag. 97 (where see the note), *ὡς ἂν . . . δόλῳ τε καὶ ἐν ταυτῷ βρόχῳ ληφθῶσι θανόντες* (i.e. *ληφθ. καὶ θανῶσι*: Matth. Gr. Gr. § 557. p. 966. Obs. 1.): where the strict retribution consequent upon *δόλῳ κτείναντες*, would have been sufficiently declared by the words *δόλῳ καὶ θανῶσιν*, which the Poet has amplified by interweaving with them the graphic epexegesis *ἐν ταυτῷ βρόχῳ ληφθέντες.*

Translate: *so that, as by treachery they have slain a man of exalted rank, they may both by treachery and* (what is more) *in the self-same snare be taken and put to death; as Loxias also has declared &c. &c.*: see above v. 265, and compare Soph. El. 35, *χρῇ μοι τοιαῦθ' ὁ Φοῖβος . . . ἄσκευον αὐτὸν ἀσπίδων τε καὶ στρατοῦ δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγάς.*

With *ἄνδρα τίμιον*—Schol: *τὸν Ἀγαμέμνονα*—compare the description given Eum. 626, *ἄνδρα γενναῖον . . . διοσδότοις σκήπτροισι τιμαλφούμενον.* ib. 637, *ἀνδρὸς . . . τοῦ παντοσέμνου, τοῦ στρατηλάτου νεῶν.* Soph. Ant. 949, *γενεᾷ τίμιος.* Eur. Hec. 625, *ἐν πολίταις τίμιος κεκλημένος.* Hesych: *Τίμιος· ἔντιμος, ἔνδοξος.* For *Λοξίας*, see note on Ag. 1037, and compare below vv. 880. 933. 1011. 1017. 1020. 1041.

545. *μάντις ἀψευδὴς τὸ πρίν*] "*qui adhuc nunquam mentitus est. . . .* Veracem Apollinem vide in locis Theol. Æsch. p. 118. allatis, imprimis fr. 266, 4. *τὸ Φοίβου θεῖον ἀψευδὲς στόμα.* Pind. Ol. viii, 41. Pyth. ix, 42: *τὸν οὐ θεμιτὸν ψεύδει θιγεῖν.*—*τὸ πρίν*] Fiduciam in re positam, quia adhuc talem, qualis optatur, sese ostenderit, vide Ag. 1558: *τὸ πρόσθεν εὖ φρονῶν ἐμοί.* Suppl. 1017: *ἴχνος τὸ πρόσθεν οὐ διαστρέψω φρενός.* Soph. Œd. T. 652: *τὸν οὔτε πρὶν νήπιον.*" Klaus. Stanley compares Virg. Æn. vi, 343: namque mihi, *fallax haud ante repertus*, Hoc uno responso animum delusit Apollo.

[1] From his accompanying remark—"et poterat quidem verborum *ληφθῶσιν* et *θανόντες* sedes permutare: quod vero dedit, exquisitius est"—the learned Editor would seem to have intended to write: *δόλῳ κτείναντες, δόλῳ τε καὶ θάνοντες . . .* Angl. *by treachery having slain, and by treachery having also perished*—i.e. *even as* by treachery they have slain, *so* by treachery having perished—*&c. &c*: the two circumstances, thus closely connected by *τε . . . καὶ* (Matth. Gr. Gr. § 626. p. 1119.), being *δόλῳ κτείναντες, δόλῳ θανόντες.* Compare below v. 1026.
Klausen refers to Döderlein. Lect. Hom. II. p. 10. Hartung. Partikeln. I. p. 112.

546. *παντελῆ σάγην ἔχων*, Angl. *dressed quite in character, completely disguised*; Schol: *τελείαν περιβολὴν ἔχων ξένου.* Hesych: *Σάγη· ἡ ὅλη πανοπλία, ἢ περιβολαῖον σκέπασμα.* Id: *Σέσακται· ἔσταλται, καθὸ καὶ ἡμεῖς τὴν στολὴν σάγην λέγομεν.*—"*σάγη, armatura*, potissimum *bellica*, ut Theb. 125, *δορύσσοοι σάγαι*: cf. ib. 391 [*ταῖς ὑπερκόμποις σάγαις*]. Pers. 240, *φερασπίδες σάγαι.* Apollon. Lex. Hom: *σάκος ἀσπίς, ἀφ' οὗ οἱ νεώτεροι σάγην τὴν ὅλην πανοπλίαν λέγουσιν, ὡς Σοφοκλῆς.* Cf. Eur. Rhes. 207 [*λέξον τίς ἔσται τοῦδε σώματος σάγη. λυκεῖον ἀμφὶ νῶτον ἅψομαι δοράν*]. Ejusdem radicis *σάγμα.*" Klaus. Add below v. 657. Eur. Herc. F. 188, *τοξήρη σάγην.* Andr. 618, *κάλλιστα τεύχη δ' ἐν καλοῖσι σάγμασιν* (Angl. *cases* or *coverings*): and with *παντελῆ* compare below v. 944. Suppl. 601, *παντελῆ ψηφίσματα.* Soph. Œd. T. 930, *ἐκείνου γ' οὖσα παντελὴς δάμαρ.* Ant. 1016, *ἐσχάραι παντελεῖς.* Hesych: *Παντελές· παντελῶς, ὁλοτελῶς* [Soph. Œd. T. 669.]. *Παντελής· ὁλοτελής, καὶ παντεπόπτης, ὁ πάντα καθορῶν* [Theb. 117.].

Ibid. εἰκώς] See Matth. Gr. Gr. § 232. Buttm. *Irreg. Greek Verbs*, p. 81.

548. *ξένος τε καὶ δορύξενος δόμων*, *a stranger at once and friend of the family*; as bringing a message, namely, from *Strophius* (vv. 661-4.), who in Ag. 849 (where see the note) is called *εὐμενὴς δορύξενος*, and his house, below v. 894, *δόμοι δορύξενοι.* Compare Soph. El. 44-6, *λόγῳ δὲ χρῶ τοιῷδ' ὅτι ξένος μὲν εἶ Φωκεύς, παρ' ἀνδρὸς Φανοτέως ἥκων· ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξένων.* ib. 671, *παρὰ φίλου γὰρ ὢν ἀνδρός, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.*

549. *φωνὴν οἴσομεν Παρνησίδα*] I have followed Klausen in restoring *οἴσομεν*, for which he adduces the authority of Aldus and Robort., and of the MSS. Med. Guelf., and compares v. 567, *γλῶσσαν εὔφημον φέρειν*—whereas the received reading *ἥσομεν* appears to have originated with Turnébe, followed as usual by Vettori. Translate: *But we will both take*—i.e. assume, or borrow, for the occasion; or *we will bring with us*, as in v. 567. *to carry a well-ordered tongue—the Parnassus accent, imitating the intonation of a Phocian tongue*; i.e. like mountaineers, speaking loudly and roughly; for we do not find that Orestes (vv. 635. 640. 656. &c.), like the Spartan characters, for example, in Aristoph. Lysistr. 81. &c. 1076. &c., makes use of any *dialectic* peculiarities, as Klausen would interpret *γλώσσης*: "*φωνὴ* de accentu, *γλῶσσα* de formis linguæ. Ita *φωνὴν βάρβαρον* Ag. 975. *Αἰθίοπα φωνήν* fr. 303. De *sonitu* dici in loco Agamemnonis ostendit similitudo hirundinis, quanquam ibi etiam de formis cogitatur. Diversas in Græcia dialectos com-

memoratas vide Theb. 170. fr. 311, Ἰωνικὴν ῥῆσιν. Soph. Helen. fr. 186, χαρακτὴρ Λάκωνος λογου."

Ibid. Παρνησίδα] "Παρνησσίδα Ald. Rob. Turn. Steph. Παρνησίδα Porson. [Well. Scholef. Dind. Klaus.] Sed quum Παρνάσιος dixerint Attici de monte Phocico, Παρνήσιος vero de Parnethe monte Attico, sic etiam Παρνασὶς eos dixisse puto potius quam Παρνησίς, quum sermo esset de Parnaso. Vid. Elmsl. ad Aristoph. Ach. 348. Ruhnken. ad Timæi Lex. p. 209. Παρνησοῦ male editur in Eum 11. pro Παρνασοῦ, ubi quæ Burgesius allegat exempla, Τευμησσός, Μυκαλησσός, nihil proficiunt; quippe "antiquior pronuntiatio videatur Τευμησὸς istius temporis quo nondum literæ geminabantur." Valck. ad Phœn. 1107. "Vetusti Græci," inquit Hemsterhusius ad Lucian. Cont. p. 503, "literas geminare vix unquam solebant." Eustath. ad Od. T'. p. 1872, 50: ὁ δὲ Παρνησός, ὅν ἡ κοινὴ χρῆσις διὰ τοῦ α λέγει Παρνασόν, πολὺς ἐν ταῖς ἱστορίαις, φυλάσσων μέχρι καὶ νῦν παρὰ Βοιωτοῖς ὑποβάρβαρον τὸ ἀρχαῖον ὄνομα. Τερνεσὸν γὰρ αὐτὸν παραλαλοῦντες φασὶν οἱ ἐγχώριοι. ἡ δὲ διὰ τῶν δύο σσ γραφὴ τοῦ Παρνησσοῦ κατήργηται παρὰ τοῖς ὕστερον. Contra vero scripturam per duo σσ recentiorum fuisse censet Heynius ad Pind. Pyth. i, 75. Παρνησὸς scribit Photius; Παρνασὸς Hesychius, et Proclus in Platonis Tim. p. 31. *Parnasus* codices scripti vetustiores Virgilii, Propertii, Ovidii, aliorum. Παρνάσιον Theocrit. vii, 148. Exempla quæ protulit Eustathius p. 890, 3. parum ponderis habent; quum Ἁλικαρνησὸς per unum σ scribendum esse certissimum sit. Quare dissentio ab Hermanno et Erfurdtio ad Soph. Ant. 1130. scripturam per σσ tuentibus." Blomf. "Παρνησίδα uno σ Glasg., de qua re adhuc sub judice lis est. De forma Παρνησίς vid. Boeckh. ad Pind. Pyth. viii. init." Well.

551. καὶ δὴ θυρωρῶν—] "κεἰ δὴ VV. DD. apud Butl. Sed verte, *Suppose the servants*—ut Eur. Med. 387, καὶ δὴ τεθνᾶσι." Dobree, *Advers.* ii. p. 28. "Vocabulis καὶ δὴ significatur, ipsum aliquid sibi objicere, de quo usu vid. Herm. ad Vig. p. 528. n. 331." Well. "Particulæ καὶ δὴ valent *fac autem*. Vid. Elmsl. ad Eur. Med. 380. Valck. ad Herodot. p. 591. Markl. ad Suppl. p. 129. b. Nunquam tamen vidi has particulas cum optativo constructas." Blomf.

Translate; *And say that none of them that keep the door will give us welcome*—as is *likely* enough to happen, the use of the Optative here implies; Matth. Gr. Gr. § 514. 2.—*since the house is possessed*[1] *with*

[1] Δαιμονᾷ δόμος, Angl. *the devil's in the house, and* (it is implied by the addition of κακοῖς) *no good,* such as hospitality to strangers, *can come of it—it is under a curse* or *evil influence.* Compare Acts of the Apostles xiii, 10: ὦ πλήρης πάντος δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης.

evil; and compare the note on Ag. 269, and with δαιμονᾷ, *is be-witched* or *spell-bound,* Theb. 1001, ἰὼ δαιμονῶντες ἐν ἄτᾳ. Ag. 978, δόμος πημονᾶς γέμων ἄγαν. ib. 1536, κεκόλληται γένος πρὸς ἄτᾳ. Schol. δαιμονᾷ· τετάρακται.

552. δέξαιτ'] "δέξαιτ' T.V. λέξαιτ' M.G.A.R. Possit hoc explicari, si legeris φαιδρῶ: *nemo hilares,* acceptos, *nos dicet.* At eorum quæ sequuntur sensus requirit disertam recusatæ receptionis mentionem, neque dubitabit de vera lectione qui comparaverit Ag. 478: φαιδροῖσι τοισίδ' ὄμμασι δέξασθε.—φαιδρᾷ (M.) T.V. φαιδρῷ G. φαιδρῶ A. φαιδρούς R." Klaus. See the notes on Ag. 139.

553. ὥστ' ἐπεικάζειν τινὰ κ.τ.λ., *(so) as for some body to conjecture* what is the matter *at the house as he passes by*—just as if it had been ὡς ἂν ἐπεικάζῃ τις *(so) as that some one may &c.* (and it is a remarkable fact that Aldus and the MS. Guelf. have ὡς ἂν ἐπεικάζειν); see note on Ag. 353. p. 138. and compare Appendix Note C. p. 390. Matth. Gr. Gr. § 531. Obs. 2. p. 915.

Δόμοις παραστείχοντα, on which see Matth. Gr. Gr. § 402. c., expressed at length is *drawing near unto the house, on his way past it;* but the reason why the Poet has used the dative, seems to be that he might represent the passer-by as *stopping* for a moment *at the house*—whence it is obvious to supply τὰ ἐν δόμοις as the accusative after ἐπεικάζειν—just as, in the next line, the dative πύλῃσι limits the meaning of τὸν ἱκέτην, and at the same time appertains also to ἀπείργετε: thus, *Why, pray, do you keep out* (i.e. standing without)[1] *at your gates one that is a suppliant* there, i.e. *a suitor for admission?* Compare Hermann on Soph. Œd. T. 801, ὄχου, παραστείχοντα (μ' αὐτὸν) τηρήσας, μέσον κάρα διπλοῖς κέντροισί μου καθίκετο.

With τὸν ἱκέτην, as indicative of a *genus* or *character*—THE SUPPLIANT, OR THE STRANGER—compare Eum. 232-4. Soph. Œd. C. 44. 284. 487. 1008. Phil. 930. Eur. Heracl. 254. inc. fr. cxxiii., and see Middleton's *Greek Article,* Chap. iii. Sect. ii. § 2.[2] "Officium supplici hospiti debitum vide Hom. Od. i, 189: νεμεσσήθη δ' ἐνὶ θυμῷ ξεῖνον δῆτα

[1] This I hold to be a more correct interpretation of πύλῃσι than that proposed by Blomfield, who having justly repudiated Stanley's: "*quid* a janua *supplicem arcetis?*" says "Sensus est: *Cur foribus arcetis?* i.e. *foribus occlusis*—thereby making it the dative of the *mean* or *instrument* (Matth. Gr. Gr. § 396.), not of *place,* ib. §§ 258. 406. b.

[2] Under the same head are to be classed such examples as Soph. Œd. T. 1153, μὴ δῆτα πρὸς θεῶν τὸν γέροντα μ' αἰκίσῃ (Angl. *an old man like me;* compare Œd. C. 49, μή μ' ἀτιμάσῃς τοιόνδ' ἀλήτην.), ib. 1323, ἔτι γὰρ ὑπομένεις με τὸν τυφλὸν κηδεύων, and, if I mistake not, ib. 1344, ἀπάγετ', ὦ φίλοι, τὸν ὄλεθρόν με γᾷ (so I would correct the received solecism τὸν ὄλεθρον μέγαν.) Also St. Matthew's Gospel i, 23: ἡ παρθένος ἐν γαστρὶ ἕξει, καὶ τέξεται υἱόν. St. Luke xviii, 13: ἱλάσθητί μοι τῷ ἁμαρτωλῷ.

θύρῃσιν ἐφεστάμεν. ib. vii, 159; viii, 546: *ἀντὶ κασιγνήτου ξεῖνός θ' ἱκέτης τε τέτυκται ἀνέρι, ὅστ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσιν.*" Klaus.

555. *ἀπείργετε*] Robortello, with the sanction of the MSS. Med. Guelf.—which last however, as cited by Klausen, has: *ἀπείργεται*—has edited *ἀπείργεται*, and this Wellauer prefers, placing a comma after *Αἴγισθος* and translating: *Quidnam a portis suis supplicem arcet Ægisthus, si quidem adest, et scit?* Blomfield also—so far entertaining Wellauer's startling objection to the received text: "*ἀπείργετε* vulg. ex qua lectione versus sequens sensu caret"—observes upon v. 556: "Orationem abrumpi putant Stanl. et Schütz.; equidem aliquam corruptelam subesse suspicor." But the censure implied in v. 555. must needs be intended for *the servants* (v. 551.) in the first instance, and only indirectly for *Ægisthus, supposing him to be at home and aware* of their dereliction of a most sacred duty; which if he is not—and *εἴπερ* (see the note on Ag. 29.) does not *assume* this, as Wellauer has done—the mention of his name in v. 556 *(sat verbum sapienti)* will convey some such tacit admonition as Stanley has annexed to it: Ægisthus si domi præsens hæc nôrit, *non impune laturi estis.* Post protasin conditionalem sæpe subintelligitur apodosis, præsertim in comminando,[1] euphemismi specie quadam. Mimesis hæc vulgarem aposiopesin exhibet.—*ἔνδημος*, h.e. *ἐπιδημεῖ, in urbe est et domi.*" And all this we may convey by supplying: *And what is Ægisthus about,* that he suffers this, *supposing, that is, that he is present among his people, and knows it?*

557. *βαλὸν ἕρκειον πυλῶν, the outer* (inclosing) *threshold of the gates;* see Matth. Gr. Gr. § 446. Obs. 1. "*βαλὸν* M.H. *βᾶλον* M.I.G. *βαλῶν* R.A. *βηλὸν* T.V. De Dorismo vide v. 514 (521.). Et hæc quidem forma apud Tragicos legitima: Bekk. Anecd. p. 224. 12: *οὐδὸν Ὅμηρος βηλόν, οἱ δὲ τραγικοὶ βαλόν.* Hesych: *Βαλόν· οὐδόν* [*καὶ οὐρανόν. καὶ βαλός.* Idem: *Βηλός· οὐδὸς οἴκου, ἀπὸ τοῦ βαίνεσθαι*].—*ἑρκίον* M. *ἕρκιον* R. Notum est Homeri; *ὑπέρθορον ἑρκίον αὐλῆς* Il. ix, 476. Cf. Od. xviii, 102. Optime dicitur limen *portæ septum.*" Klaus.—who reads *ἑρκίον* here, and, as an adjective derived from it, *ἐφερκίους*[2] in place of *ἐφ' ἑρκείους* v. 547. Yet, on this verse, he adds: "*ἕρκειον* G.A.T.V. In hac voce v. 610 (635). omnes consentiunt libri."

Ibid. ἀμείψω, I shall pass, either (1) *away from myself;* whence its various meanings, *I part with* or *exchange* (Prom. 23. Pers. 317.), *I give*

[1] See, for example, Hom. Il. i, 135. Virg. Æn. i, 135: St. Mark's Gospel viii, 12. Epist. Hebr. iii, 11.

[2] "*ἐφερκίους* G.A. Pro eodem facit (?) *ἐφ' ἑρκίους* M.R. Vox derivata ab *ἑρκίον*, quod vide v. 550. *ἐφ' ἑρκείους* T.V." Klaus. on v. 540 (547).

and take (Ag. 706. Ch. 774.)—whence also *I bandy words,*[1] *I reply* (Eum. 442. 586. Suppl. 195. 249.)[2]—or (2) *I pass myself on, ἀμείβω (ἐμαυτόν)* or *ἀμείβομαι*, i.e. *I change my position relatively to some object,* that follows in the accusative; whence its present meaning *I pass over* or *along, I cross* or *leave behind me,* with which Blomfield compares below v. 999. Pers. 69, *πορθμὸν ἀμείψας Ἕλλας.* Herodot. v, 72: *πρὶν ἢ τὰς θύρας αὐτὸν ἀμεῖψαι*, and closely connected with which is v. 944, *ἀμείψεται (will pass itself on to,* i.e. *arrive at) πρόθυρα δωμάτων*, and Theb. 304, *ποῖον δ' ἀμείψεσθε γαίας πέδον τᾶσδ' ἄρειον*: Suppl. 232, *σκοπεῖτε, κἀμείβεσθε τόνδε τὸν τόπον*, where the same verb may be rendered either *pass yourselves on to,* or *take unto yourselves in exchange.*

Blomfield adds: "Multo frequentius est in hoc sensu [*ἀμείβω, supero*] apud Euripidem." Compare also Soph. Trach. 660. Phil. 1262. with Eur Hec. 1159. Or. 1294. Phœn. 278. 1186. Alc. 755. Iph. A. 144.

559. *ἢ καὶ μολὼν ἔπειτα κ.τ.λ.*] "Sine causa hunc et sequentem versum tentarunt interpretes, quorum sensus planissimus est." Well. *ἢ καὶ μολὼν ἐνάντα μου* voluit Wakef. S. C. § 149, recepto quoque *ἕρπει* post Pauw.; e quibus *ἐνάντα* Schützio placuit, *μοῦ* et *ἕρπει* non item. Itaque in edit. 2. *ἐνάντα μοι* legit, haud male, est enim *ἔπειτα* languidius. Cf. etiam Eur. Or. 1485. ed. Pors." Butl.

The use of *ἔπειτα* here, which we might render Anglice *then and there,* is to give an emphasis to *μολών*, as opposed to the supposition made in the preceding line, without which *ἢ καὶ μολὼν . . . ἐρεῖ* would simply have expressed, *or suppose that he shall come and speak to me &c,;* whereas now it is: *or say that having come,* when called (see v. 817.), *he shall thereupon* (proceed to) *talk to me face to face, mark my words, and set himself* (Angl. *fairly) before my eyes &c. &c.* The Scholiast has: *σάφ' ἴσθι· τὸ ἑξῆς, σάφ' ἴσθι, πρὶν αὐτὸν*—but compare a similar introduction of this expletive phrase (Angl. *I'd have you know! take my*

[1] Compare Shaksp. Hamlet, Act v. Sc. 1: "'Tis for the dead, not for the quick; therefore thou liest. 'Tis a quick lie, sir; 'twill *away again from me to you.*"

[2] Under this head of *responsive* or *reciprocal action,* we must include Theb. 855, *ἐρέσσετ' ἀμφὶ κρατὶ πόμπιμον χεροῖν πίτυλον, ὃς.. αἰὲν δι' Ἀχέροντ' ἀμείβεται τὰν ἄστονον, μελάγκροκον, ναύστολον θεωρίδα*, on which Blomfield observes: "'*Ἀμείβομαι. Deduco.* Quo sensu nescio an alibi occurrat:" and Wellauer: "In verbo *ἀμείβεται*, quod Schütz. *sequitur* explicat, offendit Wunderl. p. 181., qui *Ἀχέροντα πέμπεται* conjicit. Eadem de causa forsan Blomf. suspicatur *ἀμείβει τάν.* Sed nihil mutandum est. Verbum paullo audacius sane adhibitum hunc habet sensum: *intrat cymbam et cum ea per Acherontem in locum inferorum se confert.*" Translate, very nearly in the sense which Blomfield has given, only a little differently derived: *which always in crossing the Acheron is the* musical *accompaniment of &c.;* and understand it to mean the measured stroke of Mourners' hands, beating time like oars, which proceeds *pari passu* with the sad procession o'er "the melancholy flood, With that grim ferry-man which poets write of, Unto the kingdom of perpetual night."

word for it! mark ye me!), under similar circumstances also of strong excitement, Ag. 1587, *οὔ φημ' ἀλύξειν ἐν δίκῃ τὸ σὸν κάρα δημοῤῥιφεῖς, σάφ' ἴσθι, λευσίμους ἀράς*: where see the note.

Klausen alone after Aldus and the MSS. Med. Guelf., very tamely, reads: *σάφ' ἴσθι καὶ κατ' ὀφθ. βαλεῖν,* and as tamely translates: "*vel postea accedens*—postquam ego in domum receptus ero—*ille me coram alloquetur, scias et oculos ad hoc adjicias:* etc."

Ibid. "*κατὰ στόμα, coram, a fronte;* Inc. Rhes. 409, *Θρῃκῶν ἀρίστοις ἐμπεσὼν κατὰ στόμα.* 492, *τάξον μ' Ἀχιλλέως καὶ στρατοῦ κατὰ στόμα.* Idem fere valet *κατ' ὀφθαλμοὺς* in proximo versu. Rhes. 421, *καὶ μέμφομαί σοι καὶ λέγω κατ' ὄμμα σόν* (Angl. *I tell it you to your face).* Eur. Or. 288, *εἰ κατ' ὄμματα ἐξιστόρουν νιν, si coram interrogarem.* Bacch. 469, *πότερα δὲ νύκτωρ σ', ἢ κατ' ὄμμ', ἠνάγκασεν*; Cf. El. 910. Hæc contulit Abreschius, qui recte observavit: "*κατ' ὀφθαλμοὺς βαλεῖν in conspectum venire; βαλεῖν ἀντὶ τοῦ προσβαλεῖν.*" Blomf.

561. "*ποδαπός, cujas;* infr. 645 (639.). Formatum ex antiquo pronomine *πός*, et substantivo *δάπος, terra.*" Blomf: who again on Theb. 351. has: "Ex antiqua radice *δάπος, terra,* (unde *δάπεδον*), formata sunt *παντοδαπὸς, ἡμεδαπὸς, ἀλλοδαπὸς, τηλεδαπὸς, ποδαπὸς, ὁπόδαπος* (Herodot. v, 13.), quæ male Eustath. ad Od. Γ'. p. 1457, 54. ab *ἔδαφος* ducit"—but Buttmann (*Lexil.* art. 57, 4.) with much more reason supposes these forms to have arisen from an old anastrophe, *παντός, ἡμέων* or *ἡμετέρου, ἄλλου, τῆλε, ποῦ, ἄπο,* and compares *ποδαπός* with the German *wovon,* and English *wherefrom?*

Compare Suppl. 234, *ποδαπὸν ὅμιλον τόνδ' ἀνέλληνα στόλον . . . προσφωνοῦμεν*; Soph. Œd. C. 1160. Eur. Iph. T. 246. 916. Hel. 1206. Cycl. 276. Rhes. 682.

562. *πυδώκει περιβαλὼν χαλκεύματι,* Angl. *having whisked about* him *with nimble weapon;* compare with this colloquial and conventional use of *βάλλω*[1] Thuc. ii, 4: *λίθοις τε καὶ κεραμῷ βαλλόντων.* iii, 74: *βάλλουσαι ἀπὸ τῶν οἰκιῶν τῷ κεραμῷ*—as also Soph. Œd. T. 456, *σκήπτρῳ προδεικνύς.* Theocrit. xxii, 102. *ἐτώσια χερσὶ προδεικνύς.*—"*περιβαλὼν* dictum de gladio, qui vibratus desuper in cervice adversarium ferit, itaque revera *circumjicitur.* Prorsus alienum est, quod conferunt [Blomf. Scholef. Lobeck. ad Aj. p. 372.] *περιπεσεῖν ξίφει,* quod dicitur de eo cujus corpus transfossum gladio circumjectum est, et inde derivatum *ἔγχος περιπετές* Soph. Aj. 967, cujus *περιπτυχὴς* jacet Ajax (v. 899.)." Klaus.

[1] To the same idiom belongs the familiar construction of the Latin verb *dono* with an ablative of the thing wherewith (Anglice) *I gift* or *present.*

πυδώκει· τῷ ταχεῖ ξίφει. ὡς ἐπὶ ἐμψύχου δὲ εἶπεν: Schol. Compare Theb. 623, *ποδῶκες ὄμμα.* Soph. Ant. 1104, *ποδώκεις βλάβαι.*

564. *ἄκρατον αἷμα κ.τ.λ., shall drink a pure draught of blood as her third cup;* Schol: *ὡς εἰ ἔφη, τοῦ τρίτου κρατῆρος, μετὰ Ἀγαμέμνονος τῶν δύο τούτων τὸ αἷμα*: but to this interpretation of *τρίτην* Klausen justly objects: "falso haud dubie, si illius in Agamemnone loci memineris, ubi *prima* potio Furiarum dicitur de cæde liberorum Thyestis, ad quam manifesto refertur hæc *tertia* potio, quam quidem ultimam fore sperat Orestes, quia tertius locus in omni re Jovi *Servatori* sacer (v. 235.) salutem afferre soleat. Idem hoc diserte exhibetur v. 1011. (1048.) sqq." Compare Ag. 1155-60, and see notes on Ag. 235. 1158. 1354.

Ibid. *πίεται*—see Matth. Gr. Gr. § 248. Buttm. *Irreg. Greek Verbs,* p. 210.

565. *νῦν οὖν*] "*σὺ οὖν σὺ μὲν φύλασσε* [Guelf.] Ald. Rob. *σὺ δ' οὖν* Turn. edd. *συνοῦν* Med. sed erasum prius *ν*. Dedi ex conjectura *νῦν οὖν.*" Blomf.—and so Dindorf, followed by Klausen.

566. *ὅπως ἄν—so as for, so as that* or *that so*—compare v. 542, *ὡς ἄν . . . . ληφθῶσιν,* and see note on Ag. 353. *Ἀρτίκολλα· σύμφωνα καὶ ὑγιῶς συναρμοζόμενα ταῖς νεωστὶ συνθήκαις ἡμῶν*: Schol. *Ἀρτίκολλα· ἡρμοσμένα*: Hesych. . Compare Theb. 373, *εἰς ἀρτίκολλον (just in time) ἀγγέλου λόγον μαθεῖν.* Soph. Trach. 770, *πέπλος πλευραῖσιν ἀρτίκολλος.*

567. *γλῶσσαν εὔφημον*] "Per *γλῶσσαν εὔφημον φέρειν* duo se innuere dicit, *σιγᾶν θ' ὅπου δεῖ,* et *λέγειν τὰ καίρια.* Est enim *εὐφημεῖν* non tantum *bona verba loqui,* sed et *tacere.* Aristoph. Thesm. 39, *εὔφημος πᾶς ἔστω λεώς, στόμα συγκλείσας.* Callim. Hymn. ii, 17; *εὐφημεῖτ' ἀΐοντες ἐπ' Ἀπόλλωνος ἀοιδοί, εὐφημεῖ καὶ πόντος*: ubi Scholiastes *εὐφημεῖ* exponit *ἡσυχάζει, γαληνιᾷ.* Virg. Ecl. x, 105: Et nunc, ecce, tibi stratum silet æquor." Stanl.—who further compares Theb. 619, *φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια.* Prom. Ignif. fr. 174, *σιγῶν θ' ὅπου δεῖ, καὶ λέγων τὰ καίρια.* Aul. Gell. xiii, 17. Add Ag. 1339, *πολλῶν πάροιθεν καιρίως (ex re) εἰρημένων.* ib. 1214, *εὔφημον, ὦ τάλαινα, κοίμησον στόμα,* and see Herm. on Soph. El. 620. Schol: *τὰ καίρια· τὰ χρήσιμα.*

569. *τὰ δ' ἄλλα τούτῳ κ.τ.λ.*] "*τούτῳ* in *Φοῖβον* mutari vult Schütz., in *τῷ θεῷ* mutavit Both., iidemque *ἀγῶνας ὀρθώσαντι* vertunt: *certamini felicem successum præbens,* cui sensui aoristus non convenit. Schol. Stanl. et Buttl. *τούτῳ* ad *Pyladen* referunt, ridicule. Digito monstrat Orestes statuam Apollinis in scena constitutam, et versus sequens vertendus est: *qui hæc certamina mihi erexit, proposuit.*" Well.—but Wellauer in this interpretation of v. 570., has overlooked, what Bothe did not fail to notice, the absence of the article *τῷ*: and though this

objection might be obviated by translating with Klausen: *quum mihi certamen efficiendum imposuerit*; yet neither is Suppl. 673, ὅς πολιῷ νόμῳ αἶσαν ὀρθοῖ, which Klausen compares, sufficient to establish his version of ὀρθοῦν, "*efficiendum curare* itaque *efficiendum imponere alicui*"; nor has Wellauer adduced any other authority for the above assumption "*erexit* i.e. *proposuit*", than Eum. 897, τῷ γὰρ σέβοντι συμφορὰς ὀρθώσομεν, which in his Lex. Æschyl. v. Ὀρθοῦν he correctly classes with the present passage, but incorrectly prefixes to them the interpretation "*statuere*."

Translate: *But for the rest*—in what may further be to be done, which is altogether contingent and uncertain, and therefore in point of *time* indefinitely intimated by the aorist ἐποπτεῦσαι, which necessarily regulates ὀρθώσαντι—*I call on our Protector* (Ἐπόπτης)[1] *here*, viz. Apollo[2] Agyieus, *to have his eye turned this way, prospering unto me*,[3] as they arise, *sword-in-hand encounters*. In other words Orestes, turning to the identical statue which the Herald in the former play addresses, prays, as he does: σωτὴρ ἴσθι κἀπαγώνιος Ag. 493—and this leads me to repent of the anonymous correction καὶ παιώνιος, which, plausible as it is, I have too hastily adopted on that passage, where I should rather have followed Klausen, who writes: "ἐπαγώνιος, *adjuvans in certaminibus ludorum*, quod alibi ἀγώνιος vel ἐναγώνιος. Nihil est ἀπαγώνιος, cujus interpretationem ἀπόμαχος commentus est Scholiasta: profecto non decet Apollinem *avertere* ἀγῶνα, sed ipse et Jupiter cum Mercurio sunt dii ἀγώνιοι, qui in certaminibus ludorum victoriam decernunt. Quibus additur Neptunus, Suppl. 189. 209-21. *Neque ad solos ludos respicit horum munus, sed ad omnia negotia in quibus aliquid certatur*.[4] Nullus vero deus hæc magis curat quam Mercurius, cujus omnino est munus comparandi et conjungendi ea quæ distant vel sibi invicem opposita sunt. Appellant hunc ἐναγώνιον Æschylus fr. 375. Pind. Pyth. ii, 10. ἀγώνιον Isthm. i, 60. ὅς ἀγῶνας ἔχει Ol. vi, 79." Compare below vv. 709-11. 791-3. Eum. 90.

571-634. "*Stasimo*[5] *primo* proponitur hæc sententia: *Omnium malorum quæ exhibent terra, mare, cœlum, atrocissimum est superbia*

[1] Hesych: Ἐπόπτης· Ζεύς, ἢ θεατής: compare above on v. 1.

[2] This interpretation of τούτῳ is not a little confirmed by Soph. El. 635, ἄνακτι τῷδ' ὅπως λυτηρίους εὐχὰς ἀνάσχω δειμάτων ὧν νῦν ἔχω: to which the speaker thereupon subjoins: κλύοις ἂν ἤδη, Φοῖβε προστατήριε, κ.τ.λ. See note on Ag. 944.

[3] See above on ἔκοψα v. 410, and compare the like indefinite use of χρονισθεῖσαν, below v. 936.

[4] Hence the peculiar expression in the text, which it had not otherwise been easy to explain, ξιφηφόρους ἀγῶνας—and ξιφοδηλήτοισιν ἀγῶσιν v. 711.

[5] See the note on Ag. 155.

muliebris[1] *et temerarius mulierum amor* (Str. et Ant. 1.): *exemplo sunt Althæa, Scylla* (Str. et Ant. 2.), *insidiæ in regem nostrum, cædi Lemniæ æquiparandæ: quarum auctores deorum ira adjutoribus destitutos perdet* (Str. et Ant. 3.), *proculcans nefarios, restituens justitiam retributione cædis pro cæde* (Str. et Ant. 4.) . . . Exempla propterea optime delecta, quia exhibentur sanctissima pietatis vincula per Althææ scelus in filium, Scyllæ in patrem, Lemniarum in maritos commissum a mulieribus violata." Klaus.

571. πολλὰ μὲν γᾶ] "γᾶ em. Pors. γὰρ τρέφει M. II. G. A. R. γὰρ ἀὴρ M. I. γ' ἀὴρ T.V. Legit hoc etiam Scholiasta: πολλὰ τίκτει ὁ ἀὴρ ἐκ τῆς ἡλιακῆς ἀκτῖνος πτηνὰ καὶ ἑρπετά· εἰσὶ γὰρ ὄφεις ἐξ ἀέρος πίπτοντες. Quæ nugæ hoc loco prorsus ineptæ, quum postea demum de aëre dicatur v. 568 (576.).—καὶ post δεινὰ addunt libri omnes, quod metri causa ejecit Heath. Ortum illud haud dubie e glossa cujuspiam, qui meminerat dictionis πολλὰ καὶ δεινά, et postea loco [metri gratia] motum." Klaus. Translate: *Many*[2] *are the fearfully alarming plagues that the dry land harbours, and of monsters unfriendly to Man the encircling waters of the sea are full; there spring up in mid air also &c. &c.*—and it will be seen that it was not the Author's object to *dwell* upon the δειμάτων ἄχη, as πολλὰ καὶ δεινά (Angl. *many, and grievous too*), but rather to enumerate the natural phenomena in which every portion of the Universe abounds, and then contrasting them with the unruly wills and affections of Man's moral nature, to lead his hearers to infer that neither the beasts of the field, nor the monsters of the deep, nor the meteoric appearances of the sky, nor the stormy wind and tempest, are really so terrifying, or so injurious to Mankind, as the evils which ensue from the daring ambition of the stronger, and the yet more daring incontinence of the weaker sex. Compare, as briefly comprehending what is here expressed at greater length, Soph. Ant. 332, πολλὰ τὰ δεινά, κοὐδὲν ἀνθρώπου δεινότερον πέλει.

[1] This ought surely to have been *virilis*—ὑπέρτολμον ἀνδρὸς φρόνημα being as obviously suggested by the boldness of the usurper *Ægisthus*, as γυναικῶν φρ. τλ. παντόλμους ἔρωτας by that which alone could have instigated *Clytemnestra* to conspire with him against her husband.

[2] The Scholiast had rightly seized upon this as the leading and pervading predicate of the whole sentence, formally expressed in the first clause πολλὰ μὲν—, and virtually repeated in πλάθουσι and βλαστοῦσι v. 575, when on that line he wrote (whether intended for πλάθουσι, or for βλαστοῦσι, or for both): γεννῶσι καὶ αὔξουσι, and again: πολλὰ τίκτει ὁ ἀὴρ ἐκ τῆς ἡλιακῆς ἀκτῖνος πτηνὰ καὶ ἑρπετά—which last gloss, having been hastily associated with πολλὰ as expressed (not as *implied)* in the text, has been unhappily grafted on v. 571, where, corrupting what it could not assimilate itself unto, it soon produced that foul excrescence γὰρ ἀὴρ, which Turnébe, as we have seen, did well to reduce to γ' ἀὴρ—it being reserved for Porson to bring back the original reading γᾶ.

572. "*δειμάτων ἄχη, molesta terricula*, dictum ut *θράσος ἄτης* Ag. 707: *ἄχος* de *re molesta*, ut *οὐράνιον ἄχος* Soph. Ant. 414, ubi. cf. Herm." Klaus. "*ἄγη* ex emendatione Hermanni *obss. critt.* p. 101. dedit Schütz. [et sic Aur. Musgr. Blomf.], sed *ἄχη* non dubito de iis dici posse *quæ dolorem excitant*, i.e. de *malis*, ut Ag. 1224, *τίνος πρὸς ἀνδρὸς τοῦτ' ἄχος πορσύνεται*; Soph. Ant. 414, *τυφὼς ἀείρας σκηπτὸν, οὐράνιον ἄχος*, ubi quod item Hermannus correxerat, *ἄγος*, jam ipse in ed. sec. repudiavit; cf. Musgr. ad Soph. El. 124. Sed nihilominus remanet aliquid obscuri in *δειμάτων ἄχη* (*δαιμόνων ἄχη* reposuit Both.), neque illud *καὶ* intelligi potest quomodo in libros irrepserit; quare locus mihi nondum sanus videtur." Well. See the note on Ag. 1218, and compare ib. 1550, *γῆς ἄχη.*, below v. 619.

573. *πόντιαί τ' ἀγκάλαι*] Schol: *αἱ κοιλότητες*. Stanley compares Fragm. 301, *κυμάτων ἐν ἀγκάλαις*. Eur. Or. 1377, *πόντον, Ὠκεανὸς ὃν ταυρόκρανος ἀγκάλαις ἑλίσσων κυκλοῖ χθόνα*. fr. inc. 1, *ὁρᾷς τὸν ὑψοῦ τόνδ' ἄπειρον αἰθέρα, καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν ἀγκάλαις*: to which Abresch adds Prom. 1019, *πετραία δ' ἀγκάλη σε βαστάσει*, and Klausen Eur. Hel. 1062. 1436. *πελαγίας ἐς ἀγκάλας*.

Ibid. *κνωδάλων*. Hesych: *Κνώδαλα· κυρίως τὰ θαλάττια θηρία. κινώθαλα γάρ ἐστιν τὰ ἐν τῇ ἁλὶ κινούμενα. Ὅμηρος δὲ ἐπὶ χερσαίου φησὶν κνώδαλον, θηρίον ἢ ζῶον μικρόν.* Damm, on the contrary, deriving the word from *κνάω, κνώσσω (I snore in my sleep)*, says: "dicitur proprie de *leone*; deinde, per usum, quævis fera vel bestia, marina et *χερσαία*, sic est appellata;" and Kuster on Suidas v. *Κνώδαλον*, having noticed the Scholium on Hom. Od. xvii, 317. *βαθείης βένθεσιν ὕλης κνώδαλον*: *κυρίως μὲν τὸ θαλάσσιον θηρίον*, adds: "Sed observatiuncula illa nullius est ponderis: *τὸ κνώδαλον* enim generalem habet significationem, ut ex poetis constat. Induxit autem grammaticos in hanc opinionem etymologia illa, *τὸ κινεῖσθαι ἐν τῇ ἁλί*, quæ ipsis in voce *κνώδαλον* latere videbatur: quod tamen merum somnium esse, quis non videt?"

575. *πεδαίχμιοι*] "Pro *μεταίχμιοι* Æolice. Hesych: *Πέδα· μετά*. Alcman apud Hephæstionem: *Αἴαν ἄριστον πέδ' Ἀχιλλέα*. Ita apud Pindarum *πεδαμείβομαι, πεδέρχομαι*, et *πεδάφρων* pro *μεταμείβομαι* &c., et *πεδέχω* in Alcæo apud Hephæst: *ἐμὲ δειλὰν, ἐμὲ πασᾶν κακοτάτων πόδ' ἔχοισαν*. Lege *πεδέχοισαν*, pro *μετέχουσαν*. Sic apud Plat. in Timæo *ποθακόντων*, ni fallor, pro *προσηκόντων*." Stanl. Schol: *Μεταίχμιοι· αἱ μεταξὺ γῆς καὶ οὐρανοῦ λαμπάδες. τοῦτ' ἔστίν, ὁ ὑπὸ ἡλίου φωτιζόμενος ἀήρ*— and so Blomfield: "Verte, *intra* [*inter*] *cælum et terram* (Angl. *in mid air*)."

Klausen's interpretation is ingenious, but hardly to be followed in

this place. "*πεδαίχμιοι, communes*, terræ pariter ac mari splendentes. Vox *μεταίχμιος*, proprie designans *id quod inter duas hastarum acies interjectum est*, modo dicitur de dubio hoc intervallo, modo declaret *id quod* [*duorum*] *commune est*, quoniam in tali spatio utræque hastæ auctoritatem exercent. Priori sensu dicta est v. 55, nostro vero Theb. 197, *ἀνὴρ γυνή τε χὤ τι τῶν μεταίχμιον*, ubi plane ridiculus esset sensus *ejus qui inter utrumque intersit*.[1] Declarat ibi *liberos utrique sexui communes*.—Vocem *βλαστοῦσι*, quæ nonnisi sensu intransitivo de germinando et crescendo dicitur, per *procreant* interpretatur Wellauerus,[2] accusativos putans vocabula *πτηνὰ καὶ πεδοβάμονα*. Videtur ille fidem habuisse fabulis Scholiastæ de serpentibus in aëre natis"!

576. *πεδάμαροι*] "Corruptum hunc locum varie restituit Scholiastes: aut enim *πέδουροι* legi vult, quam vocem agnoscit Hesych: *Πέδουρος· μετέωρος*: aut, quantum ex interpretatione conjicere licet, *πεδάμεροι*. Ego mallem *πεδάοροι*, pro *μετήοροι*: præsertim cum id usurpatum reperiam Nicandro in Theriacis." Stanl—and *πεδάοροι* is the reading of Porson, Blomfield, Hermann, and Dindorf; whilst Wellauer and Scholefield have preferred *πεδάμεροι*. I most unhesitatingly follow Klausen, who writes: "*λαμπάδες πεδάμαροι, faces coruscantes*, fulmina et omnia lumina quæ subito exoriuntur. Vox *πεδάμαρος* ne a Scholiastis quidem intellecta: *οἶμαι πέδουροι, ἵν' ᾖ τὸ σημαινόμενον μετέωροι. ἄλλως· αἱ ἀκτῖνες τοῦ ἡλίου αἱ καθημεριναί.* At ineptum est enumerare *lucem diei* inter terricula. Derivata est vox a *μαίρω*, unde *ἀμαρυγή, ἀμαρύσσειν, ἀμαρύγμα, ἀμαρύττα*, dicta omnia de *splendore coruscante*. Cf. Hesych., et Etym. M. v. *ἀμαρύσσειν*. Dubitari nequit, quin a *μαίρειν* formatum sit sive verbum *ἀμαίρειν*, sive *ἄμαρον, ἄμαρα* (ut *ἔναρα*[3] ab *ἐναίρειν*), cujus vocabuli eadem erat significatio. Lumen tali splendore apparens recte dicebatur *μετήμαρον* ut *εὐήνεμος, εὐήνωρ, ὑπήκοος* reliqua, et Dorice *πεδάμαρον*, eodem sensu, quo quum neque *ἀμαίρειν* neque *ἄμαρον* adhuc exstet, sed ex his solum *ἀμάρα* commemoretur in Etym. Magno, dictum invenitur *μαρμαρυγώδης*, et apud Sophoclem (Antig. 610.) *μαρμαρόεσσαν αἴγλαν*.—*λαμπὰς* de *fulmine* dictum, ut Eur. Suppl. 1011, *δαμασθεὶς λαμπάσιν κεραυνίοις*, monet Blomf."

See Damm's Lex. Homer. vv. *Μαίρω* and *Μαρμαρυγή*, and compare Etym. M: *Ἀμαρύσσω· τὸ λάμπω. Ἡσίοδος· ὑπ' ὀφρύσι πῦρ ἀμάρυσσε.*

[1] See Blomf. Gloss. Theb. 181.

[2] And so also the Scholiast, whose gloss: *γεννῶσι καὶ αὔξουσι*, although accidentally annexed to the word *Πλάθουσι*, would seem, as Stanley has noticed, to have been intended for *Βλαστοῦσι*. To this context also belongs the gloss which Klausen has quoted on v. 571, and the word *ὄφεις* which has afforded him so much mirth, we shall see on v. 576, is a mere clerical blunder for *ὄψεις*.

[3] Compare Buttmann's *Lexilogus*, art. 21. § 10. p. 119.

μαίρω, μαρῶ, ἐξ οὗ μαρύσσω, καὶ πλεονασμῷ τοῦ α ἀμαρύσσω. καὶ ἀμάρυγμα, καὶ ἀμαρυγάς· σημαίνει τὰς τῶν ὀφθαλμῶν ἐκλάμψεις· χαρίτων ἀμαρύγματ' ἔχουσα. Ἡσίοδος. Ἀμαρυγάς· ὄψεις. οἱ δὲ ἀκτῖνας ὄψεως. καὶ ἀμάρυγμα· αἴθυγμα, φόρημα, εἴδωλον, κίνησιν, λαμπηδόνα. Suidas: Ἀμαρυγάς· ὄψεις. οἱ δὲ ἀκτῖνας ὄψεως. καὶ Ἀμαρυγή· λαμπηδών. καὶ παρὰ Ἀριστοφανεῖ (Av. 925.) ἡ κίνησις—whence it is obvious how we should correct Hesych: Ἀμαρυγκαί· ἀκτῆνες, λαμπηδόνες, ὄφεις [Ἀμαρυγαί· ἀκτῖνες, λαμπηδόνες, ὄψεις]: and how we should interpret the Scholiast's really learned but, as it has happened, much misrepresented observation: εἰσὶ γὰρ ὄφεις [read ὄψεις] ἐξ ἀέρος πίπτοντες, [restore πίπτουσαι] by which he doubtless intended to apply the words λαμπάδες πεδάμαροι, or πέδουροι, to those meteoric appearances which we are accustomed to call, Anglice, *falling stars*. Compare below v. 825.

577. πτηνά τε καὶ πεδ., κἀνεμοέντων] "πτῆνά edd. vett. πτᾶνά Herm. πτανά Both. [Blomf. Scholef.]. πεδοβάμον, ἀκ' ἀνεμοέντων Guelph. Ald. Rob. κἀνεμοέντων ceteræ edd. præter Schützii, qui κἀνεμοεσσῶν, et Bothei qui κἀνεμόεντα dedit ex Hermanni conjectura. Omnes vero φράσαι, *considera* [Schol: ἐννόησον]. Facili, ut mihi quidem videtur, emendatione locum sanavi, καὶ φράσαις ἂν αἰγίδων κότον, *describere possis;* cui statim opponitur ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς ἂν λέγοι; De optativo φράσαις consuli potest Elmsl. ad Eur. Med. 319." Blomf.—who reads κἀνεμόεντ' ἄν, in which (but not in the substitution of φράσαις for φράσαι) he is followed by Scholefield: "quo minus enim stare possit φράσαι, *considera*, prohibet, opinor, constructio versus sequentis. Est igitur ἂν φράσαι, subaud. τὶς, *describere possit aliquis*. Cf. Œd. T. 315. Agam. 71." But consult Hermann on the former of these passages ἄνδρα δ' ὠφελεῖν ἀφ' ὧν ἔχοι τε καὶ δύναιτο κάλλιστος πόνων, and it will be seen that it was wholly beside the Professor's purpose to cite it, aptly as it might have been adduced in illustration of that use of the Optative without ἄν (φράσαι, *describere poterat* aliquis), on which see the notes on Ag. 533. 601., and translate accordingly: *And winged things* that are strange and terrible (τὰ δεινὰ or δειμάτων ἄχη), *and creeping things* one might tell of, *and* under the head *of Storms and Tempests one might speak of the fury of whirlwinds. But, for exceeding boldness, who may describe the spirit of Man, &c. &c.*—or we might translate τίς λέγοι, *describe it, who can!*—comparing Soph. Ant. 604, τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατάσχοι;[1] as also the note on Ag. 1342, and other examples given in Matth. Gr. Gr. § 515. Obs.

[1] In the English Translation of Matthiæ's Grammar p. 870. τίς κατάσχοι is not very accurately rendered, *who could check?* for this would be the proper ver-

Ἀνεμοέντων, which we might possibly connect with the feminine substantive αἰγίδων, comparing Ag. 543, λειμώνιαι δρόσοι .... τιθέντες and Matth. Gr. Gr. § 436, 2., I understand to be a genitive of reference (Matth. Gr. Gr. p. 555. iv.) conveying, like πτηνὰ and πεδοβάμονα and other neuters plural (see above on v. 276.), a general designation which in English we should express by: and *with regard to Wind and so forth*—τὰ περὶ τοὺς ἀνέμους. Compare Soph. El. 698, ἄλλης ἡμέρας, ὅθ' ἱππικῶν (Angl. *in horse-flesh)* ἦν ἡλίου τέλλοντος ὠκύπους ἀγών (where see Schæfer and Hermann). Trach. 853, κέχυται νόσος, ὦ πόποι, οἷον ἀναρσίων *(in point of disagreeables* or *indignity)* οὔπω Ἡρακλέους ἀγακλειτὸν ἐπέμολε πάθος οἰκτίσαι. Αἰγίδων—compare Damm's allegorical interpretation of Hom. Il. iv, 167. Ζεὺς δὲ ... ἐπισσείῃσιν ἐρεμνὴν αἰγίδα πᾶσι, with Etym. M: Αἰγίς· τὸ τοῦ Διὸς Ἡφαιστότευκτον ὅπλον. οὐχ, ὥς τινες φασὶν, ἀπὸ τῆς Ἀμαλθείας αἰγὸς τῆς τὸν Δία ἀναθρεψάσης, ἀλλ' ἀπὸ τοῦ τὰς συστροφὰς τῶν ἀνέμων ποιεῖν κινεῖσθαι. αἰγίδες, καταιγίδες, οἱ ἄνεμοι. τὸ δὲ αἰγὶς παρὰ τὸ αἴσσω, τὸ ὁρμῶ. Hesych: Αἰγίς· ὀξεῖα πνοή. Suidas: Αἰγίς· καταιγίς. Φερεκράτης Μυρμηκανθρώποις· οἴμοι κακοδαίμων, αἰγὶς, αἰγὶς ἔρχεται.

Klausen, adopting a later conjecture of Hermann's, ἀπ' (in place of ἀκ') ἀνεμοέντων, translates: "*Volucres et solo incedentes furorem a ventosis turbinibus testentur*. Cum fulminibus recensentur turbines, terricula cœlestia: ἀπὸ designat originem rei in aliqua re positam: furor sentitur a parte procellarum bestias affligens: a procellis acceptum referunt hæ testimonium.—ἀνεμοέντων sensu communi dictum. Matth. § 436. 2.—φράσαι, *testetur, narret expertum*. Ita Pers. 267: παρών γε φράσαιμ' ἂν—where (as on Ag. 533.) he has not been so careful to distinguish between the optative with, and without ἄν, as in the following note on v. 580: "τίς λέγοι, *quis dicat*, quis est qui dicat, dicendo exprimat? τίς λέγῃ esset, *quis dixerit?* τίς ἂν λέγοι; *quis dicere potest?* Cf. Rost. Gr. § 120. 6. a. *a*. p. 588 sq."

582. παντόλμους ἔρωτας] "Videtur postulare versus ut παντοτόλμους

sion of τίς ἂν κατάσχοι, *who is able to check?* or *who could check*, with the implied protasis *if he tried?* It should rather have been, *who should check?*—i.e. who can be conceived, or thought of, as doing so—and Brunck's reading (strange to say, adopted by Elmsl. on Œd. C. 170, and Blomf. Mus. Crit. I. p. 190.) τίς κατάσχῃ, not *who should*, but as of a thing presently to be done, and so far only under consideration as regards the doer of it, *which of us is to check it?* or *who must check it?*

Again Soph. Œd. C. 1418 (where see Elmsley's note), πῶς γὰρ αὖθις αὖ πάλιν, στράτευμ' ἄγοιμι ταυτὸν, εἰσάπαξ τρέσας is translated, *how should I be able to*—as though ἄν had after all been admitted into the text, and τρέσας expressed a condition εἰ τρέσαιμι; whereas it ought to have been, *how ever should I*, i.e. can I be conceived to ... *after having once (for all*, as it would infallibly be found) *turned craven?* And so also Eur. Iph. A. 523, ὃν μὴ σὺ φράζεις, πῶς ὑπολάβοιμεν λόγον; *how ever should* (not *how could) we*—i.e. how can you expect or imagine us to—*guess?*

scribatur, quo vocabulo bis in Agamemnone [vv. 212. 1204.] poeta utitur." Canter—and so Blomfield has edited this line : *καὶ παντοτόλμους* (with *ἀνταίων βροτοῖς* in the Strophe v. 574), observing, however : "Aliam correctionem desidero;" and this desideratum Klausen has supplied as follows. "Libri : *φρεσὶν τλημόνων, καὶ παντόλμους ἔρωτας ἄταισι.* Præterea est *φρεσσὶν* in M. G., *παντόλμοις* in G. A. Comma post *τλημόνων* ponunt T. V. At quisnam monitus feret inertem repetitionem *φρόνημα γυναικῶν φρεσὶν τλημόνων*? Præterea metrum prorsus turbat particula *καί*. Itaque eam errore ex initio v. 572 (581.) hoc loco repetitam puto et genitivos *γυναικῶν τλημόνων* pendere ab *ἔρωτας*, quod si agnoveris, alacrius et fortius procedit oratio. Deinde bis scripto *ἔρωτας* explevi lacunam. Repetitio hujus vocabuli huic loco aptissima, et confirmata simillimo Soph. Aj. 1184 : *οὔτ' ἐννυχίαν τέρψιν ἰαύειν ἐρώτων, ἐρώτων δ' ἀπέπαυσεν, ὤμοι* : ubi alterum *ἐρώτων* excidit in codicibus nonnullis."[1]

583. *ἄταισι συννόμους βροτῶν, closely connected with human woes ; συννόμους* Angl. *mated, wedded*—so Klausen : "Perniciosam vim amoris vide adumbratam Suppl. 1039. Soph. Ant. 781 sqq. Theogn. 1231. Itaque hoc loco dicitur amor *perniciei conjux ;* conjugem enim declarare solet vox *σύννομος* Pers. 704. Soph. Œd. C. 340. El. 600. Phil. 1436 [*λέοντε συννόμω.*]" But compare also Theb. 354, *ξύννομον θέλων ἔχειν.* Aristoph. Av. 209, *ἄγε, σύννομέ μοι* (where the Scholiast : *ὡς μετέχουσα τοῦ αὐτοῦ βίου καὶ τῆς αὐτῆς νομῆς*). Hesych : *Σύννομοι· συνήθεις* : and see Monk on Eur. Hipp. 983, *αἱ θαλάσσης ξύννομοι Σκειρωνίδες πέτραι.* Of like signification and use are *ξύζυγος*, v. 584, *ξύνουρος* Ag. 476. *ξύνοικος* ib. 1612. *ξύναυλος* Soph. Aj. 611., and, we may add, *ξύμφυτος* Ag. 107. 148.

584. *ξυζύγους δ'*] "*δ'* M. G. A. *τ'* R. T. V. ortum e falsa interpunctione post *ὁμαυλίας*, quam recte ad *βροτῶν* transjecit Herm." Klaus. Translate : *for both in beasts and men illicit love, strong in the female, overpowers* and violates *conjugal associations.*

Ibid. *ὁμαυλίας*—from *αὐλή*, *a fold* or other *inclosure.* Hesych : *Ὅμαυλον· ὁμόκοιτον, ὁμοῦ αὐλιζόμενον. Δύσαυλος· δυσαύλιστος* ; compare Ag. 536, *δυσαυλίας.* Abresch compares Oppian Cyn. ii, 319 : *ἠθάλεοί τε πέλουσι καὶ ἀλλήλοισιν ὅμαυλοι, εὐνάς τ' ἐγγὺς ἔχουσι, καὶ οὐκ ἀπάνευθε νέμονται*, as also Soph. Aj. 611, *θείᾳ μανίᾳ ξύναυλος.*

[1] Dindorf's reading of Soph. Aj. 1205. is : *οὔτ' ἐν. τ. ἰαύειν· ἐρώτων δ' ἐρώτων ἀπεπ.*, after Hermann who writes : "Vulgo *ἰαύειν ἐρώτων. ἐρώτων δ'* etc. Codd. Dorvill. Lips. b. Dresd. b. semel *ἐρώτων.* Meam emendationem, quæ tam videtur necessaria esse, ut non putem dubitari de ea posse, jam Erfurdtius receperat." And this correction makes the passage even more apposite to Klausen's purpose in the text.

Blomfield has noticed another kind of *ξυναυλία* Theb. 839, *δύσορνις ἅδε ξυναυλία δορός*—viz. from *αὐλός*, *a flute*, whence Hesych : *συναυλία· συμφωνία.* and Suidas : *Ὅμαυλος· ὁμόθρους, ὁμόφωνος· στονόεσσά τε γῆρυς ὅμαυλος. Σοφοκλῆς* (Œd. T. 187.).

585. *ἀπέρωτος ἔρως, a love that is ἀπ' ἔρωτος, abhorrent to* wedded *love*, and therefore *not to be loved, unchaste* and *unholy ;* compare above v. 266, *ἀποχρημάτοισι ζημίαις* (sc. *ἀπὸ χρημάτων με ποιησάσαις*), Soph. Œd. T. 215, *τὸν ἀπότιμον ἐν θεοῖς θεόν*, sc. *ἀπὸ τιμῆς ὄντα, degraded from his rank among gods.* "*ἀπ' ἔρωτος* [Med.] Ald. Rob. *ἀπέρωτος* [Guelph.] Turn. [Vict.] Pors. Hesych : *Ἀπερωπός· ἀπάνθρωπος* : ubi Kuster, "Conf. Etym. M. v. *Ἀπερωπόν.* Apud Æschyl. Choeph. 598, legitur *ἀπέρωτος*, quod Schol. interpretatur : *στυγνός, ὑπερήφανος.* Etym. *Ἀπερωπὸν* itidem interpretatur *στυγνόν.* Ut proinde vel apud Æschylum scribendum videatur *ἀπερωπός*, vel apud Etym. et Hesych : *Ἀπέρωτος* pro *Ἀπερωπός.* Nisi tamen utrumque vitiosum sit et detortum ex *Ἀγέρωχος*, quod idem significare ac *ὑπερήφανος* notum est." In Hesychio *ἀπέρωτος* restituit ex hoc loco L. Bos : sed frustra ; vide Phrynicum ap. Bekker. p. 8, 8. *Oxymoron* tragicum est *ἀπέρωτος ἔρως* ut *γάμος ἄγαμος* et similia." Blomf. See note on Ag. 1107.

Ibid. "*παρανικᾷ, vincendo solvit*, quia amor e justa pietate amoris conjugalis animum in aliam viam deducit. Ita Soph. Ant. 792 : *σὺ καὶ δικαίων ἀδίκους φρένας παρασπᾷς ἐπὶ λώβᾳ.* Præpositionis *παρὰ* eadem ratio, quæ in *παραβαίνειν δίκην, παρείρειν νόμους* Soph. Ant. 368." Klaus. —who does not so well translate "*ἀπέρωτος ἔρως, amor invisus*, odium movens."

587. *ὑπόπτερος φροντίσιν*, Angl. *light-minded, volatile*, or *flighty ;* Schol : *οὐχ ὑπόπτερος· ὁ μὴ* [i.e. *ὅστις οὐ*] *κοῦφος, ἀλλ' ἀληθῶς μαθεῖν θέλων.* Hesych : *Ὑπόπτερος· κοῦφος. καὶ ὑπόπτερος ὁ ταχύς.* "Sic Ald. Rob. Med. [Guelph.]. *ὑποπτέροις* Turn. Steph. recentiores. Utramque lectionem memorat Schol. *Ὑπόπτερος* sibi placere ait Stephanus, "ut sit sensus : *ἴστω τοῦτο ὃ λέγω ἐκεῖνος ὃς οὐχ ὑπόπτερός ἐστιν, ὅταν δαῇ κ.τ.λ.*" Blomf.

Klausen's construction of this passage is very forced : "*ὑπόπτ. φρ. δαείς, qui cogitationibus alatus discit*, est is, cui mox avolant ea quæ discit, qui mox obliviscitur. *Sciat quisquis bene memoria tenet.*"

588. *δαείς, having been informed.* Hesych : *Δαείς· μαθών.* Eustath. on Od. iv. p. 1506, 12 : *τὸ δὲ ἴδμεναι, καὶ τὸ δαῆναι, διαφέρει. ἴδμεναι μὲν γὰρ, τὸ οἴκοθεν εἰδέναι· δαῆναι δέ, τὸ ἑτέρωθεν.* It is an Homeric verb, and but of rare occurrence in the Tragedians. Compare Ag. 122, *μαχίμους ἐδάη λαγοδαίτας* (where see the note). Soph. El. 169, *ὁ δὲ*

λάθεται ὧν τ' ἔπαθ' ὧν τ' ἐδάη. Eur. Hec. 78, φοβερὰν ὄψιν ἔμαθον, ἐδάην. Phœn. 826, βάρβαρον ὡς ἀκοὰν ἐδάην, ἐδάην ποτ' ἐν οἴκοις.

589. τὰν ἁ παιδολύμας . . . πρόνοιαν] "*quodnam incendii consilium ceperit Thestias.* Pausan. x, 31, 4 : τὸν δὲ ἐπὶ τῷ δαλῷ λόγον, ὡς δοθείη μὲν ὑπὸ Μοιρῶν τῇ Ἀλθαίᾳ, Μελεάγρῳ δὲ οὐ πρότερον ἔδει τὴν τελευτὴν συμβῆναι, πρὶν ἢ ὑπὸ πυρὸς ἀφανισθῆναι τὸν δαλόν, καὶ ὡς ὑπὸ τοῦ θυμοῦ καταπρήσειεν αὐτὸν ἡ Ἀλθαία, τοῦτον τὸν λόγον Φρύνιχος ὁ Πολυφράδμονος πρῶτος ἐν δράματι ἔδειξε Πλευρωνίαις· κρυερὸν γὰρ οὐκ ἤλυξεν μόρον, Ὠκεῖα δέ νιν φλὸξ κατεδαίσατο, Δαλοῦ περθομένου ματρὸς ὑπ' αἰνᾶς κακομηχάνου.[1] Idem haud dubie erat exhibitum in *Meleagro* Sophoclis et Euripidis. E recentioribus cf. Apollod. i, 8. Diod. iv, 34. Ovid. Met. viii, 451." Klaus.

Schol : ἁ παιδολύμας. ἡ τῷ παιδὶ Μελεάγρῳ λυμηναμένη. Οὕτω τὸ ἑξῆς· ἥντινα μήσατο πρόνοιαν τάλαινα Θεστιὰς ἡ παιδολύμας [παιδολύμης] καὶ πυρδαής.

591. πυρδαῆ τινα πρόνοιαν] "τινα deleri jubet Portus : πυρδαῆτιν Hermannus ap. Erfurdt. ad Soph. Aj. p. 626. Scholiastæ legisse videtur πυρδαής. Auctoritate quidem destituta est forma πυρδαῆτις, nec offendere debet syllaba brevis ante mutam cum liquida in melicis producta : vid. Seidler. *de Verss. Dochm.* p. 22. n." Blomf.—"πυρδαὴς T. V. Schol. ex correctione eorum, qui alterum non intelligebant." Klaus.

The indefinite τινά may be supposed to modify the term πυρδαῆ, inasmuch as it was but indirectly, that Althæa could be said to have *destroyed* her son *by fire*.

592. καταίθουσα] This restoration of what the antistrophe v. 602, proves to have been the original word—corrupted from ΚΑΤΑΙΘΟΥΣΑ into ΚΑΙΑΙΘΟΥΣΑ, whence καῖθουσα Ald. κ' αἴθουσα Rob. Turn. Vett.[2] —first proposed by Canter, has been received by all but Pauw, Heath, and Bothe who have edited αἴθουσα: Porson and Schütz κάουσα: Blomf : καίουσα.

Ibid. δαφοινόν—Blomfield translates *cruentum*,[3] and compares Prom. 1022, δαφοινὸς αἰετός : but Wellauer more correctly renders it in this place *rubentem*, and so Klausen : "δαφοινὸς dictum de *fulvo* titionis

[1] "Hanc fabulam nescivit Homerus, quod colligi potest ex Il. ix, 529. sq. ubi eam νεωτέροις tribuunt Grammatici. Meleagrum ab Apolline cæsum tradiderant auctores τῶν Ἠοιῶν et τῆς Μινυάδος, teste Pausania x, 31." Blomf.

[2] "Libri καῖθουσα. M. : ἡ αἴθουσα, quod pro eodem facit : κ et η sæpissime permutatis." Klaus.

[3] "Schütz : δαφοινοῦ, *sanguine polluti*, sc. avunculorum ; 'quod mihi placet,' inquit Butlerus, 'nam torrem illum fatalem in ignem ab Althæa conjectum fuisse discimus propter dolorem, quem ob cædem fratrum suorum a Meleagro factam conceperat.'—δαφοινοῦ etiam Botheus : nec mihi displicet." Blomf. "Δαφοινόν, sc. *candentem*." Stanl.

adusti *colore*. Igni enim eum immiserant Parcæ, ut est apud Ovidium : "in flammam triplices posuere sorores . . . flagrantem mater ab igni eripuit torrem." See Monk on Eur. Alc. 598, λεόντων ἁ δαφοινὸς ἴλα, and compare Hesych : Δαφοινόν· μέλαν, δεινὸν, ποικίλον, ἐρυθρὸν, πυῤῥόν.

593. δαλόν] Blomfield quotes from Hemsterhuis on Lucian vol. i. p. 100. : "Propria vis est, quam origo vocabuli postulat, titionis ardentis et accensi. Grammatici veteres ad Od. Ε΄. 488 : διάπυρον ξύλον, et pluribus Hesychius. δαλὸς ἀπὸ τοῦ βωμοῦ Antonin. Liber. c. xviii. *Ambustum torrem Chorineus ab ara Corripit* ; Virg. Æn. xii, 298. Δαλὸν Glossæ *titionem* et *torrem* exponunt. *Titionem vulgus appellat extractum foco torrem semiustum, extinctum.*" Hesych : Δαλός· μελάνουρος ἰχθὺς, ἢ λαμπὰς, ἢ ξύλον κεκαυμένον. τὸ ἐξημμένον ξύλον, παρὰ τὸ δαίεσθαι, ἤγουν καίεσθαι. Δαλόν· δαλίον ἡμίφλεκτον.

Ibid. ἐπεὶ, *ex quo*, Angl. *from the time that*—see on Ag. 40. Schol : ἐπεί· ἀφ' οὗ : to which he adds, in explanation (as it should seem) of παιδὸς ἥλικα : ξύμμετρον τῷ παιδὶ δαλὸν, ἐξότε πεσὼν ἀπὸ τῆς μητρὸς ἐβόησε· τοῦτ' ἔστιν, ἐξότε γεγέννηται : and on v. 595 : ξύμμετρον· τὸν συμμετρηθέντα αὐτῷ εἰς τὸ διὰ βίου [transpose] μοιρόκραντον ἦμαρ· ὅ ἐστιν, εἰς τὸ ἦμαρ τῆς ζωῆς τὸ ὑπὸ Μοιρῶν δεσποζόμενον.—where Stanley compares Virg. Æn. ix, 107 : Ergo aderat promissa dies, et tempora Parcæ Debita complerant.

597. ἄλλαν δή τιν'] "ἄλλαν em. Pauw. Libri ἀλλά.—δή τιν' M. G. R. δὴ τίν' A.V. δεῖ τιν' T., quod receperunt Pauw. et recentiores. At sanum est δή, quod legit etiam Schol., qui prave explicat : [ἀλλὰ δή·] ἀπὸ κοινοῦ τὸ ἴστω ὅστις." Klausen—whom I follow thus far, but not in the subjoined interpretation, which would have been more appropriate to Hermann's conjectural reading : ἄλλαν δ' ἐστίν κ.τ.λ. "*Aliam jam aversetur aliquis in oratione*, vel aliam narrationibus hominum commemoratam aversetur aliquis : τινὰ στυγεῖν dictum pro τὶς στυγείτω, ut Hom. Il. iii, 285 : Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, et omisso pronomine τὶς, indefinito subjecto, Hes. Opp. 590 : ἔπι δ' αἴθοπα πινέμεν οἶνον ἐν σκιῇ ἑζόμενον. Matth. § 546. Similis exhortatio est ἴστω δ' ὅστις v. 578. Utroque loco se ipsum alloquitur chorus."

Translate : *A certain other person on record* it is *for us to loathe*[1]—or *loathe we !* or *let men loathe !—the bloody Scylla &c. &c :* and understand the δή, which Stephens *On the Greek expletive particles*, p. 57, characterizes logically as "always adhering to the copula, instead of the subject or predicate," to give emphasis to the latent copula (τε)

[1] The corresponding construction in English would be : *Take another woman recorded in history* for us *to loathe*, i.e. *as an object of detestation to Mankind.*

contained in *τινά*, which—see the Appendix to Notes on the Agamemnon, p. 387. foot-note (n)—we might express in Latin by *Est quam*, [1] or *nonneminem;* so that, the subject being indefinitely *βροτούς* or *ἡμᾶς*, and the predicate *στυγεῖν*, the entire proposition is: *Est profecto quam, præter Althæam,*—or *Aliam profecto nonneminem—memoriæ traditam, aversemur*, or *aversentur homines*.

599. *ἐχθρῶν ὕπαι, at the instigation of an enemy, under the influence of enemies;* in which latter sense Klausen (improperly, I think) connects these words with *ἀπώλεσεν*—"hostibus enim Nisum perdendum tradidit Scylla capillo demto inermem." "*ὕπερ* Glasg. Schütz. [Dind.], sed *ἐχθρῶν ὕπαι* est *ab hostibus commota*, ut Il .vi, 73. Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν Ἴλιον εἰσανέβησαν. Omisso participio explicanda est præpositio, ut quum *præ* significat." Well.

601. *χρυσεοδμήτοισιν ὅρμοις*] "*χρυσεοδμήτοισιν* libri. Herm. conj. *χρυσοδμήτοισιν* et in strophico *πυρδαῆτιν*. At dubia est hujus formæ ratio. Dubitari possit, utrum iambica [trochaica] dipodia sit primus pes, an creticus. At si creticus, in strophico soluta habenda est arsis ultima, et in nostro synizesi coalescens *εο*. Formam *χρυσεόδμητος* enim confirmat *χρυσεόστολμος* Pers. 159. Neque probabile est correctione eam esse illatam, quia frequentior in compositis est usus ipsius substantivi *χρυσός*.—Scyllam *torquis dono* corruptam exhibet Æschylus, ut Eriphylam Amphiarai uxorem. Reliqui *amore:* Paus. i, 19, 4. Apoll. iii, 15, 8. Virg. Georg. i, 404. Cir. 130. Ovid. Met. viii, 90." Klaus.[2] "Totam hanc fabulam rejiciebant Megarenses, teste Pausania i, 39. Vid. Heyn. ad Apollodor. p. 345. F. Ursin. ad Virg. Ecl. vi. 74. Scyllæ parricidium cum facinore Clytæmnestræ comparavit Propertius iii. xvii, 19." Blomf—who compares Eur. El. 175, *οὐκ ἐπ' ἀγλαΐαις, φίλαι, θυμὸν, οὐδ' ἐπὶ χρυσέοις ὅρμοις ἐκπεπόταμαι τάλαινα.* Moeris: Ὅρμος, Ἀττικῶς· περιτραχήλιον, Ἑλληνικῶς. Compare also Hom. Il. xviii, 401: *τῇσι παρ' εἰνάετες χάλκευον δαίδαλα πολλά, πόρπας τε, γναμπτάς θ' ἕλικας, κάλυκάς τε καὶ ὅρμους.* Od. xv, 460. xviii, 294: *ὅρμον . . . χρύσεον ἠλέκτροισιν ἐερμένον.* Eur. Alcmæon fr. ii, 2. Hesych: Ὅρμος· λιμὴν, ἢ περιτραχήλιος κόσμος. Ὁρμίσκοι· περιτραχήλιοι κόσμοι γυναικεῖοι: and see above on. v. 515.

[1] Compare Hor. Od. I. i, 3: *Sunt quos* (*δή τινας*) curriculo pulverem Olympicum Collegisse juvat.

[2] "Tale vero quiddam narratur in Parallelis Plutarcho attributis, p. 309. Puella quædam Brenno se Ephesum tradituram pollicita est, *ἐὰν τὰ ψέλλια καὶ τὸν κόσμον τῶν γυναικῶν δῷ αὐτῇ.* Tarpeia virgo apud Plutarchum l. c. Tatio promisit se aditum ei in montem Tarpeium patefacturam, *ἐὰν μισθὸν λάβῃ τοὺς ὅρμους οὓς ἐφόρουν κόσμου χάριν.* Utraque his monilibus obruta periit." Stanl.

602. *πιθήσασα, having obeyed,* or *yielded to;* see Buttmann, *Irreg. Greek Verbs*, p. 201, who compares in this sense, as distinguished from *πεποιθώς, trusting, relying on*, Hom. Il. ix, 119: *φρεσὶ λευγαλέῃσι πιθήσας.* Hes. v. 357: *ἀναιδείηφι πιθήσας.* Od. xxi, 369: *τάχ' οὐκ εὖ πᾶσι πιθήσεις:* to which Klausen has added Pind. Pyth. iv, 109: *Πελίαν ἄθεμιν λευκαῖς πιθήσαντα φρεσίν.*

"*πειθήσασα* libri omnes. *πεισθεῖσα* ex Heathii emendatione Pors. *Advers.* p. 140. Glasg. Schütz. Both. Schwenk. [Blomf.]; quod eo minus verum puto, quod et in strophico libri omnes in corrupto *καΐθουσα* consentiunt, neque intelligi potest, quomodo *πεισθεῖσα* in *πειθήσασα* corrumpi potuerit. Recepi Abreschii emendationem *πιθήσασα.*" Well.

603. *Νῖσον ἀθανάτας τριχός*] "Nisum regem Megaræ vides Soph. Æg. fr. 19. Paus. i, 39, 4. Vocis *ἀθανάτας* notio propria non est *immortalitatem præbentis*, sed *quæ mortem non patitur*, itaque una secum etiam virum, cui adhæret, servat a morte. Ceterum reliqui poetæ hunc crinem nonnisi ut pignus urbis memorant; Ovid. Met. viii, 10: "magni fiducia regni." Virg. Cir. 122: "Roseus medio fulgebat vertice crinis, Cujus quam servata diu natura fuisset, Tam patriam incolumem Nisi regnumque futurum, Concordes stabili firmarunt numine Parcæ." Apud Æschylum ipsa Nisi vita pendet a crine, itaque eo detonso Scylla dicitur cruenta, *φοινία*: commode, ut directius exhibeatur scelus, et haud dubie revera petitum e fabula vetusta; quum in his ab ipsis regibus pendeant civitatum sortes, et ipse Nisus nihil est nisi *Nisææ*, quæ videbatur quasi pignus *Megaræ*, persona. Cf. Völcker in Allg. Schulz. 1833. ii. 100." Klaus.

604. *νοσφίσασ'*] "*spolians.* Ovid. Met. viii, 85: "fatali nata parentem Crine suum spoliat"—unde ei nomen *Ceiris*, ib. 151: "in avem mutata vocatur Ciris, et a tonso est hoc nomen adepta capillo."

Ibid. *ἀπροβούλως.* "Quippe præmii loco pœnas Minoi expendebat. Ἀνῃρέθη δὲ ὑπὸ τοῦ Μίνωος, ᾧ καὶ προὔδωκε τὸν πατέρα, κρεμασθεῖσα τῆς θαλάσσης. Propertius de eadem Eleg. iii, 17: Pendet Cretea tracta puella rate." Stanl.—and so the Scholiast: *ἀπροβούλως· ἀπρονοήτως, οὐ προσκεψαμένη τὸ ἀποβησόμενον. ὡς προδότις γὰρ του πατρὸς ἐτιμωρήθη ὑπὸ Μίνωος.* But the Poet's object was to enlist his hearers' sympathies on the side of the unconscious sleeper, not of her that thus unnaturally "murdered sleep." We cannot hesitate, therefore, to connect *ἀπροβούλως* with *πνέονθ' ὕπνῳ*, and translate: *carelessly drawing his breath in sleep.*

So Blomfield: "forsan referas ad Nisum, *sine suspicione stertentem.* Aristoph. Plut. 300, *εἰκῇ δὲ καταδαρθόντα που*"; and so Klausen:

"*ἀπροβούλως* cum Bothio refero ad *πνέουθ' ὕπνῳ*: id enim certum est et appositum, *inconsulto et secure dormivisse Nisum*; quum, si de Scylla dictum esset, ut putat Schol., intelligendæ sunt res aliæ quæ huc non pertinent, mors Scyllæ et talia, quæ corrumpunt simplicitatem narrationis.—*ἀπροβουλίᾳ*, dictum pro *inconsulto*, e Plat. Leg. ix, p. 867. B. affert Steph. Thesaurus."

605. *ἁ κυνόφρων, the shameless creature!* an exclamation which contrasts well with the context in which it is found, and aptly describes the boldness of one who had the heart to do a deed, to which Shakspeare's *Lady Macbeth* confesses herself unequal. "Had he not resembled *my father, as he slept*, I had done 't:" Macbeth, Act ii. Sc. 2.

Stanley compares Hom. Il. vi, 344: *δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης*, Blomfield Suppl. 758, *κυνοθρασεῖς*. Theocr. Id. xv, 53: *κυνοθαρσὴς Εὐνόα*. Compare also Il. i, 159: *κυνῶπα*. ib. 225: *κυνὸς ὄμματ' ἔχων*.

606. *κιχάνει δέ μιν*] "*κιγχάνει* Glasg. 2. [Blomf. Scholef. Dind.], quod probat Schwenk: sed notum est *κιχάνω* Atticis primam producere; vid. Beck. ad Eur. Hipp. 1444." Well. On the other side, see Monk and Matthiæ on Eur. Hipp. 1434 (1442), and for a satisfactory solution of the question, Buttm. *Irreg. Greek Verbs* pp. 147-8. Hesychius has: *Κιγχάνειν· εἰσπράττειν, λαμβάνειν. Κιγχάνω· τυγχάνω*, as also: *Κιχάνειν· εὑρίσκειν, καταλαμβάνειν, εἰσπράττειν. Κιχῆναι· κιχήσασθαι, λαβεῖν.—μιν*]. "Blomf. *νιν*, sed *μιν* iterum occurrit 777 (773), et idem recepit Pors. e Musgravii emendatione Phœn. 652. Vide Seidl. ad Iph. T. 1216." Scholef. *Append.* p. 24.

Ibid. *Ἑρμῆς*]. Klausen—after having ably argued in support of the Scholiast's explanation of *μιν*: *κιχάνει* (sic)· *τὸν Νῖσον, μὴ τὴν Σκύλλαν*, that, even supposing Æschylus to have held that Scylla was put (or put herself) to death in consequence of her crime, he yet was concerned rather in this place to record that *Nisus* was cut off—with equal reason objects to the gloss: *Ἑρμῆς· ὁ θάνατος*, as assuming too much, whether, with Stanley and Valcknär on Eur. Hipp. 1442, we are to supply *πομπαῖος* (Hom. Od. xxiv, 1. Soph. Aj. 832. Œd. C. 1547.); or *δόλιος*, as below vv. 709. 791. Soph. El. 1396. He then proceeds: "Nunc, quum dictum sit *κιχάνει Ἑρμῆς*, inquirendum est quidnam peculiari Mercurii naturæ tam commodum sit, ut, quanquam nullo cognomine addito, tamen sponte intellectum sit a Græcis hominibus. Mercurii natura est *divina vis conjungendi ea quæ sibi contraria sunt*, idque sine ullo ullius rei alienæ usu. Perfert ille res superas ad inferos, mutat ille vigilem in dormientem, mutat formas et mutationes

inhibet, idque sua peculiari potentia, *cujus symbolum est caduceus*. Agit igitur ejus numen in omni subita mutatione, cujus nulla reperiri potest externa causa idonea. Talis est Nisi mors, quum præterea nemo moriatur capillo detonso. Subita mors potest repeti etiam ab Apolline, sed nonnisi ea in qua cernitur aliqua vis, vel externa, vel in ipsa natura insita, agens morbo vel apoplexia. Ubi nulla omnino cernitur causa, more repetitur a Mercurio. Ita mors Argi *ἀπροσδόκητος αἰφνίδιος μόρος* Prom. 680, quam misit Mercurius Suppl. 305. In Niso igitur designat Mercurii mentio, *detonso capillo eum subito obiisse*. Et sic hæc sceleris Scyllæ descriptio omnino æqualis est descriptioni facinoris Althææ; ita quidem, ut unusquisque versus suam exhibeat sententiam:[1] utriusque strophæ v. 1. *admonitionem*, v. 2. Althææ et Scyllæ *affinium mentionem*, v. 3. *scelus ipsum*, ibi cremationem, hic corruptionem, v. 4. *perdita pignora vitæ*, v. 5. *rationem mortis*, ibi a Parcis, hic a Mercurio repetitam."

607. *ἐπεὶ δ' ἐπεμνησάμην κ.τ.λ.*] "*ἐπεμνήσαμεν* Ald. Turn. *ἐμνήσαμεν* Rob. *ἐπεμνησάμεσθ'* Pauw. Porson. Schütz. *ἐπεμνησάμην* [Heath.] Hermannus. Hunc locum, cujus neque constructionem neque sententiam expedire potui, alii aliter tentarunt, feliciter[2] nemo: *ἔπειτ' ἐπιμνησόμεσθ'* Schütz., et *ἀκραίους* pro *ἀκαίρως* [*τὸ* pro *δέ*]"—such is Blomfield's candid avowal, and just estimate of the attempts of preceding interpreters, of whom, in this instance, he might as justly have added; "ex uno disce omnes."

Among later editors, Wellauer only has supplied the right key to the construction: "Inest anacoluthia quædam, quæ fefellit interpretes. *Apodosis* enim incipit a verbis *ἀκαίρως δέ*, ubi nemo offendat in particula *δέ*, quam in apodosi sæpe inferri docuerunt Herm. ad Hymn. Hom. in Ven. 229. in Cer. 297. ad Viger. p. 784. s. Wolf. ad Leptin. p. 297.

[1] In accordance with this ingenious, but too fanciful, explanation Klausen has drawn up this second strophe and antistrophe in *five* lines of unwonted length and metre—the first ending with *φροντίσιν—φοινίαν*: the second with *μήσατο—Κρητικοῖς*: the third with *δαφοινὸν ... Μίνω*: and the last but one with *κελάδησε—ἀπροβούλως*.

[2] It offers no exception to this verdict, that Professor Scholefield, in his *Appendix* p. 24, has proposed to connect *ἀκαίρως δέ*, "si sana esse possint," with v. 607. thus: "*Quoniam memoravi graves calamitates, quamvis parum convenienter*—quia scilicet neque Althæa neque Scylla in eo Clytæmnestræ similis fuit, quod nuptiarum fœdus violaverit;" and *δύσφιλὲς γαμήλευμα* with v. 612. metamorphosed into *ἐπ' ἀνδρὶ δῄας ἐπεικότως ἔβαν*, which he would translate: *convenienter transeo ad nuptias* etc. And of Klausen's interpretation of the received text it may be sufficient here to say, that it sets out with: "*ἐπεὶ δέ, deinde*, pro *ἔπειτα*," as he still persists also in translating *ἐπεί* in Ag. 190. 209.; and that it would connect both *πόνων* and *γαμήλευμα* with *ἐπεμνησάμην*, on which having well observed: "*ἐπεμνησάμην*, aoristus de re vix exacta, Ag. 325 (339): *Surrexit mihi memoria*," he adds: "Ea, quæ ipse sensit Chorus, in genitivo casu adduntur; ea, quæ sensum procreaverunt, in accusativo."

Wunderl. ad Æschin. p. 63"—but the meaning of the passage Wellauer is very far from having unlocked, when he adds: "Jam vero hic omissum est verbum *τίω*, quod infra demum v. 620 (613.) reperitur, addito *δέ*, quod post parenthesin repeti solere notavit Herm. ad Soph. El. 776. Sensus igitur hic erit: *Postquam tam atrocia mala commemoravi, intempestive veneror connubium detestandum, mulierisque insidias viro structas armipotenti, viro hostibus ob majestatem inviso, intempestive veneror neglectam domum etc:*" for what we are to understand by *intempestive veneror*, is not a whit more plain than, what by *ἀκαίρως δέ*.

The *δέ*, then—that I may declare my own view of its use here in apodosis—serves, as we have already seen on v. 78, at once[1] to carry on the sentence, as commenced, *ἐπεὶ δ'*—, and to single out *ἀκαίρως* as the connecting link, whereby what follows is subjoined (or, more correctly, *set over*[2] *against)* as incidental to the mention of *ἀμειλίχων πόνων*. We may translate, accordingly, without any alteration of the text: *But now that I am on the subject of unmerciful*[3] *wrongs, behold!*[4] *among things that are not as they should be*[5] I might mention *an odious marriage, revolting to the palace* which is profaned by it, *and deep-laid plots formed in the spirit of a Woman's mind against a Man that bare arms, against a Man the anger of whose majesty was* directed *against his enemies*—not, as in the case of the inglorious and effeminate Ægisthus (see v. 296. Ag. 1605. 1642), against his unsuspecting friends!

To make out the construction, it is obvious to supply (as Stanley proposes, *μνήσομεν*) *μνήσαιτό τις* or *μνήσασθαι πάρα*, comparing Ag. 312, *οὐ φίλως προσεννέποις*. ib. 770, *κάρτ' ἀπομούσως ἦσθα γεγραμμένος*. ib. 1572, *ξυνδίκως τιθεὶς ἀρᾷ*, and with *ἀκαίρως* (used here, like *ἀμειλίχων*, in a metaphysical and moral sense)[6] *out of place* or *out of order, amiss,*

[1] This is, in substance, the very explanation that Klausen also has given: "Particula *δέ* designat sententiarum progressum, introducens eam quæ in hoc nexu præ antecedenti eminet:"—different as is the use that he has made of it: "id quod in hoc ordine bis factum est. *Recordor mala, et fontem quidem malorum et* [v. 613.] *fastigium quidem malorum*—*ἀκαίρως δυσφιλές*, quod *intempestive invisum* factum est, quum amor Clytæmnestræ, ob mactatam filiam conversus in odium, causa facta sit facinoris, quod conjugium [*Agamemnonis* scil.] ædibus invisum et detestabile reddidit!—*ἀκαίρως*, *infauste.* Ita Eur. Hel. 1081: *ἄκαιρ' ἀπώλλυτο.*" Compare Herm. on Soph. Phil. 86. El. 1085.

[2] Compare the note on Ag. 136.

[3] *πόνοι*, *troubles* or *afflictions* at the hands of Man; *ἄται*, *visitations* from the gods.

[4] More literally: *Inconveniently* or *unfitly done, again, an odious marriage, &c. &c.*: as below v. 820, *μόρον δ' Ὀρέστου* might be rendered in familiar English: *the death, again* (i.e., as the context declares, *in other words) of Orestes.* Compare the well-known idioms: Τί δέ; *Quid autem? What, again,* (to take another case) *&c., &c?*

[5] Compare St. Paul's application of the term, *τὰ μὴ καθήκοντα*, E. V. "things which are not *convenient*:" Rom. i, 28.

[6] Compare Shaksp. Hamlet, Act i, Sc. 5: "The time is *out of joint*; O cursed spite! That ever I was born to set it right!"

compare Ag. 777, *τόν τε δικαίως καὶ τὸν ἀκαίρως πόλιν οἰκουροῦντα πολιτῶν*, and the note on *ἐναίσιμος* Ag. 745. Compare also Soph. El. 75, *καιρὸς γὰρ, ὅσπερ ἀνδράσιν μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.* Œd. T. 874, *ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν ἃ μὴ 'πίκαιρα μηδὲ συμφέροντα.* ib. 1513, *νῦν δὲ τοῦτ' εὔχεσθέ μοι, οὗ καιρὸς ἀεὶ ζῆν.* Phil. 837, *καιρός τοι πάντων γνώμαν ἴσχων πολὺ παρὰ πόδα κράτος ἄρνυται*; in all of which passages a more than ordinary significancy attaches itself to the word *καιρός*,[1] as the Poet's conception of that Moral System, by some termed "the eternal fitness of things", which Æschylus calls *μοῖρα*, and Euripides *ἅπερ πέφυκε* Phœn. 916, and *ἡ ἀλήθεια* ib. 922.[2]

With *ἀμειλίχων*, *harsh, unpleasant to the* natural or moral *taste, unkindly, unsociable*, compare the use of *ἀνάρσιος* Ag. 492. Hesych: *Ἀμείλιχος· ἀπροσηνὴς, ἀπειθὴς, σκληρός.* Hom. Il. ix, 158: *Ἀΐδης τοι ἀμείλιχος, ἠδ' ἀδάμαστος.* ib. 568, *ἀμείλιχον ἦτορ ἔχουσα.* xxiv, 734. *ἄνακτος ἀμειλίχου.* Pind. Pyth. viii, 8: *ἀμείλιχον κότον*—with *γυναικοβούλους μήτιδας φρενῶν* contrast Ag. 11, *γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ*—and with *δήοισιν ἐπικότῳ*, which we may connect either with *ἀνδρί*,[3] or (see above on v. 149) with *σέβας*, compare below v. 932, *ὀλέθριον πνέουσ' ἐν ἐχθροῖς κότον.* Schol: *ἐπ' ἀνδρὶ φοβερῷ καὶ σεβαστῷ καὶ παρὰ τοῖς πολεμίοις.* Prom. 162, *ὁ δ' ἐπικότως ἀεὶ τιθέμενος ἄγναμπτον νόον.* ib. 602, *Ἥρας ἐπικότοισι μήδεσι δαμεῖσα.* Theb. 786, *τέκνοις δ' ἀραίας ἐφῆκεν ἐπικότους τροφάς.*

611. *ἐπ' ἀνδρὶ τευχεσφόρῳ*] "Deest hic versus in Guelph. Ald. Rob. Turn: propter simile sequentis initium." Well. Compare Theb. 644, *ἄνδρα τευχηστήν.* Pers. 902, *ἀνδρῶν τευχηστήρων.* Eur. Suppl. 654, *τευχεσφόρον λαόν.* Inc. Rhes. 267, *δεσπόταις τευχεσφόροις.* ib. 3, *τευχοφόρων νέων.* Hesych: *Τεῦχος· βιβλίον, ὅπλον, ἄγγος, σκεῦος.*

613. *τίω δ' κ.τ.λ.*] "*τοιῶνδ'* Turn. *τίων δ'* edd. ceteræ. *τῶνδ'* Pears. *τοιῷδ'* Aurat. *τίω γ'* Bigot. *τίω δ'* Stanl. Heath." Blomf—and so Wellauer, Scholefield, and Dindorf: *τίω δ'*. Klausen alone retaining *τίων*, without one word of apology for the masculine gender, translates: *idque colens focum ædium igne carentem, colens muliebre imperium:* and adds in explanation of his meaning: "tanta sunt mala mea ut is, qui mihi colendus est, focus neglectus jaceat. Designat sacra domestica haud rite perpetrata, quia ea, quæ faciebat Ægisthus, pro veris sacris haberi

[1] Hence probably Hesych: *Καιρός· χρόνος ἢ τόπος καίριος, ἢ ὁ τῶν ἑπτὰ ἀριθμός*—with reference to the supposed *perfection* of the mysterious number *Seven.*

[2] Compare Cic. de Offic. iii, 17: Sed nos veri juris germanæque justitiæ solidam et expressam effigiem nullam tenemus, umbra et imaginibus utimur; eas utinam sequeremur! feruntur enim ex optimis *naturæ et veritatis* exemplis.

[3] So Klausen: "*ἐπίκοτος σέβας*, *qui venerationem ira injicit.* De majestate Agamemnonis vide v. 49."

non poterant. Ita Ag. 70 dictum ἄπυρα ἱερά .... Huic neglecto foco appositione additum est id, cujus causa neglectus est"—all which is wide indeed of the interpretation which, after the Scholiast's : *ἀθέρμαντον· ἀθράσυντον*, and Stanley's : *Magni facio larem domus non audacem*, and Heath's : *Contra vero approbo ædium penetralia omni perturbatione immunia, animos mulierum inaudaces*, succeeding Editors have put upon this passage.

Translate : *But I would have*[1] no passionate *heats inflame the interior of houses,*[2] *no daring impetus in women !* and (1) with τίω compare a similar remark of the Chorus, Ag. 454, κρίνω δ' ἄφθονον ὄλβον : (2) in illustration of the term ἀθέρμαντον, compare below v. 983, and see Blomf. Gloss. Theb. 599. Suidas : Θερμός· θρασύς. Θερμουργός· ὁ προπετής. Οἱ δὲ Πέρσαι κατωῤῥώδησαν, πυθόμενοι νέον αὐτὸν εἶναι καὶ θερμουργόν (Lucian. Tim. c. 2.). Παῦσ' Αἰσχύλε, καὶ μὴ πρὸς ὀργὴν σπλάγχνα θερμήνῃς κότῳ (Aristoph. Ran. 866.) : (3) with ἑστίαν δόμων, by which the Poet would here express the *quiet seclusion* of the female portion of a Grecian household, compare Ag. 937, δωματῖτιν ἑστίαν. ib. 414, τὰ μὲν κατ' οἴκους ἐφ' ἑστίας ἄχη, and see above on vv. 30. 433. Ag. 681. 1018. 1019. (4) with the use of αἰχμάν, as the symbol of *enterprise* and of deeds of *manly daring*, compare Theb. 529, ὄμνυσι δ' αἰχμὴν ἣν ἔχει μᾶλλον θεοῦ σέβειν πεποιθώς, ὀμμάτων θ' ὑπέρτερον. Soph. Phil. 1307, κακοὺς ὄντας πρὸς αἰχμήν, ἐν δὲ τοῖς λόγοις θρασεῖς. Aj. 97, ἦ καὶ πρὸς Ἀτρείδαισιν ᾔχμασας χέρα ; whence we may the better understand the *antiphrasis* in Ag. 465, γυναικὸς αἰχμᾷ[3] πρέπει πρὸ τοῦ φανέντος χάριν ξυναινέσαι. Pers. 756. λέγουσι δ' ὡς

[1] Literally : *But I approve of the interior of houses being undisturbed, of a woman's impulse,* or *activity, being without boldness.*

[2] Compare 2 Tim. iii, 6 : ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ αἰχμαλωτεύοντες τὰ γυναικάρια—with 1 Tim. v, 13. 14. Tit. ii, 5. See also Thucyd. ii, 45 : τῆς τε γὰρ ὑπαρχούσης φύσεως μὴ χείροσι γενέσθαι ὑμῖν μεγάλη ἡ δόξα, καὶ ἧς ἂν ἐπ' ἐλάχιστον ἀρετῆς πέρι ἢ ψόγου ἐν τοῖς ἄρσεσι κλέος ᾖ.

[3] Mr. Donaldson in an ingenious (but in my judgment untenable) interpretation of Ag. 465-9—for which see his *New Cratylus*, p. 224—translates γυναικὸς αἰχμᾷ, *the disposition of a woman ;* referring to the present passage, and adding only : "αἰχμή is connected with ἀΐσσω, root ἀϊκ—, as δραχμή is with δράσσω, root δρακ—." And this—not the absurdity, which Damm gravely proposes : "habet nomen a χέειν τὸ αἷμα, transposito μ, et mutato spiritu ob sequentem adspiratam χ—" is the undoubted etymology of αἰχμή, as of ἀϊκή Hom. Il. xv, 709. So Etym. M. : Αἰχμή, ἐκ τοῦ ἀΐσσω ἀϊχή, καὶ κράσει αἰχή, καὶ πλεονασμῷ τοῦ μ [see Appendix to Agamemnon, Note G. p. 398.] αἰχμή· ὡς δράξω δραχμή, τὸ λέπτον νόμισμα. ἐτυμολογεῖται δὲ παρὰ τὸ αἷμα χέειν. What, then, was the primary signification of the word ? I conjecture *impetus* (ὁρμή), *onset, encounter ;* in which sense we may most conveniently explain it in Eur. Phœn. 1273, αἰχμὴν ἐς μίαν καθέστατον. Herc. F. 158, θηρῶν ἐν αἰχμῇ. ib. 437, εἰ δ' ἐγὼ σθένος ἥβων, δόρυ τ' ἔπαλλον ἐν αἰχμᾷ. Æol. fr. vi, 1. λαμπροὶ δ' ἐν αἰχμαῖς Ἄρεος ἔν τε συλλόγοις, as also Soph. Trach. 883, τίς θυμὸς ἢ τίνες νόσοι τάνδ' αἰχμὰν βέλεος κακοῦ ξυνεῖλε ;

Its transition from a verbal to a proper substantive, as from the *whizzing motion* [ἀϊκή from ἀΐσσω, root ἄω] of a spear to the *point* or *head-piece*, whereby the shaft is aimed and driven head-long, is

σὺ μὲν μέγαν τέκνοις πλοῦτον ἐκτήσω ξὺν αἰχμῇ, τὸν δ' ἀνανδρίας ὕπο ἔνδον αἰχμάζειν, πατρῷον δ' ὄλβον οὐδὲν αὐξάνειν.

615. τὸ Λήμνιον] "De Lemnia cæde vide Pind. Pyth. iv, 252. Apollod. i, 9, 17 : Cf. Müller, Orchom. p. 302. Quam ab ipso Æschylo esse narratam probabile est in tragœdia *Hypsipyle*. Abiit hoc scelus in proverbium. Hesych : Λήμνιον κακόν· παροιμία, ἣν διαδοθῆναί φασιν ἀπὸ τῶν παρανομηθέντων εἰς τοὺς ἄνδρας ἐν Λήμνῳ ὑπὸ τῶν γυναικῶν. Suid : Λήμνιον κακόν· ... ἔνθεν τὰ μεγάλα κακὰ Λήμνια καλεῖται. Λημνία δίκη· ἡ κακίστη. Hesych : Λημνίᾳ χειρί· ὠμῇ καὶ παρανόμῳ [ἀπὸ τῆς μοχθηρίας.] Idem Suid., rem diserte a cæde virorum derivans. Diogenian. vi, 2. Mich. Apost. ix, 96. Propterea dictum πρεσβεύεται λόγῳ." Klaus.

616. δήποθεν] "δήπουθεν Turn. Vict. Glasg. Schütz. Schwenk., sed δὴ ποθεῖ Med. Guelph. δὴ ποθεὶ Ald. δήποθ' εἰ Rob., unde δήποθεν patet reponendum esse, quod et metrum suadet." Well. Compare Hesych : Δήποθεν, λέξις συναπτικὴ ὡς καὶ τὸ δήπου. Δήπουθεν· δηλονότι [read : ὡς καὶ τὸ δήπουθεν· δηλονότι.] : and Stephens' *Greek Particles*, Appendix p. 145.

Ibid. καταπτυστον· μισητόν : Schol. ἐξουθενημένον : Hesych. εὐτελές, μισητόν : Suid. Compare Eum. 68, αἱ κατάπτυστοι κόραι. ib. 191, ἀπόπτυστοι θεοῖς. Eur. Tr. 1024, ὦ κατάπτυστον κάρα.

Translate : *for it is an exclamation* and a bye-word, *as being a thing confessedly abominable, whilst every one likens each repetition of monstrous wickedness* [that which is monstrous again] *to "Lemnian wrongs !"* Blomfield inclines to read βοᾶται : but that (see on Ag. 1071.) would simply express *is proclaimed* or *published*, or at most, *is cried out* or *exclaimed against ;* whereas γοᾶται, *is exclaimed*, (equivalent here to βοᾶται ἐν γόοις) means, that *Lemnian villainy !* is in itself an exclamation tantamount (as we have seen) to *most vile! cruel! barbarous!* or any similar outcry (γόος) elicited by the exhibition of atrocious crime. Compare Herodot. vi, 138. where, having related the murder of their wives and children by the early Pelasgic inhabitants of Lemnos, the Historian adds : ἀπὸ τούτου δὲ τοῦ ἔργου, καὶ τοῦ προτέρου τούτων, τὸ ἐργάσαντο αἱ γυναῖκες τοὺς ἅμα Θόαντι ἄνδρας σφετέρους ἀποκτείνασαι, νενόμισται ἀνὰ τὴν Ἑλλάδα τὰ σχέτλια ἔργα πάντα Λήμνια καλέεσθαι.

617. ἤκασεν] "ἤκασεν M. G. πτυστονήος κασενδέτις A. εἴκασεν R. εἴκασε T. V. Illam formam recentioris Atticismi esse censet Blomf. At eadem est Suppl. 288. not." Klaus. See on Ag. 1211.

619. θεοστυγήτῳ δ' ἄχει] "*malo, quod affert deorum odium.* Dictum

easy and obvious [compare ἐμβολή, *impact*, or *a ship's beak*] ; and we should have done better to translate Ag. 465 : *a woman's precipitancy, propension* or *bias.*

ut *ἔρως αἱματολοιχὸς* Ag. 1399 (1449.) et similia." Klaus. See note on Ag. 1483, and translate: *under the infliction of the Divine displeasure.*

620. *βροτῶν . . . γένος*] "Sententia communis, minime *Lemnios* potissimum spectans, sed de omnibus dicta, et indicans Ægisthum et Clytæmnestram. *ἀτιμωθὲν* explicatur per *σέβει γὰρ οὔτις* cett." Klaus. I notice this, because from inattention to it it would seem to have happened, that Professor Scholefield for once is joined with Schütz, Bothe, and Blomfield, in most needlessly altering *ἄχει* into *ἄγει* in the preceding verse. And the Scholiast, truly, has: *οἴχεται γένος· τὸ τῶν Λημνιάδων*: but what shall we say to Stanley's: "*βροτῶν. Lemniadum.* Sic Eum. 105, *ἐν ἡμέρᾳ δὲ μοῖρ' ἀπρόσκοπος βροτῶν*, id est, *γυναικῶν*." ?

622. *τί τῶνδ' οὐκ ἐνδίκως ἀγείρω*; *In which of the above instances* (vv. 587-618.) *is my conclusion* (vv. 619-21.) *incorrect?* Schol: *ἀγείρω· συνάξας κατηγορῶ*. Hesych: *Ἀγείρας· ἀθροίσας, συνάξας*: *Ἀγείρειν· συνάγειν, συναθροίζειν*.

623. *πνευμόνων*] So, with Scholefield, I have edited after Porson and Blomfield who writes: "*πνευμόνων* Rob. Ceteri *πλευμόνων*, quod ad recentem Atticismum pertinere cum Brunckio et Porsono arbitror, quicquid contra dixerit Lobeckius ad Phrynich. 305. Vid. Porson ad Orest. 271." See also Brunck on Soph. Trach. 567. Aristoph. Ran. 827. Blomf. on Theb. 61., where Dindorf and Wellauer also have: *ἱππικῶν ἐκ πνευμόνων*.

Translate: *Behold a vital-piercing sword in the hand of Justice, going right through, inflicts a sharp, pungent wound*—and with *τὸ δ' ἄγχι πν.* compare the Apostle's expressive metaphor, Hebr. iv, 12: *ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν*.—Schol: *τὸ δὲ ξίφος τῆς Δίκης, τὸ ἔχον πικρίαν, ἀντικρὺ διὰ πνευμόνων ὁρμᾷ*.

624. *διανταίαν*] "*δι' ἀνταίαν* Ald. Turn. Mox *ὀζυπευκὲς σοῦται* edd. Schol: *ὁρμᾷ*. Metro quidem consuli posset, legendo *σοῦται ὀξυπευκές*. Sed optime citavit *οὐτᾷ* Hermannus *Elem. Metr.* p. 236., ubi nescio an *οὐτᾷ* pro tertia singularis præsentis sumi velit, an potius futuri, pro *οὐτάσει*." Blomf. "*διανταίαν*, sc. *πληγήν*, nota ellipsi. Bl. Cf. Ag. 1556 (1611). Ex ea, quæ est harum ellipsium, lege dixeris omissum *οὔτησιν*. Sed concedendum est *πληγήν*, ut commune ictus vocabulum et quod sæpius jungitur cum *διανταίαν* (velut Theb. 894), ut facile in mentem veniat.—*ὀξυπευκής*, sive *acutus*, ut extollatur notio vocabuli *ὀξύς*, et additum *πευκής* derivandum sit ab eadem radice cujus est Latinorum *pungo*, id quod mihi quidem simplicius videtur; sive, ut interpretatur

Hesychius: *ὀξυπευκές· ὀξύπικρον, acerbum, invisum*; ut *πικρός* sæpius de telo *invisam rem patrante*, Theb. 730. 941. 944." Klaus.

625. *τὸ μὴ θέμις γάρ*] After these words the MSS. and Edd. all have *οὐ*, on which Scholefield, *Appendix* p. 24: "*οὐ* metro nocet, quod male sarcitur inserendo *τῶν* in antistropha, contra linguam. Neque minus, opinor, nocet sensui; quamvis olim obsecutus sum Blomf.[1] Well. interpretantibus *non negligitur*. Sane *λὰξ πατεῖσθαι contemptum* exprimit, non *neglectum*; ut Eum. 110. 540. Ag. 1324. Soph. Ant. 1275., quæ loca citavit Blomf. in Glossario. Hodie Pauwio et Hermanno assentior *οὐ* ejicientibus." And so Klausen, who has ingeniously accounted also for this awkward intrusion: "id quod opinatus est Well: *scelus commissum non manet neglectum et inultum*, non potest esse declaratum verbis *λὰξ πέδον πατούμενον*, quæ nonnisi *fortem aversationem*, minime *neglectam actionem* indicant. Ceterum *οὐ* haud dubie illatum est e v. 605 (628), ubi quum errore mutatum sit in *ἀ*—, super lineam scriptum erat a correctore.—*οὐ*=*λὰξ*. R."

Very different, however, is the interpretation which I have to propose, from that which Klausen has given: *Proculcatur enim nefas, illi qui nefarie migraverunt omnem Jovis reverentiam*; to which he adds on v. 628: "Ii qui nefarie egerunt, in quibus apparet nefas, ex lyrica dictione appositione adduntur ad *τὸ μὴ θέμις*"—as Scholefield also: "*παρεκβάντες* non est nominativus absolutus, sed per appositionem subjicitur ei quod præcesserat, *τὸ μὴ θέμις*." Translate: *when* the fact of *a thing's being forbidden, namely, is spurned and trampled under foot, men impiously transgressing in defiance of (παρὰ) the entire majesty of Zeus*—i.e. so as (Anglice) *to strike at the very root* of all respect for the Supreme Ruler of gods and men. And first, for this explanatory use of *γάρ* (Lat. *nempe)*, and of the participles, each of which contains an "accessory limitation" of the proposition immediately preceding it, see the note on Ag. 1112, *περιβαλόντες οἱ πτεροφόρον δέμας γάρ* and Matth. Gr. Gr. §§ 556. 615:[2] next, with *τὸ μὴ θέμις*, sc. *εἶναι*, compare Suppl. 335, *πότερα κατ' ἔχθραν, ἢ τὸ μὴ θέμις λέγεις*; which, as explained by ib. 38, *πρίν ποτε λέκτρων, ὧν θέμις εἴργει . . . ἀεκόντων ἐπιβῆναι*, translate: *Because of* some *hostility* on their part, *do you mean? or because it is not lawful for you* (*γενέσθαι δμωὶς Αἰγύπτου γένει*)? sc. *κατὰ τὸ μὴ θέμις εἶναι*. Compare also Theb. 694, *πικρόκαρπον ἀνδροκτασίαν τελεῖν θέμις εἶναι*.

[1] "*οὐ* deleri vult Hermannus; sed haud male, mea quidem sententia, explicat Scholiasta: *τὸ γὰρ μὴ δίκαιον οὐ δεῖ ἀμελεῖσθαι*: imo potius *οὐκ ἠμέληται*, scil. *ὑπὸ τῆς Δίκης*." Blomf.—and so Stanley: "*Quod injustum est, calcibus in solo conculcatum non occultatur. Τὸ ἀθέμιτον οὐ καταφρονεῖται, οὐδὲ οἱ παρεκβάντες τὸ Διὸς σέβας.*"

[2] Compare also the note on vv. 1003-5.

αἵματος οὐ θεμιστοῦ, Angl. *of illegal* or *forbidden* (because *a brother's*) *blood*, of which, as distinguished from ordinary blood-shed, it had just before been said : *αἷμα γὰρ καθάρσιον· ἀνδροῖν δ' ὁμαίμοιν θάνατος ὧδ' αὐτοκτόνος, οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος* : ib. 680. Porson's correction *οὐ θεμίστως*, for *ἀθεμίστως*, v. 628, has been received by every subsequent editor, and by Hermann on Viger p. 757.

629. *For a basis of Justice*[1] (i.e. a righteous foundation), *is set up, and on it Fate forges the swords*[2] *she makes* for the punishment of transgressors, *and offspring upon offspring* (*ἐπὶ*) *of former murders*, wherewith they are defiled, *does she introduce into houses : the Fury, whose deep counsels become known in time, aims* and executes *the* heaven-sent *curse.*[3]

In v. 630, I follow Scholefield in refusing the plausible alteration, *προχαλκεύει* for *προσχαλκεύει*, which, on the suggestion of Hermann, every other modern editor has received—Wellauer and Klausen boldly stigmatising the old reading (from which the only variation is *πρὸς χαλκεύει* Ald.) as "sine sensu"—and that, because I account it of more importance to maintain a close connection of meaning, than of metre, for which it is sufficient that the Iambic dipod *προσχαλκευει* (compare Ag. 189. 968. Eur. Hec. 64.) is made to follow *διανταιαν* in the Strophe. And what though Klausen argues : "Quum bis in hac tragœdia [vv. 195. 251.] *stirpem Agamemnonidarum* designaverit hæc vox, probabile est hoc loco ad eam respici. *Radices agit stirps Justitiæ* in iis rebus, quas juste agit Agamemnonidarum stirps"—we shall do better to allow the whole of this last portion of the Ode a wider scope than Klausen gives it ; nor is it true that "*πυθμὴν* apud Æschylum *ubique* radicis arboris similitudinem refert," as will be seen from two of his references : Prom. 1047, *χθόνα δ' ἐκ πυθμένων αὐταῖς ῥίζαις πνεῦμα κραδαίνοι.* Glauc. Mar. fr. 27, *δαῦλος δ' ὑπήνη, καὶ γενειάδος πυθμήν* : to which add Hom. Il. xi, 634 : *δύω δ' ὑπὸ πυθμένες ἦσαν.* xviii, 375 : *χρύσεα δέ σφ' ὑπὸ κύκλα*

[1] Blomfield translates *πυθμήν*, *aræ fundamentum*, comparing Ag. 372, *ἀνδρὶ λακτίσαντι μέγαν Δίκας βωμόν.* Eum. 539, *βωμὸν αἰδέσαι Δίκας· μηδέ νιν κέρδος ἰδὼν ἀθέῳ ποδὶ λὰξ ἀτίσῃς*—and in itself it matters not, whether we translate v. 629, *an altar*, or *a pedestal is set up in the name of Justice*—but the right interpretation of *πυθμήν* here is determined by *προσχαλκεύει*, as that of *προσχαλκεύει* by *φασγανουργός*. And a beautiful allegory it is, that on the immoveable basis of Right, as on an anvil, the Moral Principle which is predominant in the Universe forges that sword of Divine Vengeance, which Zeus (and more particularly, Erinnys) as the minister of that Higher Power, "beareth not in vain." Compare St. Paul's Epistle to the Romans, xiii, 4.

[2] Compare Psalm xvii, 13 : "Deliver my soul from the ungodly, which is *a sword of Thine* ; from *the men of Thy hand*, O Lord, from the men, I say, and from the evil world."

[3] Compare a scarcely less Tragic representation of Divine Retribution, Isaiah xxx, 33 : "For Tophet is ordained of old ... He hath made it deep and large ; the pile thereof is fire and much wood ; the breath of the Lord, like a stream of brimstone, doth kindle it."

ἑκάστῳ πυθμένι θῆκεν. Soph. Œd. 1261, *ἐκ δὲ πυθμένων ἔκλινε κοῖλα κλῇθρα.* Hesych : *Πυθμήν· τὸ ὑποκάτω τῆς λεκάνης, καὶ παντὸς σκεύους. γένεσις, ἀρχή, ῥίζα.* Suidas : *Πυθμήν· τὸ ἔσχατον μέρος καὶ τελευταῖον παντὸς οὑτινοσοῦν σκεύους.*

Blomfield aptly compares Soph. Aj. 1034, *ἆρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος, κἀκεῖνον Ἅιδης, δημιουργὸς ἄγριος* ; Horace Od. iv. 15, 19 : Non ira, quæ *procudit enses*, Et miseras inimicat urbes.

631. *τέκνον δ' ἐπεισφέρει δώμασιν*]· *ἀντὶ τοῦ, ποινήν. ἐπεισφέρει δὲ τοῖς οἴκοις τέκνον παλαιῶν αἱμάτων· ὅ ἐστι, τίκτει ὁ φόνος ἄλλον φόνον.* So the Scholiast, to whom we are indebted alike for the right reading, and right interpretation, of this passage : compare below v. 786. Ag. 726, *μέγαν τελεσθέντα φωτὸς ὄλβον τεκνοῦσθαι, μηδ' ἄπαιδα θνήσκειν.* ib. 731, *τὸ δυσσεβὲς γὰρ ἔργον μετὰ μὲν πλείονα τίκτει, σφετέρᾳ δ' εἰκότα γέννᾳ.* ib. 1535, *θέσμιον γὰρ τίς ἂν γονὰν ἀραῖον ἐκβάλοι δόμων* ; and with *ἐπεισφέρει*, *introduces in succession*, ib. 833, *καὶ τὸν μὲν ἥκειν, τὸνδ' ἐπεισφέρειν κακοῦ κάκιον ἄλλο πῆμα.*

"Dubitari[1] nequit de vera lectione *αἱμάτων*, quæ corrupta est in libris : *δίμασε δωμάτων* M.G.A. *δόμασι δωμ.* R. *δώμασι δωμ.* T.V. Quorum errorum omnium fontem reperire mihi videor in mutata vera lectione in *δομασινεματων*, quo facto in aliis excidit *ιν*, in aliis *νε*, et e conjectura illatum est *δωμάτων.*—*δόμοισιν* em. Pauw." Klaus.—and *δόμοισιν* is the reading of Blomfield, Scholefield, and Dindorf ; although *δώμασιν* is unobjectionable as regards the metre, which is *Antispastic Dimeter Hypercatalectic.*

633. *τείνει μύσος*] "*τείνει* Ald. Rob. Med., quod hic repositum vult Musgravius ; sicut in Eur. Hec. 267, *εἰς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνον* : ubi vid. Porsonum. Sed in hoc loco omnino verum est *τίνει.*" Blomf—and so Klausen : "*τίνει* T.V. *τείνει* M.G.A.R., quod sunt qui defendant, sed exemplis minime idoneis. Neque hoc loco dicendum est de *protrahendo piaculo*, sed de fine ei imposito." Dindorf also has preferred *τίνει*, and the Scholiast has : *τίνει· ἀπαιτεῖ.*—in which sense, although upon inquiry we shall find it to be utterly inadmissible, all those who read *τίνει* here, appear to have too hastily understood it.

Τίνω, *I pay*, or more commonly *I pay for* i.e. *suffer punishment* of

[1] Yet Wellauer : "*δωμάτων* Guelph. Ald. Rob. Turn. Vict. : *αἱμάτων*, quod nescio unde fluxerit nisi forte ex Schol., Stanl. Glasg. Schütz. Both. Schwenk. ; sed librorum lectio non est repudianda, sensum autem non ceperunt editores, quum vulgo post *παλαιτέρων* interpungeretur. Ex ea, quam dedi, interpunctione sensus erit : *Filium autem immittit ædibus, ad ædium pristinarum piaculum luendum tandem exaudita Erinnys* ; quem tamen pro certo vendere non ausim, quum lectio adhuc dubia sit"—and on v. 633. he adds : "*τείνει* probat Pors. ad Eur. Hec. 246. et recepit Schütz., sed sensum non video. Recepi *τίνειν*, quod proposuit Lachmann. *de chor. syst.* p. 63."

some sort, becomes in the middle voice only *I punish*, or *I avenge myself* in this or that matter, or in relation to this or that person; the literal meaning being, as in πράσσομαι, *I require* or *exact*, *I cause to be paid unto myself*. Hence Hesych: Τιννύμενον· ἀπαιτούμενον, ἀποδιδόμενον, but: Τιννύων· ἀποδιδῶν. Suidas: Τίνειν· διδόναι. καὶ Τῖνε· ἀποδίδου, but: Τίννυνται· τιμωροῦνται. Compare Buttm. *Lexil.* 84, 3. p. 435, and *Greek Verbs* p. 242: above v. 304. Prom. 112. 177. 620. Ag. 442. Eum. 268. Soph. Œd. C. 635. 994. 996. Eur. Or. 7. 323. 531. 1090. Ion. 447.

Unless, therefore, we should interpret τίνει μύσος, *recompenses pollution for pollution*—comparing Ag. 1292 (where see the note), φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ, sc. φόνον. Soph. Œd. C. 229, οὐδενὶ μοιριδία τίσις ἔρχεται ὧν προπάθῃ τὸ τίνειν. ib. 1203, παθόντα δ' οὐκ ἐπίστασθαι τίνειν. Eur. Herc. F. 1169, τίνων ἀμοιβὰς ὧν ὑπῆρξεν Ἡρακλῆς—we are necessarily driven back upon the oldest and best authenticated reading τείνει, which some would translate *prolongs*, or *perpetuates* in families (compare Eur. Suppl. 672, τεῖναι φόνον, and for the sentiment thus expressed, Ag. 1447-51. 1472-75. 1539-43.), but which I understand rather, with Porson, to mean *aims*, or *points at* the victims of that sure visitation of Divine Justice, whereof, in such a case as is here described, the avenging Fury is the immediate minister and executioner. Compare above vv. 274-75. 276-77. Eum. 378, πίπτων δ' οὐκ οἶδεν τόδ' ὑπ' ἄφρονι λύμᾳ· τοῖον ἐπὶ κνέφας ἀνδρὶ μύσος πεπόταται, καὶ δνοφεράν τιν' ἀχλὺν κατὰ δώματος αὐδᾶται πολύστονος φάτις. Ag. 59, Ζεὺς ... ὑστερόποινον πέμπει παραβᾶσιν Ἐρινύν. ib. 130, μή τις ἄγα θεόθεν κνεφάσῃ: and with this use of τείνει, Ag. 352 (where see the note) τὸν τάδε πράξαντ', ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι τόξον. Soph. Phil. 198, ἐπὶ Τροίᾳ τεῖναι τὰ θεῶν ἀμάχητα βέλη. Eur. Hec. 263. Inc. Rhes. 875, οὐ γὰρ ἐς σὲ τείνεται γλῶσσ', ὡς σὺ κομπεῖς.

634. βυσσόφρων, *dark-minded*, *deep-designing*; Hesych: κάτωθεν ἐκ σπλάγχνων βουλευόμενος καὶ ἐκ βυθοῦ φρονῶν [φρενῶν Blomf.]: compare Psalms xxxvi, 6: "Thy judgments are a great deep." xcii, 5: "Thy thoughts are very deep."

Blomfield compares the words βαθύβουλος and βαθύμητις, as also Hom. Od. iv, 676. μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμευον, where the Scholiast: κρυφίως συνεβουλεύοντο.

Ibid. Ἐρινύς] "Ἐρινύς M. G. A. Vulgo Ἐριννύς." Klaus. See the note on Ag. 59. Blomf. Gloss. Prom. 53.

637. ἐκπέραμα δωμάτων] "Quoniam vox ἐκπέραμα rarissima est, neque in Stephani Thesauro reperitur, perpauca de eo dicenda sunt. Πέραμα, ex eadem radice, in Homeri Scholiaste deprehenditur. Steph. Th. tom. iii. c. 238. D. Διαπέραμα est apud Hesych. v. Πορθμός. Ἐκπέραμα igitur

notat, *transitus*, præsertim *ex ædibus*: nam ἐκπερᾷν δωμάτων habet Eur. Androm. 824. Hel. 1401: item ἐκπερᾷν μελάθρων Cycl. 510.—In versu e Choëph. citato (ubi τόδε refertur ad τρίτον, non ad ἐκπέραμα) ponitur, ut aiunt, abstract. pro concreto, et ἐκπέραμα idem valet ac τὸν ἐκπεράσοντα, quo pacto, paullo superius, habes ἐκπαίδευμα [Cycl. 601.] pro ἐκπαιδευθείς, δούλευμα pro δουλωθεὶς sive δοῦλος Soph. Ant. 756. Br. λάλημα ibid 320 pro λάλος, et multa similia." Maltby on Morell. p. 257. Schol: ἐκπερᾶσαι τινὰ καλῶ. Τὸ ἐκπέραμα λέγει τὸν διάκονον τὸν εἰσιόντα καὶ ἐξιόντα πρὸς τὰς ἀποκρίσεις.

638. Αἰγίσθου δίαι, Angl. *in the hands of Ægisthus* (above v. 625, διαὶ Δίκας), *as administered by Ægisthus*; compare Ag. 19, οἴκου ... οὐχ, ὡς τὰ πρόσθ', ἄριστα διαπονουμένου.—"βίᾳ M. I. βία marg. R. δίαι G. A. R. φιλόξενός ἐστιν Αἰγίσθου βία T. V. Sed in φιλόξεν' consentiunt M. G. A. R. Recepi lectionem M. I., sed fateor me dubitare de fide collationis; nihil enim annotatum est in M. II., quanquam Schützius dederat δίαι. Sensus bonus, sive legas βίᾳ, sive δίαι. Cf. v. 836 (873)." Klaus.—"Pors. præf. ad Hec. p. ix. emendavit φιλοξένη 'στιν Αἰγίσθου βία, quod receperunt Glasg. Both. Schwenk. Improbavit hanc Porsoni emendationem Elmsl. ad Eur. Med. 807, et legendum proposuit φιλόξενός τις Αἰγ. β., quod falsum esse recte demonstravit Herm. in *Class. Journ.* xliv. p. 419. Sed neque Porsoni emendatione opus est, quum plurimorum librorum lectio, quam et Schütz. retinuit, bonum sensum habeat: *siquidem hospitales sunt* [sint] *ædes propter Ægisthum*; Cf. Herm. *de emend. rat. Gr. Gr.* p. 103., qui quod non δίαι, sed δία scribit, vix probandum videtur." Well.

Scholefield follows Wellauer, but translates better: "*Si per Ægisthum* (quod ad Ægisthum attinet) *sunt* [sint] *hospitales*, sc. ædes." Blomfield reads with Elmsley; Dindorf βίᾳ.

639. "Præscriptum est huic versui Οἰ. in T. V. Παῖς in R. Choro tribuit Lachm., ne quattuor sint actores. At non sunt: neque enim conspicitur hic servus, sed intus loquitur." Klaus.—"Initio versus metrum laborat, quare Pauw. et Heath. εἶέν γ' legendum putarunt, Herm. *obss. critt.* p. 108. εἶεν extra versum ponendum et καὶ μὴν ἀκούω legendum censuit, quod recepit Schütz.; Both. εἶ' οὖν dedit, Herm. ad Vig. p. 750. ad illud εἶέν γ' rediit, probante Schwenkio. Sed nihil mutandum est; eodem modo εἶεν. ἀκούω Aristoph. Pace 664. ubi vid. Dindorf." Well—and so Scholef., and Blomfield who adds: "Neque tamen productionem syllabæ brevis in hoc Tragici loco defendi posse existimo, nisi forte solennis formula fuerit ostiarii respondentis εἶεν· ἀκούω." See Matth. Gr. Gr. § 216. Obs. 3.

643. ἐμπόρους, (1) *travellers, voyagers;* and hence, mostly in later Greek writers, (2) *traders, merchants:* see note on v. 124. Hesych: Ἔμπορος· πραγματευτής. καὶ ὁ ἐπ' ἀλλοτρίας νεὼς πλέων μισθοῦ, ὁ ἐπιβάτης· [Hom. Od. xxiv. 300.]· ἦ ἔμπορος εἰλήλουθας νηὸς ἐπ' ἀλλοτρίης; Compare also (1) Od. ii, 319. ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων γίγνομαι. Soph. Œd. C. 25. 303. 901. Eur. Alc. 1002. above v. 199. (2) Hes. Opp. 646, εὖτ' ἂν ἐπ' ἐμπορίην τρέψῃς ἀεσίφρονα θυμὸν, βούλεαι δὲ χρέα προφυγεῖν καὶ λιμὸν ἀτερπῆ. Eur. Hipp. 964, κακὴν ἔμπορον βίου.

Schol: Ἐν τοῖς πανδόκοις δόμοις τῶν ξενοδόκων καιρὸς τὴν ἄγκυραν προσορμίσαι τοὺς ὁδοιπόρους· ἀντὶ τοῦ, καταλῦσαι.

644. πανδόκοις ξένων, *open for the reception of strangers*—but for the construction, see Matth. Gr. Gr. §§ 339. 344, and compare vv. 652. 746, Ag. 1122, ὀλέθριοι φίλων. ib. 1136, πολυκανεῖς βοτῶν. ib. 1409, γυναικὸς τῆσδε λυμαντήριος.

Klausen compares Soph. Trach. fr. 258, πανδόκος ξενόστασις. Pind. Ol. iv, 15. ξενίαι πανδόκοι. See also Hesych: Πανδοκίον· πανδοχεῖον. Πάνδοξ· ὁ ἐν πανδοχείῳ οἰκῶν. Thom. Mag. p. 676: Πανδοκεύς, πανδοκεύτρια, διὰ τοῦ κ, καὶ οὐ διὰ τοῦ χ. Blomf. Gloss. Theb. 858: "Notent autem tirones Athenienses veterem orthographiam Ionicam retinuisse, πανδόκος potius quam πανδόχος. Vid. Æ. P. Lex. Ion. v. πανδοκεύειν. Etym. M. p. 282, 2: τὰ δὲ παρὰ τὸ δέχω πάντα διὰ τοῦ κ."

645. τελεσφόρος] "*Mater-familias* vertit Abreschius, laudato Hesychio: Τελεσφόρος οἶκος· τοῦ γεγαμηκότος καὶ τεκνώσαντος. Contra δόμος ἡμιτελής erat, quum vel pater vel mater familias diem obiisset. Hom. Il. Β'. 700: Τοῦ δὲ καὶ ἀμφιδρυφὴς ἄλοχος Φυλάκῃ ἐλέλειπτο, Καὶ δόμος ἡμιτελής; ubi Eustath: Τέλος ὁ γάμος, ὅθεν τελείους τοὺς γεγαμηκότας ἔλεγον. Rem illustravit Ruhnken. ad Timæi Lex. p. 225. Potest tamen τελεσφόρος in hoc loco nihil aliud significare quam *illa quam penes est jus perficiendi*. Schol: τελεσφόρος· ἀρχηγός, διοικητής." Blomf.

Translate: *Let some efficient person come forth of the palace*—or, constructing δωμάτων with τελεσφόρος (in the same sense as v. 640, κυρίοισι δωμάτων. Ag. 847, ἐμῶν τε καὶ σῶν κύριος πιστευμάτων), we might translate: *let some one come forth invested with the authority of the House*—some *woman that bears rule in the place, or* that *a man come is more decorous—for* in that case *no shame-facedness in conversation* (in what is said) *makes* a man's *words* (or *tidings*, v. 641.) *obscure—man to man speaks confidently, and declares his meaning in plain language.*

The complete construction, then, would be nearly as Klausen has given it: ἐξελθ. τις δ. τ., γυνή τε τόπαρχος οὖσα, ἀνήρ τε, ὃν ἐξελθεῖν ἐς ἄνδρας ἐστὶν εὐπρεπέστερον—only we must not with Klausen suppose that

Orestes would have *both* to come out together! Under the general designation of τελεσφόρος, as connected here with δωμάτων, naturally is included ἀνήρ τε γυνή τε, *either* of whom, as *alike* in that relation, is called upon to receive strangers at the gate; *a woman*, only as she is *Head of the house* (τόπαρχος), *a man* for the same reason, and because there is, by the bye, a greater propriety in *his* doing so. Hence it is much better, with the MSS. Med. Guelph. and with Aldus and Robort., to read in v. 646. ἄνδρα τ'—, than with Turnébe and Vettori, and every other editor except Klausen, ἄνδρα δ'—, as if some new[1] thing were to be predicated of ἀνήρ, and not simply ἐξελθέτω, with the accompanying notion εὐπρεπέστερος ὢν, i.e. (see Matth. Gr. Gr. § 297.) ὃν εὐπρεπέστερόν ἐστιν, ἐξελθεῖν.

The transition from the direct Imperative ἀνήρ τε ... to the indirect ἄνδρα τ' ἐξελθεῖν (Matth. Gr. Gr. § 546.) is easy and obvious; nor is there any difficulty in expanding the logical apposition—"*or a man, more fit*, should come"—into the complete sentence which has been given above.

646. τόπαρχος] "τἄπαρχος (ὁ superscript) M. τἄπαρχος R. τόπαρχος G.A.T.V. Potest hoc esse verum, quum sæpius veram lectionem det correctio in M., velut v. 29. 246. 365. 369. 405. 447. 559. [27. 248. 370. 375. 412. 454. 566.]. Tum alterum τε subintelligendum est ad τελεσφόρος. At sunt hæ correctiones interdum e conjectura repetitæ, velut v. 719 (744.), id quod diserte dictum est in margine v. 300 (298.). Ipsi quidem librario M. haud deberi hanc conjecturam inde patet, quod idem legitur in A., cujus liber non ab ipso M. descriptus, sed fortasse descripsit librarius M. utramque lectionem e cordice suo. Pro τ' ἄπαρχος facere videtur alterum τέ post ἄνδρα. Hoc enim exhibent M.G.A.R. ἄνδρα δ' T.V. e conjectura T. Vocem ἄπαρχος[2] vide Ag. 1148 (1194.). Ne-

[1] This misconception of the passage is not a little increased by those editors who have placed a full stop after τόπαρχος, as may be seen from Blomfield's note: "τἄπαρχος Rob. et sic Med. sed ὁ suprascripto. Unde Hermannus: δωμάτων τελεσφόρος, Γυνή τ' ἔπαρχος. Schützio suspectum est vocabulum τόπαρχος, et merito quidem, ait Herm. Mihi vero valde displicet copula, nec satis intelligo quæ sit distinctio inter τελεσφόρος et ἔπαρχος."

[2] So Vettori and the Neapolitan MS., but Canter, and every succeeding editor but Klausen, has: νεῶν τ' ἔπαρχος Ἰλίου τ' ἀναστάτης, as Hermann here also: γυνή τ' ἔπαρχος—*obss. critt.* p. 109. Yet Dindorf reads Κιλίκων ἄπαρχος Pers. 327, where Wellauer: "ἔπαρχος Reg. G. Colb. 1. var. lect. in Reg. B., unde receperunt Brunck. Schütz. Blomf. sine causa. ἄρχος Regg. L. P. [Κιλίκων ἀπ' ἄρχος Pauw.]"—and the word is recognised by Morell and Maltby, although its precise meaning is not very clear. For Wellauer, who in his Lex. Æschyl. renders it simply *dux*, remarks upon the present text: "Ceterum integra optimorum librorum lectio: γυνή τ' ἄπαρχος, ἄνδρα τ' εὐπρεπέστερον, hoc sensu: *namque et mulieri nullum in hac re imperium est, et virum magis decet prodire propter loquendi licentiam*, revocari posset, nisi hoc sensu γάρ non abesse posse videretur"—as though ἄπαρχος might be rendered Angl. *an ex-commander*.

Possibly the word, if genuine, may have

que tamen male, id quod visum est nonnullis, se habet vox *τόπαρχος*, quum dicatur terra *τόπος* reginæ, velut Attica Minervæ: *τόποισι τοῖς ἐμοῖσι*. Eum. 858." Klaus.

647. *οὐκ ἐπαργέμους*]· *σκοτεινούς, ἀπὸ τῶν περὶ τοὺς ὀφθαλμοὺς λευκωμάτων* [see on Ag. 1078]. *Πλεονάζει ἡ οὐ*:—so the Scholiast, and on this foolish intimation of a difficulty, where no shadow of doubt or difficulty appears, many foolish[1] alterations have been hazarded. "*νοῦν ἐπαργέμους*, h. e. *quoad sententiam obscuros*, Pauw. quo nihil elegantius esse affirmat. *Οὖν* voluit Heath. Sed vulgata recte se habet, ut vidit Stanl. in curis secundis; illud enim *οὐκ*, non ad *ἐπαργέμους*, sed ad *τίθησιν* referendum est." Butl.

Blomfield, in illustration of what is here said, compares Eur. Iph. A. 830, *αἰσχρὸν δέ μοι γυναιξὶ συμβάλλειν λόγους*: to which he might have added: ΚΛ. *μεῖνον· τί φεύγεις; δεξίαν γ' ἐμῇ χερὶ σύναψον* ... ΑΧ. *τί φῄς; ἐγώ σοι δεξίαν; αἰδοίμεθ' ἂν Ἀγαμέμνον', εἰ ψαύοιμεν ὧν μή μοι θέμις.* Compare also St. John's Gospel iv, 27: *καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε, τί ζητεῖς; ἤ, τί λαλεῖς μετ' αὐτῆς;*

649. *τέκμαρ*] "de *signo* accipiendum. *Ἐμφανὲς τέκμαρ σημαίνειν* circumlocutio est pro *aperte quæ significanda sint significare*, metaphora fortasse a tesseris hospitalibus, vel etiam ab illis *σήμασι* quæ ante usum scripturæ invectum nuntiis tradebantur, desumpta." Schütz. Compare the notes on Ag. 321. 632.

652. *θερμὰ λουτρά*] Blomfield compares Hom. Il. xxii, 442: *κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα πέλοιτο Ἕκτορι θερμὰ λοετρὰ μάχης ἐκνοστήσαντι*, and adds: "Frequens *θερμολουσία* luxuriosa putabatur: vid. Od. *θ'*. 247, ubi plura Eustathius. Hermippus apud Athen. i. p. 18. C: *Μὰ τὸν Δι', οὐ μέντοι*

had its origin in the ancient union of the offices of Priest and King; or in Pers. 327. at least—*Συέννεσίς τε πρῶτος εἰς εὐψυχίαν, Κιλίκων ἄπαρχος, ... εὐκλεῶς ἀπώλετο*—it may denote a *religious consecration*, or *offering* of the leader *as the first-fruits of his people*, viz. unto Death. See Monk on Eur. Alc. 74., and compare Hesych: *Ἀπάρχεσθαι· μεταδιδόναι. Ἀπαρχή· προσφορά. ἀπαρχὴ Χριστός· πρῶτος Χριστός* [I. Cor. xv, 23.]. *Ἀπάρχου· τὰς ἀπαρχὰς πρόσφερε.* Etym. M. *Ἀπάργματα· αἱ μεγάλαι ἀπαρχαὶ τῶν θυσιῶν τῶν τελείων.*

[1] Even Wellauer has been tempted here to dispute with Bothe the palm of correcting what needs no correction. "Omnem difficultatem tollit emendatio facillima, quam olim in *Comment Æsch.* p. 17. proposui, ignorans tum eandem jam a Bothio prolatam esse; si enim *οὐκ* in *οὐσ'* mutamus, sensus clarissimus hic est: *pudor enim si dictis inest, verba obscura reddit.*"

What follows in the same note, is so much more worthy of one who will not lightly open the door to *alteration*, lest haply "fools rush in where" soberer critics "fear to tread," that no apology is needed for its insertion here. "Male igitur Bothius præterea etiam *ἐν μὲν λέχεσιν* (!) pro *ἐν λεχθεῖσιν* dedit. Versu deinde sequente sensus *δέ* inseri poscit, quod sinistre ita fecit Both: *τίθησ', εἶπεν δὲ θαρσήσας.* Multo facilius est: *εἶπε θαρσήσας δ' ἀνήρ*, nam ante A facile Δ excidere potuit; potuit etiam, ut sæpe, consulto a librario omitti, quia tertio loco positum est. *Sed in textu nihil novare ausus sum.*"

μεθύειν τὸν ἄνδρα χρὴ Τὸν ἀγαθόν, οὐδὲ θερμολουτεῖν' ἃ σὺ ποιεῖς." Compare also Hom. Il. xiv, 6. Od. viii, 451. Ag. 1074, *λουτροῖσι φαιδρύνασα* (with Stanley's note), Eur. El. 791, *λούτρ' ὡς τάχιστα τοῖς ξένοις τις αἱρέτω.*

Ibid. *θελκτηρία*]. "*πόνων θελκτήρια, Στρωμνή*, ita vulgo legitur. Sed bene Wakefieldius S. C. § 164. legit *θελκτηρία Στρωμνή*, probante Butlero. Botheus vero, *καὶ θερμὰ λουτρά, καὶ, πόνων θελκτήρια, Στρωμνή.* Et satis quidem recte conjungitur vox pluralis *θελκτήρια* cum singulari *στρωμνή*: vid. Pors. ad Eur. Orest. 1051." Blomf.—and Scholefield also has edited *θελκτηρία*, but Wellauer, Dindorf, and Klausen *θελκτήρια*.

653. *δικαίων τ' ὀμμάτων παρουσία*] "De hospitum *benevolentia* ac *benignitate*, non justitia, accipiendum; quod monet Gilb. Wakefield. S. C. § 164. Cf. D. Matth. xx, 15." Butl.—"*ἀντὶ τοῦ, καὶ δίκαιοι ἄνθρωποι*: Schol. Potius ita intelligendum, ut adsint oculi ministrorum, justa hospitibus debita perficientium: *δίκαιον* de eo *quod decet* Eum. 56 [*κόσμος οὔτε πρὸς θεῶν ἀγάλματα φέρειν δίκαιος, οὔτ' ἐς ἀνθρώπων στέγας*]. Hic est etiam sensus loci a Bothio allati: super omnia *vultus* Accessere *boni*, nec iners pauperque voluntas: Ovid. Met. viii, 677." Klaus.

Translate: *and the presence of fitting attendance*,[1] i.e. *of such attendants as*, for the credit of the house (vv. 651. 696.), *ought to be present;* so that *ὀμμάτων παρουσία* (Angl. *personal presence)* is, in itself, the precise counterpart of *ὀμμάτων ἀχηνία* Ag. 406, where see the note. For *ὄμμα* in the sense of *presence*—whereby *δικαίων τ' ὀμ. παρ.* is rendered equivalent to *παρουσία τ' ὧν δεῖ παρεῖναι*—compare Pers. 428, *οἰμωγὴ δ' ὁμοῦ κωκύμασιν κατεῖχε πελαγίαν ἅλα, ἕως κελαινῆς νυκτὸς ὄμμ' ἀφείλετο.* ib. 169, *ἔστι γὰρ πλοῦτός γ' ἀμεμφής, ἀμφὶ δ' ὀφθαλμοῖς φόβος· ὄμμα γὰρ δόμου νομίζω δεσπότου παρουσίαν.*

654. *βουλιώτερον*]· *βουλευτικώτερον. ὅ ἐστιν, εἰ οὐ διὰ ξενίαν ἥκετε, ἀλλὰ δι' ἄλλο τι*: Schol.

656. *Δαυλιεὺς*] "Daulidensi viatori occurrisse dicitur Strophius, in qua re intelligitur trivium celeberrimum, in quo conferebantur via Delphica, Daulidensis, et Peloponnesiaca; Cf. Soph. Œd. T. 733: *Φωκὶς μὲν ἡ γῆ κλῄζεται· σχιστὴ δ' ὁδὸς ἐς ταυτὸ Δελφῶν κἀπὸ Δαυλίας ἄγει.* Crisa enim oriundus erat Strophius filius Crisi, filii Phoci et Anaxibiæ, sororis Agamemnonis: Paus. ii, 29, 4. Præterea proxima a Daulide abest Panopeus, sedes Phanotei, amicissimi Clytæmnestræ et Ægisthi hospitis et socii (Soph. El. 45 sq. 670 sqq.), qui apud Sophoclem illis

[1] Compare Psalm cxxiii, 2: "Behold, as *the eyes of servants look unto the hand of their masters, &c. &c.*"

nuntium mittit de morte Orestis. Cf. Müller Eum. p. 131. sq. Vides minime temere fingi hunc nuntium Daulide repetitum." Klaus.

657. στείχοντα δ' αὐτόφορτον] *But as I was travelling self-freighted with my own baggage, &c.* " αὐτόφορτος, *ipse sarcinam portans*, non curru vectus. Hesych: Αὐτόφορτοι· αὐτοδιάκονοι. κυρίως δέ, οἱ ἐν τοῖς ἰδίοις πλοίοις. Σοφοκλῆς Θυέστῃ Σικυωνίῳ. ὁ δὲ Κρατῖνος ἐν Χείρωνι τοὺς τὰ κοινὰ φορτιζομένους ἔφη. Navis oneraria erat φόρτις, onus vel sarcina ejus φόρτος, unde μυριόφορτος ναῦς. Ceterum αὐτόφορτος valet *ipse cum sarcina*, sicut αὐτόκωπον ξίφος *ensis cum manubrio* supra 157. Sic αὐτόπρεμνος, αὐτόῤῥιζος et similia." Blomf.

Αὐτόφορτος, then, is in strictness applicable to a *ship-owner*[1] (ναύκληρος) who sails his own vessel, whether on his own account (whence the Schol: ἐπ' ἰδίᾳ πραγματείᾳ) or for hire, and so to *one who embarks himself with his cargo.* Hence it admits of being transferred to *any trader*, or *traveller, who carries his own goods*, or to *one who* in any respect *is* (Anglice) *his own servant ;* and here, accordingly, it describes the humble fashion in which Orestes represents himself to have travelled—*trudging along*[2] ' en garçon' (so we may paraphrase his meaning) *carrying my own knapsack &c.* See the note on v. 115, and compare Soph. Œd. T. 750, πότερον ἐχώρει βαιός . . . , where βαιός, Angl. *in a small way*—" cum paucis" Toup on Suidas v. Βαιαί—in like manner expresses the character of *Laius*, as he took his journey ; being, in fact, an apposition[3] (βαιὸς ὤν), so that we might translate ; *Was he a mean*

[1] " Artemid. i, 37. officiorum nauticorum gradus enumerans, ἄρχει, inquit, πρώρεως ὁ κυβερνήτης, κυβερνήτου δὲ ὁ ναύκληρος. Qui hoc officio fungitur, a Cicerone vocatur *naviculator* et *navicularius*." Robinson on Acts xxvii, 11. Compare Juv. Sat. xiv, 292: Solvite funem Frumenti dominus clamat, piperisque coëmti.

[2] I have introduced this phrase, not as an exact equivalent to the original, but as best enabling me to distinguish (as already intimated on v. 155.) between the familiar Greek phrase αὐτῷ φόρτῳ *ipse cum sarcina*, Angl. *burden and all*—after which the apposition οἰκείᾳ σάγῃ would scarcely have been needed—and the less familiar αὐτόφορτον, " *as it were* αὐτῷ φόρτῳ," (or in one word, *self-freighted)* which, as interpreted (see on Ag. 517.) by the epexegesis which the Poet has given us of its meaning, makes the complete sentence στείχοντα δὲ φόρτον ἔχοντα τὴν οἰκείαν σάγην.

According to this view, the more faithful, although free, version of αὐτόφορτον would have been *in trading* or *pedlar fashion, wares-man*, or *bagman-like*, and so by implication, "*own-servant*"*-like*—a colloquial license of expression, with which compare Suidas's exposition of αὐτοληκύθους, as it occurs in Demosth. against Conon p. 1261, 17: εἰσὶν ἐν τῇ πόλει πολλοί, καλῶν κἀγαθῶν ἀνδρῶν υἱεῖς, οἳ παίζοντες, οἷα ἄνθρωποι νέοι, σφίσιν αὐτοῖς ἐπωνυμίας πεποίηνται καὶ καλοῦσι τοὺς μὲν ἰθυφάλλους, τοὺς δὲ αὐτοληκύθους. See also Etym. M: Αὐτολήκυθος· ὁ πένης. ἀπὸ τοῦ ἑαυτοῖς τὰς ληκύθους φέρειν εἰς τὰ βαλανεῖα. Hesych: Αὐτολήκυθοι· οἱ πένητες, οἱ μόνην λήκυθον ἔχοντες, ἢ δι' ἑαυτῶν βαστάζοντες τὴν λήκυθον [εἰς τὰ βαλανεῖα ?], οὐ δι' οἰκετῶν. Hence, too, may have originated the "ληκύθιον ἀπώλεσεν" of Aristophanes Ran. 1208 sqq., as if he had said with Juv. Sat. iii, 209: Nil habuit Codrus, quis enim negat? et tamen *illud Perdidit infelix totum nihil*—but this by the way.

[3] Compare the like *adverbial* construction of the accusatives δίκην, μάτην, πέραν, as explained on Ag. 410.

man as he journeyed, or—as the Poet, there too, is careful to make himself understood—ἢ πολλοὺς ἔχων ἄνδρας λοχίτας, οἷ' ἀνὴρ ἀρχηγέτης ;

Ibid. οἰκείᾳ σάγῃ—for the construction of this dative, of *the particular in which* the general designation αὐτόφορτον is applicable to the present subject, see Matth. Gr. Gr. § 400, 6., and compare the analogous use of σχέδια above v. 155, πρὸ λόχου Ag. 135, πανώλεθρον ib. 516, all of which particulars serve in like manner to tie down the application of the sister-compounds αὐτόκωπα, αὐτότοκον, αὐτόχθονον, to which they are severally found subjoined.—" οἰκείᾳ σάγῃ T.V. οἰκίᾳ M. [οἰκίαις] ἄγῃ G.A. cod. R. στείχων δι' αὐτόφορτον οἰκίαις ἄγος conj. R. Post σάγῃ posui comma, quod vulgo est post Ἄργος, quia ὥσπερ refertur ad στείχοντα δ' αὐτόφορτον." Klaus. See the next note.

658. ἐς Ἄργος ὥσπερ δεῦρ'—] " ἐς Ἄργος δεῦρο dictum, ut πρὸς δῶμα δεῦρο Ag. 1271 (1316). πρὸς ἡμᾶς δεῦρο Soph. Phil. 1221. δεῦρο πάγκοινον ἐς χώραν Pind. Ol. vi, 63. δεῦρο κατ' Οὐλύμπου τόδε Hom. Il. xiv, 309.—ἀπεζύγην[1] πόδας, *domi* [domo] *discessi*. Ita Eur. Phœn. 328 : ἀπήνας ἀποζυγείσας δόμων. Hipp. 548 :[2] οἴκων ζεύξασ' ἄπο. Male Bothius : *quum huc divertissem :* ὥσπερ non est *quum*. Nec recte Schol : τῆς ὁδοιπορίας ἀπέλυσα." Klaus.

Translate : *just as for Argos here I set out afoot*—literally, *had my feet yoked*, or *harnessed*, to go *out*[3]—and understand by ἐς Ἄργος, as connected with ἀπό, the distant object with a view to which the pedestrian represents himself to have commenced his journey, and which, by the annexation of δεῦρο, he identifies as the actual *terminus* at which he has now arrived. So the general terms of the proclamation πρὸς δῶμα βοηθεῖτε Ag. 1316 (where see the note) are limited and enforced by the more precise turn which the speaker would give his proposal, πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν.

" Cur vero in re tam humili ad minutias iret Poeta, causa petenda est ex v. 558 (546). ubi narrat Orestes, se ut melius lateret vestem sumpturum, crassiorem puta et viliorem, qualis erat viatorum, quam indutus coram Ægistho et Clytæmnestra se sisteret. Quod ad scenicum

[1] " ἀπεζύγαν A. An forte Æolismis usus est poeta ut Phocicum colorem inderet his orationibus Orestis? Cf. v. 543 (550). Ita ἐτύπαν Theocr. iv, 53. Pro re eadem facere videtur lectio ὧν v.657 (682). At ausus non sum id statuere, quia unica hæc remanserunt vestigia. Et ἀπεζύγην reliqui omnes, etiam G."

[2] See Monk in l. (v. 550) and the Scholiast : ἀποζεύξασα καὶ ἀποχωρίσασα τῶν οἴκων.

[3] " δεῦρ' ἀπεζύγην, *huc proficisci cœperam.* Pessime Schol : τῆς ὁδοῦ ἢ τῆς ὁδοιπορίας ἀπέλυσα. Eur. Hipp. 548, πῶλον—οἴκων ζεύξασ' ἀπ' εἰρεσίᾳ. Dubito an constructio sit ἀπεζύγην πόδας, *pedes amoveram*, quod putat Butlerus, an ἀπεζύγην κατὰ πόδας, *abscesseram pede*, uti vertit Pauwius." Blomf. Scholefield has not very accurately translated *pedes solveram*, nor shewn how this is equivalent, as he says, to " iter inceperam."

igitur apparatum attinet, cogitandum est Orestem ac Pyladem, dum canticum illud a Choro caneretur, e scena exiisse ut vestes mutarent, vel saltem pallio isto obtegerent, et novam personam inducerent." Butl.

660. *ἐξ. καὶ σαφ. ὁδόν*] "Referunt interpretes hoc ad *viam quam profecturus fuerit Daulidensis homo*, quam ei demonstraverit Strophius. At quum in trivio hunc illi occurrisse putandum sit, ratio non est, cur Strophio melius quam illi nota cogitetur via in Peloponnesum ferens. Itaque nihil vult hic versus nisi: *quærens* [cum jam quæsivisset] *quo tenderem, et dicens* [dixisset] *quo iret*, ut *ὁδόν* non viam, sed iter utriusque declaret: *σαφηνίζειν* de mera *narratione* Prom. 227. 621." Klaus. Compare Hor. Sat. i. 9, 62: consistimus; Unde venis? et Quo tendis? *rogat, et respondet*—and observe how much better this interpretation agrees with the substance of the next verse, on which Klausen well observes: "Optime se habet hic versus hoc loco positus. Narrat Orestes omnia ita, ut ea in mente peregrini hospitis oriri consentaneum est [erat]: primum [propositum iter et] ornatum suum, deinde quid sibi acciderit in via, deinde occasionem quæ ansam dederit ad colloquium, tum denique nomen Strophii, quod in hoc colloquio demum audiverit."

662. *ἄλλως, on other business*, apart from that of Strophius; and so Angl. *any how, whether* specially asked to do so, *or no*. Schol: *δι' ἄλλην χρείαν*, and again: *τὸ ἑξῆς· ἀγνὼς πρὸς ἀγνῶτα εἶπεν, ἐπείπερ, ὦ ξένε—τὰ δὲ ἄλλα διὰ μέσου.*

Ibid. κίεις. "vox Homerica, neque Sophocli neque Euripidi usurpata. Pers. 1068. Suppl. 504. 852. Hinc derivatum est *κινέω*." Blomf—but Buttmann considers *κίω* a sister-form of *ἴω εἶμι, I go*, and assigns to *κινέω, I move*, a separate root KIN—, *quatio*. See his *Greek Verbs* pp. 147-48.

663. *πανδίκως*, Angl. *in all reason, with perfect justice, in good faith*; Eum. 804, *πανδίκως ὑπίσχομαι.* Suppl. 419, *γενοῦ πανδίκως εὐσεβὴς πρόξενος.* Soph. Œd. C. 1306. Trach. 611. 1249: hence also *perfectly, justly* or *deservedly*; above v. 232. Theb. 670. Inc. Rhes. 720.—"*πανδίκως μεμνημένος* est, *bene ac diligenter, ut decet, memor*, uberiusque declaratur per *μηδαμῶς λάθῃ.*" Schütz.

666. *εἰς τὸ πᾶν*] Abresch would supply *χρόνου*, comparing Eum. 670, *πιστὸς εἰς τὸ πᾶν χρόνου.* ib. 484, *θεσμὸν τὸν εἰς ἅπαντα χρόνον*; but without any ellipsis—without too, after Schneider (Lex. Gr. in v.) and Wellauer, forming a new compound *ἀείξενον*—we may translate: *a guest indeed*, or *in every sense* of the word, *for ever!* See the note on

Ag. 416, and for the precise meaning of *εἴτ' οὖν . . . εἴτ' οὖν* . . ., the note on Ag. 472.

Klausen aptly compares Pers. 319, *σκληρᾶς μέτοικος γῆς ἐκεῖ κατέφθιτο.* Compare also Soph. Œd. C. 934, *εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις εἶναι βίᾳ τε κοὐχ ἑκών.* Ant. 852, *οὔτ' ἐν βροτοῖς οὔτ' ἐν νεκροῖσιν μέτοικος.* ib. 868, *πρὸς οὓς (θανόντας) ἅδ' ἐγὼ μέτοικος ἔρχομαι.* Eur. Heracl. 1033, *καὶ σοὶ μὲν εὔνους, καὶ πόλει σωτήριος, μέτοικος ἀεὶ κείσομαι κατὰ χθονός.*

667. *πόρθμευσον*]· *διακόνησον*: Schol. Compare Soph. Trach. 802, *ἀλλά μ' ἔκ γε τῆσδε γῆς πόρθμευσον ὡς τάχιστα.* Eur. Iph. T. 735, *ὅρκον δότω μοι τάσδε πορθμεύσειν γραφὰς πρὸς Ἄργος.* ib. 1435, *ποῖ ποῖ διωγμὸν τόνδε πορθμεύεις*; ib. 936, *τί γάρ ποτ' ἐς γῆν τήνδ' ἐπόρθμευσας πόδα*; *et passim.*

668. *πλευρώματα, sides*, more appropriately used here with reference to *a brazen urn*, than in Theb. 890, *δι' εὐωνύμων τετυμμένοι . . . . ὁμοσπλάγχνων τε πλευρωμάτων*, where Blomfield: "*πλεύρωμα* [*a rib* or *side-piece*] dicitur pro *πλευρά*, sicut *τρίχωμα* [*any thing made of hair*] pro *θρὶξ* supra 663, *χαίτωμα* [*crest-work*] pro *χαιτή* 381. ubi vide *πέπλωμα* [*court-dress*] pro *πέπλος* infra 1041." Stanley compares *τύπωμα χαλκόπλευρον*, as mentioned under the like circumstances, Soph. El. 54. With *λέβητος, an urn*, compare Ag. 429, *ἀντήνορος σποδοῦ γεμίζων λέβητας εὐθέτους* (where see the note). Soph. El. 1401, *ἐς τάφον λέβητα κοσμεῖ.* Elsewhere it means *a bathing-vessel*, Ag. 1094; *a chest* or *casket*, Soph. Trach. 556. Acris. fr. 68. 2; *a caldron*, Eur. El. 802. Cycl. 246. 343. 392. 399. 404. See Damm's Lex. in v.

672. *τὸν τεκόντα*] "Quod hæc ad *Agamemnonem* refert Bothius, quasi se nescire fingat Orestes ejus mortem, intolerabilis est hæc talis rei ignorantia. Sed masculinum pro feminino positum est, ut in sententia communi: *doch weiss es wohl, wer ihn erzeught.* Ita etiam in antecedenti versu, *τοῖς κυρίοισι καὶ προσήκουσιν* genere masculino, quanquam e gente regia solæ adsunt Clytæmnestra et Electra." Klaus. *Τοὺς τεκόντας* v. 663. we may translate either *his parents*, as loosely applied to Clytemnestra and Ægisthus, who now stand in that relation to Orestes; or *them that gave him birth*, with reference to Clytemnestra only, as in vv. 406. 671. But *τὸν τεκόντα* we must translate, as purposely generalised in accordance with the axiom *εἰκὸς εἰδέναι, a Parent—it is right that his Parent should know it*—see the note on v. 317, and compare v. 314, *τοῦ θανόντος*, Angl. THE DEAD, i.e. *a dead person*; which is not, any more than *τὸν τεκόντα* here, to be limited to *Agamemnon.*

673. " Hanc orationem, quæ *Electræ* vulgo tribuitur, Θεράποντι assignat Rob., neque omnino Electræ esse potest. Illa enim supra discessit, neque nunc potest redire, quum ab eodem histrione et Electræ et Clytæmnestræ partes agantur. Quare non dubito, quin hi versus uni de Choro tribuendi sint." Well.—but to this Klausen has well replied: " Possunt hi versus a nemine dici, nisi ab Electra; neque enim servarum choro, neque (si de hac cogitare velis) nutrici, licet injussis tantum coram regina tollere clamorem; neque chorus, qui nunquam vidit Orestem, eum suum appellare potest amicum [v. 677.] . . . Electra haud dubie cum Clytæmnestra ex ædibus egressa est, morem gerens mandato Orestis, ut se adjuvet, ubicunque ejus rei opportunitas præbeatur [vv. 565-6.] Profert has simulatas lamentationes, ut veritatem nuntii quasi affirmet Clytæmnestræ eo, quod se fidem ei habere testatur."

Ibid. ἐμπέδως] " ἐν πᾶσ' ὡς M. II. G. A. R. ἐνθάδ' ὡς T. V. e correctione. ὢ πορθόμεθα M. I. Scripsi ἔμπαν, correpta litera *a* ut in πανοίμοι v. 875 (854), ἅπαν v. 912 (947), ἐς τοπὰν Eum. 1044. Pind. Ol. ii, 85: ἐς δὲ τοπάν. Legitur vox dubia productione Pind. Pyth. i, 51. Nem. vi, 4. x, 82. xi, 54. Müller conj. ἔμπας. At de corrupta syllaba *as* dubitandum videtur." Klaus—who was the first to abandon the received reading of this line, though Wellauer also had thrown out a suspicion: " ἐνθαδ', quod Turn. et Vict. habent, non genuinum puto, sed ex conjectura natum."

In this opinion the present Editor fully concurs, and hence the conjectural emendation in the text, from which (supposing it to have been the original word) it is easy to trace both the early variations, which have been noticed above.

Translate: *Woe's me! clean down,* as it were *upon the ground, is the desolation of our House!* or—if we may not venture, even with κατ' ἄκρας attached as interpreter,[1] to assign this unwonted (while yet it is the most literal) meaning to ἐμπέδως—*from top to bottom, effectually* done,[2] i.e. so as *never to rise again, are we being pulled down,* like a

[1] See on Ag. 517.

[2] Thus constructed, ἐμπέδως stands in a sort of apposition to κατ' ἄκρας πορθούμεθα, and so differs from the adverbs noticed on Ag. 410. only in this, that, whereas μάτην, δίκην, πέραν, as accusatives, denote the *actual result* of an action (Matth. Gr. Gr. § 408), and so, when found in apposition as adverbs, express (ib. § 432, 5.) a retrospective "opinion or sentence upon the contents of the proposition, to which they are severally subjoined," ἐμπέδως, as partaking more of the nature of a dative (ib. § 387. &c.), expresses the *virtual* or anticipated *consequence* of the process of *being thoroughly devastated;* or, in other words, the result towards which the action whether the agent so designs it or not, has in itself a natural and necessary tendency: see the notes on Ag. 353. 602 (φίλοισι καρποῦσθαι). In Latin this adverbial form of apposition is expressed by

besieged city; comparing Thucyd. iv, 112: βουλόμενος κατ' ἄκρας καὶ βεβαίως ἑλεῖν αὐτήν (τὴν πόλιν). Ag. 823, ἐμπέδως μένοι. Eum. 335, ἐμπέδως ἔχειν. Soph. Trach. 487, βούλου λόγους, οὓς εἶπας ἐς τήνδ', ἐμπέδως εἰρηκέναι. Hesych: Ἔμπεδος· βέβαιος, ἀσφαλής, ἀραρώς, ἀκίνητος.

Ibid. κατ' ἄκρας]. Hesych: Κατάκρας ἑλεῖν· τὸ ἐξ ἐφόδου καὶ τὸ αἰφνίδιον. Κατ' ἄκρης· κατὰ κορυφῆς, κατὰ κράτος. Compare Hom. Il. xv, 557. xxii, 411. xxiv, 728. Herodot. vi, 18. 82. Soph. Œd. C. 1242. Ant. 201. Eur. Hipp. 1366. Iph. A. 778. Virg. Æn. ii, 290. 603. Valckn. on Eur. Phœn. 1183. Schæf. on Bos. Ellips. p. 137. Wass. Addend. ad Thucyd. p. 303, 86—and with this metaphorical use of πορθούμεθα, Soph. Œd. T. 1455, οἶδα μήτε μ' ἂν νόσον, μήτ' ἄλλο πέρσαι μηδέν. Aj. 1198, κεῖνος γὰρ ἔπερσεν ἀνθρώπους. Eur. Pel. fr. v, 3. φίλους τε πορθεῖν καὶ κατακτανεῖν. Hesych: Πορθεῖν· προνομεύειν, ὀλλύειν. Πόρθησις· ἐρήμωσις, καθαίρεσις, ἁρπαγή.

674. ὦ δυσπ. . . . Ἀρά] *O insuperable Curse*—of Thyestes of whom it was said Ag. 1571, μόρον δ' ἄφερτον Πελοπίδαις ἐπεύχεται, λάκτισμα δείπνου ξυνδίκως τιθεὶς ἀρᾷ, οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος—personified here, as in Ag. 1472. ὁ παλαιὸς δριμὺς ἀλάστωρ Ἀτρέως, χαλεποῦ θοινατῆρος. ib. 1448, τὸν τριπάχυιον δαίμονα γέννας τῆσδε. With δυσπάλαιστε *hard to be wrestled with,* compare Suppl. 468, δυσπάλαιστα πράγματα. Eur. Alc. 892, τύχα δυσπάλαιστος. Suppl. 1108, ὦ δυσπάλαιστον γῆρας. Hesych: Δυσπάλαιστος· ἀκαταγώνιστος.

675. ὡς πόλλ' ἐπωπᾷς] Translate: *How many objects you have your eye upon, even things carefully stowed away, bringing them down with well-aimed arrows* although *from a distant bow*—and compare Eum. 275, δελτογράφῳ δὲ πάντ' (Αἴδης) ἐπωπᾷ φρενί. ib. 971, στέργω δ' ὄμματα Πειθοῦς, ὅτι μοι γλῶσσαν καὶ στόμ' ἐπωπᾷ. Suppl. 539, ματέρος ἀνθονόμους ἐπωπάς *(haunts).* Hesych: Ἐπωπᾷ· ἐφορᾷ, ἐποπτεύει, ἐπωπάζει· τὰ αὐτά.—" ἐπωπᾷς V. et Schol: ἐφορᾷς. ἐπωπαῖς M. G. A. ἐπ' ὠπαῖς T." Klaus.

678. καὶ νῦν . . γάρ] " Interpretes fefellit γὰρ quinto loco positum, unde post Ὀρέστης interpungunt, et vel sermonem abruptum vel repetitum δὲ fingunt. Quin Porsoni correctionem, εὐβόλως pro εὐβούλως, et ego recepi. Sic Eum. 733. ἀμφίβουλος,—βολος confusa." Scholef—and Blomfield also and Dindorf have edited εὐβόλως, but without removing the comma after Ὀρέστης. Translate, with the emphasis

help of the preposition *in,* in English *for;* thus ἐμπέδως, *in perpetuum,* Angl. *for a continuance, for good and aye!* And to this idiom, essentially, belong Ag. 312, διχοστατοῦντ' ἂν οὐ φίλως προσεννέποις *(in their disagreement,* so manifest would it be, *you would name them for any thing but* two *friends),* ib. 770, κάρτ' ἀπομούσως ἦσθα γεγραμμένος *(you were set down for a very unwise man),* ib. 1572, ξυνδίκως τιθείς *(making* it *serve for an advocate).* See above on v. 101.

which γὰρ (see note on Ag. 1112.) is intended to throw on ἦν: *For even now*—but a short while ago, and therefore (the καὶ implies) *as good as* now—*Orestes was in luck*—and compare Ag. 33, τρὶς ἓξ βαλούσης τῆσδέ μοι φρυκτωρίας, where see the note.—" εὐβόλως ἔχων, *prospero jactu usus.* Pollux ix, 94: ἐν μέντοι γε τοῖς κύβοις τὸ δυσκυβεῖν, καὶ εὐκυβεῖν, ὀνομάζεται· καί που καὶ τὸ δύσβολον, καὶ τὸ εὔβολον εἶναι. Aristæn. i, 23: ἐμὲ γὰρ καταναλώσων ἄπληστος ἑταίρα καὶ πεσσοὶ πίπτοντες ἀτυχῶς μὲν ἐμοί, εὐβολώτερον δὲ τοῖς ἐναντίοις. Ita Salmasius pro εὐβουλότερον, probante Hemsterhusio ad Pollucis locum, unde confirmatur in hoc versu Porsoni correctio. Ejusdem confusionis exempla dedit Boissonadus ad Aristæn. p. 539. Dorvill. ad Charit. p. 34." Blomf.

In themselves, however, the words εὐβόλως ἔχων admit of a different interpretation. " Εὐβόλως ἔχων, *bene sibi consuluerat*, Pors. Et apud Oppian. Halicut. iii, 71. monente Abresch. habemus εὔβολον ἄγρην, quod Schol. expl. per εὔκολον, εὔστοχον, ἐπιτυχῆ." Butl.—to which in an unpublished note, of later date, he has added: " In eadem est sententia Maltb. ad Morell. p. 381 [v. Εὐβούλως]: et si jungamus notionem πηλοῦ, forte se commendabit ista lectio. Metaphora enim ducta erit a piscatore, qui bene atque commode stat ad βόλον (jactum) faciendum."

679. ἔξω ... πηλοῦ] Παροιμία, ἔξω πηλοῦ πόδα.[1] Schol: and so Zenob. Adag. iii, 62 (adduced by Stanley): ἐκτὸς πηλοῦ πόδας ἔχειν, ἐπὶ τῶν ἔξω κινδύνου καθεστώτων. Suidas: Αἴρειν ἔξω πόδα πηλοῦ· ἐπὶ τῶν βουλομένων μὴ ἐν πράγμασιν εἶναι. Compare Prom. 263, πημάτων ἔξω πόδα ἔχει, where Blomfield has noticed Pind. Pyth. iv, 513: καλὰ γιγνώσκοντ' ἀνάγκᾳ ἐκτὸς ἔχειν πόδα. Soph. Phil. 1260, ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα. Eur. Heracl. 109, καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα. Hor Sat. ii. 7, 27: Nequicquam cœno cupiens evellere plantam—to which add Eur. Hipp. 1293, πήματος ἔξω πόδα τοῦδ' ἀνέχεις, the better to confirm us in reading κομίζων, with which compare also αἴρειν as used in the same proverb, according to Suidas.

Aldus and the Med. and Guelph. MSS. have νομίζων, which Klausen labours to retain, as ineffectually as to support his retention of εὐβόυλως, from the mere chance that he finds subjoined to Eur. Heracl. 109. the words: εὐβουλίας τυχόντα τῆς ἀμείνονος ib. 110; as if two Poets must needs apply a general proverb in precisely the same way!

680. βακχείας καλῆς ἰατρὸς ἐλπίς] The Scholiast's interpretation of these words is: ἡ τοῖς οἴκοις ἰατρικὴ ἐλπὶς τῆς ἀγαθῆς εὐφροσύνης—and so

[1] Compare Psalms xl, 2. lxix, 14.

Klausen: " βακχείας καλῆς pendet ab ἐλπίς, minime ab ἰατρός, sed ad hoc intelligitur κακῶν, vel πηλοῦ ὀλεθρίου, vel ἀρᾶς. Est exsultatio diu sperata, quæ non contingere non poterat Electræ, si revertebatur [reverteretur] Orestes. Hanc exsultationem revera exhibuit Æschylus v. 222 sqq: ἐνδὸν γενοῦ, χαρᾷ δὲ μὴ 'κπλαγῇς φρένας. ἰατρός dictum ut Pind. Nem. iv. imit. ἄριστος εὐφροσύνα πόνων κεκριμένων ἰατρός"—and this is much to be preferred to that construction of ἰατρὸς with βακχείας, which —admitting even, what scarcely seems possible, that without the Article (τῆς ἐν δόμοισι) this word could be referred, as Schütz first suggested, to the *existing revelry* of Clytemnestra and Ægisthus—would drive us upon the supposition that καλῆς was uttered with an ironical sneer! in defence of which we might, indeed, adduce Eum. 209, κόμπασον γέρας καλόν. Theb. 580, ἦ τοῖον ἔργον καὶ θεοῖσι προσφιλὲς, καλόν τ' ἀκοῦσαι καὶ λέγειν μεθυστέροις. Soph. El. 393, καλὸς γὰρ οὑμὸς βίοτος ὥστε θαυμάσαι. Ant. 739. καλῶς ἐρήμης ἂν σὺ γῆς ἄρχοις μόνος. Eur. Alc. 698, τοῦ καλοῦ νεανίου, but in all these passages, it will be seen, the veil of irony is both more transparent in itself, and more seasonably introduced, than it would be in the text.

Translate therefore: *But now, what soothing hope there was* left *in the House of seemly* (opposed to Clytemnestra's *unseemly) merriment* to come, *he scores down at what I see*—i.e. " Orestes exhibits to me as *now present* in his person," Electra most truly says, and is by her conspiring auditors understood to say, whilst Clytemnestra, who knows not that the stranger is Orestes, can only understand her to mean: " he declares to amount to nothing"—to be *seen* or *come*, and therefore, as matter of hopeful expectation, to be *now at an end*;[1] for, in the words

[1] " This reduction of the " hope of the House" (by which on both sides is meant *Orestes)* to an apparent non-entity, would have been more simply and more significantly declared, if the strangers here, as in the parallel passage of Soph. El. 1113. &c., had exhibited an urn containing, as there is said, what little was now remaining of him that had been Orestes. Nor, apart from such a ready clew as this would have given for threading the intricacies of our text, is it easy to see how from Scholefield's correct exposition of the general sense: " *Spes, quas ab Oreste conceperam, frustra sunt; nihil enim ex iis reliquum est nisi quod præsens video,*" we are to collect, as he adds, " hoc ambigue dictum, ut intelligat Clytæmnestra mortuum Orestem, ipsa autem vivum."

The same may be said of Schwenke, as cited by Wellauer, whose note I subjoin, that the reader may see at one glance what a series of " vexations" this line has alternately given and received. " Postrema verba vexarunt interpretes, et omnes fere emendare conati sunt; ἀπoῦσαν ἐγγράφου proposuit Canter. προδοῦσαν ἐγγράφει Pauw. παροῦσαν ἐγγράφεις [*in censum tuum refers*] Heath. παριοῦσ' ἀνεγράφη [*in præterito numeratur!*] Herm. παρούσης, ἐκγράφει Schütz. παρουσῶν, ἐκγράφει Both. παροῦσαν ἐκγράφει Orell. Schwenk. vulgatam vertit: *spem ad exitum ductam affirmat*, quod ambigue dictum putat, ut ipsa de Oreste viro intelligat, quæ Clytæmnestra de cinere mortui accipere debeat." He then goes on to propose the notion which Klausen has justly repudiated, that the words παροῦσαν ἐγγράφει, in the single acceptation: *eam præsentem nobis exhibet*, were spoken, as we should say,

of St. Paul: *ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν (ceases to be) ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει;* Rom. viii, 24.

Thus interpreted, we shall not need with Blomfield to alter *παροῦσαν* into *παρ' οὐδὲν*, as Butler (comparing *παρ' οὐδὲν ἔθεντο* Ag. 219.) had suggested, and as our Poet might not unreasonably have been presumed to have written, but for that superstitious feeling, which in scenes like the present impelled the Greeks to "palter with" an adversary "in a double sense," and which Klausen—after most inconsistently editing *παρ' οὖσαν*, which he would have us translate *præter veram*, "*ὡς μὴ οὖσαν*, ut non veram"; and this, because forsooth "vox monosyllaba *παρ'* tollit molestiam diæreseos in medio versu, quia monosyllabis infringitur ejus vis"—has at least done well to notice, as follows. "Puto tamen latere in his verbis etiam eum sensum, quem statuerunt interpretes nonnulli: *eam præsentem nobis exhibet*, quæ aversam dicere opinantur Electram, ut audiri nequeant a Clytæmnestra. Ipsam hanc aversionem haud probabilem existimo, quia præ omnibus cavendum erat Electræ, ne ulla, ne levissima quidem suspicio oriretur Clytæmnestræ. Bene vero uti poterat iis vocabulis, quibus duplex subesset sensus; alter is, qui palam audiretur et perciperetur, alter is, quem ipsa clam intelligeret.[1] Ita enim agere solebant Græci in discrimine quopiam: ne verbis male ominatis felicem perderent eventum, eligebant talia quæ ipsi, et qui sensum perspiciebant dii propitii, fauste interpretarentur. Et ita quidem aliqua ratione verum dici potest *παροῦσαν*." See the notes on Ag. 880. 942., and compare Hermann on Soph. El. 1315. 1443. Dobree on Eur. Hel. 1201. *Adversar*. ii, p. 109.

With *βακχείας καλῆς*—which I have interpreted in the spirit of what we read in St. Luke xv, 32: *εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη*—compare Plat. Sympos. p. 218. B: *τῆς φιλοσόφου . . . . βακχείας*. Anacr. xiii, 11: *θέλω θέλω μανῆναι*. Hor. Od. ii. 7, 26: Non ego sanius Bacchabor Edonis: recepto Dulce mihi furere est amico. Hesych: Βακχία [Qu. Βακχεία]·

aside—a stage-trick utterly foreign to the simplicity of theatrical representation among the Greeks, of whom Müller well observes that whereas "*we* look for illusion from first to last, *they* always remained, and wished to remain, conscious that the whole was *a Dionysian entertainment.*" *Diss. on the Eumen.* III. p. 101.

[1] This double sense, and not the modern absurdity of a *whisper* loud enough to be heard by all but the person nearest to the speaker, and most nearly interested in what he says, was doubtless the device, on which Athenian dramatists, in scenes of more than ordinary interest, relied for engaging the liveliest sympathies of a people, who are described by one that knew them well as *ἀνταγωνιζόμενοι τοῖς τὰ τοιαῦτα λέγουσι μὴ ὕστεροι ἀκολουθῆσαι δοκεῖν τῇ γνώμῃ, ὀξέως δέ τι λέγοντος προεπαινέσαι, καὶ προαισθέσθαι τὰ λεγόμενα*: Thucyd. iii, 38.

μανία. Eur. Bach. 126. 218. 232. 1292. See also above vv. 226-8. 333-4., below vv. 842. 922.

681. *παροῦσαν ἐγγράφει*] "Interpres Græcus, *παροῦσαν ἐγγράφει: τάξον αὐτὴν ἀφανισθεῖσαν ἀρᾷ. ὡς πρὸς τὸ ἐλπὶς δ' ἀπέδωκεν*, unde Schützius suspicatur eum *ἐγγράφει* habuisse pro imperandi modo; sed fallitur vir doctus; hoc enim dicit Grammaticus: *τάξον, voces sic ordina:* i.e. constructio hæc est. Sequentia sic verte: *constructionem autem absolvit, ita ut ad vocem ἐλπίς referatur.*" Blomf—who proposes for *ἀπέδωκε*, to read *ἀποδέδωκε*, when it would have been more to the purpose to alter *ἀρᾷ* into *'Αρά* (v. 674.), making which the nominative to the verb *ἐγγράφει*, and *αὐτὴν* (*τὴν ἐλπίδα*) the accusative after it, we have the Scholiast's complete construction of the sentence, with *ἀφανισθεῖσαν* ingeniously tendered as the virtual meaning of *παροῦσαν* (Angl. *come to this!);* in its *prima facie* application, namely, to *ἐλπίς, expectation*, and not to what Electra (as in v. 227.) actually meant by *ἐλπίς*, in that secondary and supposititious sense, which if she had been minded (or, as Wellauer imagines, constrained by her feelings) to avow in words, she must by a well-known *σχῆμα προς τὸ σημαινόμενον* (see on v. 229.) have said *παρόντα*, not *παροῦσαν*—and this, though *ἥπερ*, and not (as in strictness it should have been) *ὅσπερ*, had preceded in the relative clause.—"*ἐγγράφειν* erat verbum ad *fiscum* pertinens, quod bene notavit Heathius: *παρ' οὐδὲν ἐγγράφειν* est *in calculis subducendis pro nihilo computare.* Fateor tamen mihi ne sic quidem hunc locum satisfacere." Blomf—and so Wellauer: "De *ἐγγράφει* tamen dubito, idque fere corruptum puto." Yet Klausen aptly compares Ag. 770, *κάρτ' ἀπομούσως ἦσθα γεγραμμένος*, and whether we simply render it *to set down*, as *figures for computation*, or as *memoranda*[1] *for preservation* (Prom. 789, *ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν*), or *for the sake of classification*—in which sense our Poet also uses *προσεννέπειν*, Angl. *to tabulate*, above v. 101. Ag. 312—or whether we look to its technical and civic meanings, *to register* or *enrol* (*εἰς τοὺς δημότας, εἰς τοὺς φράτορας*), *to enlist* or *incorporate* (*εἰς συμμορίαν*), or lastly *to score down as a debtor*, whether to an individual or to the state—see Reiske's *Indices Demosth.* v. *ἐγγράφειν*—the word is free from all objection. Its application here, I will only add, to the computation of the amount, or *sum total*, of the hope that remained in the Royal House of Agamemnon, is strengthened by the introduction in v. 680. of the particle *περ*, which gives *ἥπερ ἐλπίς* . . . the

[1] "*Εγγραφοι μνῆμαι*, Suid. v. *Δημόφιλος*. Compare Plat. Defin. 414. D: *λόγος φωνὴ ἐγγράμματος*. Æsch. Suppl. 946. Soph. Trach. 157. Eur. Suppl. 1201. Eur. Iph. A. 113. 324. Iph. T. 760. 763. 787. *ἐγγεγραμμένα, inscribed* or *set down*.

precise meaning which the verb, so interpreted, requires : *what amount of expectation &c.* See the note on Ag. 141, and compare the use of *δύναται μάλιστα* (Angl. *just amounts to)*, Thucyd. i, 84.

Compare also Soph. El. 306, *τὰς οὔσας τέ μου, καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.* ib. 809, *ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς, αἵ μοι μόναι παρῆσαν ἐλπίδων ἔτι* : " ubi tam aperte Nostrum imitatus est," says Butler, as he dismisses this perplexing passage, " ut quæ fuerit hujus loci *sententia* facile hariolari possis, quanquam de *verbis ipsis* dubitaveris."

682. *ἐγὼ μὲν οὖν κ.τ.λ.*] *Nay, for my part, I could have wished to have become known and welcomed by entertainers of your condition*, ladies, *because of some good matter : for*, were it for him to choose what tidings he should bring, *what more kindly feeling is there than that of a stranger to his hosts ?* I have translated this, both to exhibit it in that apologetic form which best befits the context—and that implied opposition to the last speaker's words, which is conveyed by *ἐγὼ μὲν οὖν*, Angl. *for that matter, I* (emphatic) *&c :* compare v. 216—and because Klausen, in the very teeth of vv. 689-91, is at great pains to prove that the purport of this speech is not : " Doleo quod tristia, non fausta retuli, sed tacenda non esse duxi, quia referre promisi," but : " illud officium nuntii libenter suscepi, quo hospites hic mihi pararem, et quum eos invenerim, officio satisfeci, etsi libentius meliora retulissem" ! and this with no other object, that I can divine, than to oppose the introduction of *δέ* in v. 686, which puts him upon the further necessity of straining v. 685. to mean : " quum nemo benignior sit in peregrinum quam hospes, *equidem nihil potius optavi quam consequi hospitem*" ; as if it were not, at least, desirable to maintain an uniformity in the application of *ξένοισιν* vv. 682. 685, and of *ξένος* vv. 684. 685—not to mention vv. 639. 656. 712. &c.

Ibid. " *εὐδαίμοσιν* M. G. A. R. Vulg. *εὐδαίμοσι*"—and so on v. 686 : " *φρεσίν* M. G. A. Vulgo *φρεσί*." Klaus.

686. *πρὸς δυσσεβείας ἦν δ' ἐμοί*] *But with me* (emphatic) *it were in my judgment*—i.e. in *my* case I should consider it—*a thing bordering hard upon impiety, not to have gone through with such a matter among friends, after having solemnly promised, and after having been hospitably received.* On the construction of *ἐμοί*, which stands here in a double relation to *ἦν*, the latter of which is more plainly declared by the addition of *ἐν φρεσίν*, see Matth. Gr. Gr. §§ 387. 388. 389. h. and compare the notes vv. 121. 271. and on Ag. 27—with *πρὸς δυσσεβείας on the side of, verging towards, impiety*, compare *πρὸς δίκης* Soph. Œd. T. 1014, Œd. C. 546. Matth. Gr. Gr. § 590, and of kindred construction Ag.

573. 705. 1607. ib. § 316. d. Obs : also, in point of sentiment, Hor. Sat. i, 9, 70 : Nulla mihi, inquam, *Religio est*—with *ἦν*, equivalent here to *ἂν εἴη* (Ag. 1636), compare Ag. 886 (as it should have been edited), *ἐναισίμως αἰνεῖν, παρ' ἄλλων χρῆν τόδ' ἔρχεσθαι γέρας.* Hor. Od. i, 37, 4 : Tempus *erat*, and see Elmsl. on Eur. Heracl. 959. Scholef. on Eur. Hec. 265. Matth. Gr. Gr. § 505. 2. Obs.

Ibid. *ἦν δ'*—" *δέ*, quod hoc versu [huic versui] inseri sensus poscit, post *δυσσεβείας* posuerunt Pauw. Schütz. Both. [Blomf.] ; sed potest etiam post *ἦν* poni, et tunc eo facilius, propter insolitum locum omitti potuit. In textu, quia incerta sedes est, omisi." Well. The present editor has been less scrupulous on this point, because in vv. 285. 678. Ag. 513. 706. 1112. 1370. he sees the connecting particle, whether *δέ* or *τέ* or *γάρ*, studiously introduced—not *selon la carte grammatique*, but —so as to bring forward those words (or word, as the case may be) which the author intended to be the most emphatic in the sentence.

687. *καρανῶσαι*]· *κεφαλαιῶσαι, εἰπεῖν* : Schol—above v. 514. *Ibid.* *φίλοις*] " Intelligit *Clytæmnestram*, quam vel sibi amicam dicit propter hospitium promissum, vel Orestis propinquam [v. 665.]. Illud probabilius. Vulgo referunt ad Strophium. At hunc sibi *ignotum* dixit v. 634 (659)." Klaus.—but this objection is met by the recollection of that mutual confidence which we are plainly enough told (vv. 661-67.) had sprung out of the interchange of good offices mentioned in v. 660 : and it is better, as Abresch had suggested, to suppose both *Strophius and Clytemnestra* included under *φίλοις*—loosely applied, as in Ag. 601, *οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον*—after which the right application of each member of v. 688. is not to be mistaken. " *Καταινέσαντα* ad Strophium *κατεξενωμένον* ad Clytæmnestram forte pertinent, quamvis quid vetat eum, inter eundum, apud Strophium hospitio exceptum fuisse ? Sed ut ad Clytæmnestram traham, suadet vox *ξένος* quæ toties in hac oratione ad illam referenda est." Butl.

With *καταινέσαντα*, Angl. *having pledged my word*, compare Soph. Œd. C. 1633, *καὶ καταίνεσον μήποτε προδώσειν τάσδ' ἑκών.* ib. 1637. *κατήνεσεν τάδ' ὅρκιος δράσειν ξένῳ.* Eur. Iph. A. 695, *παῖδ' οἶδ' ὅτῳ κατήνεσας (you have betrothed your daughter)*. Photius and Hesych : *Καταινέσαι· συγκαταθέσθαι.*

689. *οὔ τοι κ.τ.λ.*] *Be assured, you shall not receive the less worthily of yourself*—where, it is plain from the next two lines, we must not with Scholefield interpret *μεῖον ἀξίως* as simply amounting to *ἀναξίως*.— " *ἀξίως* libri. *ἀξίων* conj. Pauw., quod scholio *τῶν σοι ἀξίων τιμῶν* confir-

mari contendunt. Minime, ita enim interpretandus est locus, etsi legitur ἀξίως." Klaus—who compares *τυγχάνειν καλῶς* v. 204.

691. *ἦλθεν ἄν*]· *εἰ καὶ μὴ σὺ ἤγγειλας*; Schol. Compare David's reply to Joab, on receiving intelligence of the death of Uriah: "Let not this thing displease thee, for the sword devoureth *one as well as another*": 2. Sam. xi, 25.

692. *ἡμερεύοντας ξένους μακρᾶς κελεύθου*, Angl. *strangers that have been all day on a long journey*; Schol: *δι' ἡμέρας καμόντας*.—"*ἡμερεύω, per diem aliquid facio*; Antiatticista ap. Villoison. Anecd. Gr. T. ii. p. 80: *ἀντὶ τοῦ εἰπεῖν, πᾶσαν τὴν νύκτα περί τι ἀναλίσκει, διανυκτερεύει περί τι λέγουσι, καὶ διαγρυπνεῖ· οὕτω καὶ διημερεύειν, ἀντὶ τοῦ πᾶσαν τὴν ἡμέραν περί τι ἀναλίσκειν*. Pollux i, 64: *τὸ δι' ὅλης τι πρᾶξαι ἡμέρας, ἡμερεῦσαι καὶ διημερεῦσαι. οἷον ἐπὶ τῶν βαναυσῶν ὁ Πλάτων εἴρηκε· πρὸς πῦρ ἡμηρεύοντας*. Similiter Xenophon Œcon. iv, 2. Vid. Sturzii Lex. Soph. El. 786, *νῦν δ' ἔκηλά που τῶν τῆσδ' ἀπειλῶν οὕνεχ' ἡμερεύσομεν*. Satis bene margo libri Mitfordiani, "qui ont fait leur journée." Notabilis est constructio *ἡμερεύοντας κελεύθου*." Blomf. See Matth. Gr. Gr. § 338, and with *ἡμερεύοντας*, equivalent to *ἡμερησίους* (or *ἡμεραίους*) *ὄντας*, compare ib. § 144. with Bp. Blomfield's *Remark* p. xlvi. Eur. Mellag. fr. viii, *τῶν ἐν πόνοισιν ἡμερευουσῶν ἀεί*.

693. *τὰ πρόσφορα, suitable things*, as below v. 696 (with which compare v. 651) *what things befit the house* to give. Hesych: *Πρόσφορον· ἐπιτήδειον, ἁρμόζον, οἰκεῖον, ἀκόλουθον* (Angl. *in character, accordant)*. Eum. 207. Soph. El. 227. Œd. C. 1774. Eur. Hipp. 112. Alc. 148. Hel. 429. 508. 1299. On the two-fold construction of the verbs *τυγχάνειν, κυρεῖν*, &c. see Matth. Gr. Gr. § 328. and Obs.

The next three lines are wanting in the Guelph. MS.—and thence also in the editions of Ald. Rob. Turn.—the copyist, as is probable, having confounded v. 693. with v. 696, which Schütz also would have omitted on account of the offensive repetition of *τὰ πρόσφορα*.

695. *ὀπισθόπους δέ*] "*ὀπισθόπους* recte ab Abreschio explicatur *reversus*, quocum facit Schütz. Monk. ad. Eur. Hipp. 54. accusativum putat formæ *ὀπίσθοπος*." Well—who yet at a later period (see his Lex. Æschyl.) appears to have come over to Monk's opinion, which Klausen also has adopted, after Blomfield who compares *ἀελλόπος, Οἰδίπος, πούλυπος*, as used for *ἀελλόπους Οἰδίπους, πολύπους*. But not one of these learned editors has informed us, how we may reconcile this multiplication of the *attendants* of Orestes with vv. 657-8, where he had said that from first to last on this journey he had been, emphatically, his *own servant*; or of his *fellow-travellers* with vv. 547-50, where he as

plainly declared that he would have but *one* companion and coadjutor, *Pylades*—as in vv. 18. 879.

Under the pressure, then, of this flagrant inconsistency, and of the antecedent improbability that Orestes should present himself so numerously attended as the received reading of this line would argue, I have ventured so far to adopt Pauw's correction, approved by Butler, as to read *τόνδε καὶ ξυνέμπορον*, which, supposing *ὀπισθόπους* (not, as Pauw proposed, *ὀπισθόπουν*) to have preceded, may not without some show of reason have been corrected (as was thought) in some more ancient MS. than any we now possess. Then, comparing Eur. Hipp. 54. 1179. and still more Hesych: *Ὀπισθόπους· ὑποστρέψας*—which, while Monk justly enough disclaims, Abresch as justly cites as written "ad hunc ipsum fortasse locum"—we may truly remark with Klausen: "Particula *δέ* novam introducit sententiam, quæ non expectabatur in priori, id quod hoc loco aptissimum"—inasmuch as Clytemnestra's attention has hitherto been almost exclusively directed to *the* principal *Stranger* (vv. 641. 656. 712.), and the shadow-like presence of *Pylades*, as both the present plot, and a well-known propriety[1] of the Grecian stage required, is *seen* rather than noticed, except in the first welcome v. 650, which she who gave it has now learnt to apportion with more respect unto the supposed worthiness of her guests. But, if with the same commentator we were to interpret "*ὀπισθόπους pedisequos*, servos Orestis, commemoratos ante Pyladem, quem designat vocabulum *ξυνεμπόρους*, quoniam illi a domino disjungi nequeunt, quum deinde etiam reliqui itineris socii recipiantur hospitio," I see not how we could avoid altering, as Stanley suggested, *δέ* into *τέ*: compare below v. 709.

With the text, as now corrected, compare above v. 199, *αὐτοῦ τ' ἐκείνου καὶ ξυνεμπόρου τινός*. For *κυρούντων* v. 696. see Matth. Gr. Gr. § 198. 1.

697. *ἐπευθύνῳ*] "*ἐπευθύνῳ* M.G. *ἐπευθύνω* R. *ἐπ' εὐθύνω* A. *ὑπευθύνῳ* T.V. Quæ vox usitatior illata per correctionem T. Illa formata ut *ἐπίδικος, ἐπίλυπος, qui juri, qui dolori subjectus est*. Recte glossa M: *ὑποδίκῳ*, et Schol: *συμβουλεύω σοι ταῦτα πράσσειν ὡς δώσοντι δίκην, ἤν τι παρὰ τὸ δέον ποιήσῃς*. Vera esse possit etiam lectio R.: *aio ut facias hæc ita, ut jubeo*. Cf. Pers. 860. Sed obstant[2] glossa et Schol." Klaus. But, if *ἐπεύθυνος* after all amount to no more than: *ὑπόδικος, ὁ δώσων δίκην*,

[1] Hor. Ep. ad Pis. 192: Nec *quarta* loqui *persona* laboret.

[2] Not to mention the emphatic *ἡμεῖς δέ*—v. 698, which, though ostensibly including *Electra* who now makes her final *exit* (as at v. 650. she re-entered after her *exit* at v. 570.) in the train of the Queen, is yet, as appears from v. 700, mainly to be referred to *Clytemnestra*.

why should not our Poet at once have used the more familiar *ὑπεύθυνος*, as in Prom. 324. Pers. 213?

Translate rather: *And I would have you execute these orders, as for* (an overlooking censor) *one whose eye is on what you do*—for the purpose, namely, of correction and reproof—and compare Pers. 827, *Ζεύς τοι κολαστὴς . . . ἔπεστιν εὔθυνος βαρύς.* ib. 860, *νομίσματα πύργινα πάντ' ἐπεύθυνον.* Eum. 273, *μέγας γὰρ Ἅιδης ἐστὶν εὔθυνος βροτῶν*: as also Prom. 77, *ὡς οὑπιτιμητής γε τῶν ἔργων βαρύς.* Eur. Suppl. 255, *κολαστὴν κἀπιτιμητήν.*

Thus *ὡς ἐπευθύνῳ* describes the particular *manner* of doing what is proposed, and so, attaching itself wholly to the verb *πράσσειν*, virtually expresses the same thing as *ὡς ὑπεύθυνον* might have done. But *ὡς ὑπευθύνῳ*, which we must have referred to the *subject* of the action, would either, if intended to restrict the injunction (*αἰνῶ*) to this particular person, have required the actual introduction of *σοί* in the sentence—*I bid* you *as an accountable agent*—or, if intended to mark the precise character of the injunction given, would have made Clytemnestra say to her servant: *My advice to do this* (that this be done) *is such as I would give to a responsible person,* instead of, as in the text: *I advise that this be done as it would for the eye of a master.* See Matth. Gr. Gr. § 388. a., and with *αἰνῶ*, Lat. *aio*—which in our own idiom we might have expressed here by: *And,* I *say* (or *and, do you hear?*), *do these things &c.*—compare above v. 541. Suppl. 179, *αἰνῶ φυλάξαι τἄμ' ἔπη δελτουμένας,* and see Buttm. *Lexil.* art. 11. p, 59.

700. *βουλευσόμεσθα*] "*βολευόμεθα* Ald. Rob. *βουλευόμεσθα* Turn. Vict. *βουλευσόμεσθα* ex Stephani emendatione Stanl. et reliqui omnes, et sic, quantum ex Buttleri silentio judicari potest, Med." Well—but Klausen: "*βουλευόμεσθα* T. V. *βουλευόμεθα* M. G. A. R. *Præsens omnino aptum:* cœpit enim jam nunc deliberatio, ad quam deinde suos advocat"!

702. *πότε δὴ κ.τ.λ.*] *When, I ask,* if not now, *shall we put forth the strength of our voices in the cause*[1] *of Orestes?* i.e. lend him such friendly assistance as we can, *our prayers*;[2] Schol: *πότε ἐπευξόμεθα*; Compare *κύριός εἰμι θροεῖν . . . ἔτι γὰρ θεόθεν καταπνείει πειθῶ μολπᾶν ἀλκὰν ξύμφυτος αἰών* Ag. 104, where see the note.

"Libri *πότε*, sed sine signo interrogationis in fine v. 678 (703), quod addiderunt editores. At melius se habet *ποτέ*, quia scit Chorus

[1] *ἐπὶ, on occasion of*—Matth. Gr. Gr. § 585. p. 1027.

[2] "*Oris robur* vocale auxilium dicit, vota et preces: *εὐφημοῦσαι.*" Stanl.

instare tempus, quo aliquid pro Oreste dicere possit; dubium est tantum, cui hoc dicere possit." Klaus—who is no less singular on the preceding verse: "*εἶεν, φιλίᾳ* M. II. [Klaus.]. *εἰ ἐν φιλία* G. A. R. *εἶεν φίλαι* T. V. *εἶεν φιλίαι* M. I., cui hic fidem non habeo. Cf. Seidl. Eur. Troad. 243." Compare below v. 790. Prom. 128, *φιλία γὰρ ἥδε τάξις προσέβα.* Ag. 1462. 1486, *φρενὸς ἐκ φιλίας τί ποτ' εἴπω*; Ib. 344. Suppl. 533. Soph. El. 226. Eur. *passim.*

704. *ἀκτή*] *a shore,* or other elevation, *whereon the waves are broken;* from *ἄγω, frango;* see Damm's Lex. in v. Hence *ἀκτὴ χώματος, elevation of mound, monumental pile,* (as *τύμβου ὄχθος* v. 4.) Schol: *ἡ ἀκτὴ τοῦ τάφου.* "Interdum enim *ἀκτή eminentiam* significat, *ἐξοχήν*, uti bene h. l. interpretatur Schol. Sic Æsch. Ch. 718. *ἀκτὴ χώματος* de *sepulchri tumulo* dictum." Erfurdt on Soph. Œd. T. 184, *ἀκτὰν παρὰ βώμιον.* Klausen compares with this passage Pers. 640-46, and adds: "Invocatur terra et tumulus, *ut emittat Agamemnonem.* Hoc solum rogatur ejus auxilium, *ἐπάρηξον.*" Compare above vv. 442. 446. 475.

708-11. The difficulties which in modern editions of Æschylus have beset the interpretation of this passage, are less to be imputed to the Author than (as it has happened) to some of his ablest Commentators, who in their determination to unite in one construction what the text would manifestly keep asunder—*πειθὼ δολία . . . χθόνιον δ' Ἑρμῆν·* and again *χθόνιον καὶ τὸν νύχιον*, which cannot[1] surely be spoken of one and the same person—have either edited, as Blomfield and Müller, *Πειθὼ δολίαν ξυγκαταβῆναι, χθόνιον θ' Ἑρμῆν*, or as Robortello, and now[2] Scholefield, *χθόνιον γ' Ἑρμῆν*: or, as Klausen—retaining the received text, but straining it still more to bear the same interpretation as Wellauer and Scholefield had already assigned it—have represented the meaning of vv. 709-11. to be: *simul vero* (tempestivum est) *descendere* (in

[1] So Matthiæ appears to have felt, when *(Obss. Crit.* p. 4.) he proposed to read in v. 710. *καὶ τὰν Νυχίαν*, sc. *Ἐρινύν.* Hermann also *(De diff. pros. et poet. orat.* p. 33.) objected to the combination, *χθόνιον Ἑρμῆν καὶ τὸν νύχιον*—not, however, on account of the awkwardness of the expression, *Infernal Hermes and the god of darkness,* meaning still *Hermes!*—but, as Wellauer has noticed, "tum quia *χθόνιον* et *νύχιον* idem significant, tum quia epitheta contra poetarum usum copula juncta sunt; ideoque glossemate, quod irrepsisse putabat, ejecto, ita legit: *ξυγκαταβῆναι, νύχιόν θ' Ἑρμῆν τούσδ' ἐφοδεῦσαι.*"

That Müller should have found no difficulty in applying this ungrammatical at least, if not unpoetical and unmeaning, combination to "Hermes in the character at once of *Χθόνιος* and of *Νύχιος*, as god of the nocturnal realm of the dead, and of nocturnal fraud" *(Diss. on Eum.* iv. § 98. p. 232)—an idea which, he thinks, may have been developed in the parts of the Prologue which are lost—is not very surprising: but it may well be thought strange that Dindorf, followed by Wellauer (Lex. Æschyl. vv. *Ἑρμῆς. συγκαταβαίνω.*) has edited: *νῦν γὰρ ἀκμάζει πειθὼ δολίαν ξυγκαταβῆναι, χθόνιον δ' Ἑρμῆν καὶ τὸν νύχιον κ.τ.λ.*

[2] See his *Appendix* p. 24.

certamen) *Mercurium inferum, eundemque nocturnum viam præire in hoc gladiorum certamine!*

Τὸν νύχιον, *him that is of the Night*, or *that is come* as a thief *by night* (compare v. 642), I understand, as Blomfield was the first to suggest, of *Orestes*, who is again cautiously hinted at, as ὁ ξένος v. 712. Χθόνιον I believe to be applied to *Hermes* in the same general sense as in v. 1. (where see the note), only that, as the collocation of the words would seem to have been designed[1] to shew, it is here to form part of the predicate ξυγκαταβῆναι καὶ ἐφοδεῦσαι, whether we choose to translate: *come down in the character of* Χθόνιος, or more particularly: *come down on earth*—on which construction see Matth. Gr. Gr. § 446. 8. And lastly, I hold v. 708, although it may be connected with the *construction* of what follows, in *sense* to appertain only to what precedes. It serves, in fact, to take up and enforce the emphatic νῦν of v. 707, and urges that, as *now is the crisis* of the plot, *now's the time* for the fulfilment of all those prayers which have been put up from the very commencement of the Play.

Translate: *Now hear, now send help—for now designing Persuasion has her hour—and* now's the time (ἀκμάζει) *for Hermes withal* (ξὺν) *to come down upon earth, and marshal*[2] *the night-faring man on his way to the ensuing slaughterous conflicts of the sword*—and compare below vv. 791-97. Hom. Il. xxiv, 334-38. 677-81. 691. Eum. 90-93, Ἑρμῆ, φύλασσε· κάρτα δ' ὢν ἐπώνυμος, πομπαῖος ἴσθι . . . σέβει τοι Ζεὺς τόδ' ἐκ νόμων σέβας, ὁρμώμενον βροτοῖσιν εὐπόμπῳ τύχῃ. Soph. El. 1391-97, παράγεται γὰρ ἐνέρων δολιόπους ἀρωγὸς εἴσω στέγας . . . ὁ Μαίας δὲ παῖς Ἑρμῆς σφ' ἄγει, δόλον σκότῳ κρύψας, πρὸς αὐτὸ τέρμα κοὐκ ἔτ' ἀμμένει.

The Scholiast has: νῦν γὰρ ἀκμάζει· νῦν καιρὸν ἔχει ἡ δολία Πειθὼ συναγωνίσασθαι τῷ Ὀρέστῃ καὶ συνάρασθαι πρὸς τὴν ὁδόν: and again: ἐφοδεῦσαι· ἀπὸ κοινοῦ τό, νῦν ἀκμάζει. Compare Theb. 97, ἀκμάζει βρετέων ἔχεσθαι. Inc. Rhes. 795, ἀνὴρ ἀκμάζων (Angl. *in his prime*): and with ἐφοδεύειν,[3] properly *to visit, as a military scout*, or *as captain of the guard—to act,*

[1] If no such association as we suppose, of χθόνιον with ξυγκαταβῆναι, had been intended, would not the more natural order of the words have been: ξυγκαταβῆναι δ' Ἑρμῆν χθόνιον?

[2] Compare Shaksp. Macbeth Act ii. Sc. 1.: "Thou marshal'st me the way that I was going."

[3] Differing from this verb, only as signifying in the most general sense *to conduct* or *guide*, is ἐφοδοῦν, from which Wellauer (Lex. Æschyl. in v.) rightly deduces ἐποδώκει Pers. 657, which line he quotes as we find it in Dindorf's text—holding, it should seem, with Brunck and Schütz, and Lobeck on Soph. Aj. p. 346, that ἐποδώκει is used Ionice for ἐφοδώκει—but which I believe to have been corrupted, first from εὖ ἐφοδώκει to εὖ 'φοδώκει and εὖ φοδώκει, then, as was to be expected, to εὖ ποδώκει—whence the Scholiasts, as though it were an *Imperfect* from ποδωκέω: ἴθυνε καὶ ὑπὸ τὸν ἑαυτοῦ πόδα ἡνιόχει. ὡδήγει—of which our present readings εὖ ἐποδώκει, εὖ ἐπωδώκει, are attempted corrections.

as regards any person or thing, *as marshal, advanced guard*, or *escort*; and so, with an accusative following as here, *to marshal, guard*, or *escort*—compare Aristoph. Av. 1160, ἐφοδεύεται, κωδωνοφορεῖται, πανταχῇ φυλακαὶ καθεστήκασι. Hesych: Ἐφοδευσάτωσαν·[1] κατασκοπησάτωσαν. Ἐφόδια· τὸ ἐπιέναι τὰς φυλακὰς τὸν ἄρχοντα. Suidas: Ἐφοδεύεται· διοδεύεται.

The only various readings in this passage are thus noticed by Klausen: "δ' Ἑρμῆν T.V. δ' Ἑρμῆα M.G.A. γ' Ἑρμῆα R. Forma Ἑρμῆν tragicis usitata Ag. 473. Psychag. fr. 256. Soph. Aj. 832.—ξιφοδημήτῃσιν G.A. ξιφοδημήτοισιν T."

712. "Οἰκέτου persona huic versui in libris præfigitur. Choro tribuendum vidit Botheus, et sic Scholiasta: Ἀνὴρ ὁ ξένος· ξένον τὸν Ὀρέστην καλεῖ, ἵνα δόξωσιν ἀγνοεῖν τὸ σκαιώρημα. Vim hujus versus minus percipio." Blomf. "Quum enim accedere aliquem vidisset Chorus, statim mutato sermonis argumento, ea loquitur quæ nihil prodant." Well—and so Klausen. But this explanation—although applicable enough to the parallel passage of Soph. El. 1322-25, where it is said: ἐπ' ἐξόδῳ κλύω τῶν ἔνδοθεν χωροῦντος—is inadmissible here, where the Coryphæus, even before she speaks, *sees* that it is *Orestes' Nurse*, of whom (as is plain from the ensuing scene) she well knew there was no reason to be afraid. I would therefore translate: *The stranger-man seems to be making mischief, for here comes Orestes' Nurse I see in tears*, and, comparing vv. 757. 759, understand this to be spoken in a half-serious half-jesting tone,[2] which would sufficiently apprise the audience of its having a deeper meaning than that which the Scholiast, fairly enough, has given it: τεύχειν κακόν· ἀντὶ τοῦ πεποιηκέναι πένθος τῷ οἴκῳ διὰ τῆς ἀγγελίας.

Ibid. ἀνὴρ]. "ἀνὴρ libri omnes. ὡνὴρ Schütz. Both. ἁνὴρ Glasg. Schwenk., quod et ego recepi, quamquam omnino assentio Buttmanno[3] ad Soph. Phil. 40. et Gramm. Græc. ampl. I, p. 120." Well. See the note on Ag. 605, and observe that ἁνὴρ here is not more indispensable

[1] The reference seems to be to the Septuagint Version of Deut. i, 22: ἀποστείλωμεν ἄνδρας προτέρους ἡμῶν, καὶ ἐφοδευσάτωσαν ἡμῖν τὴν γῆν.

[2] Compare the tone in which Shakspeare's *Hamlet* says, Act iii. Sc. 2: "Marry, this is *miching mallecho*; it means mischief."

[3] "Ne quem Buttmanni adnotatio ad h. l. et in uberiore Gr. Gr. p. 120. conturbet, operæ pretium duxi monere, alia nomina apud tragicos modo habere articulum, modo non habere, etiam ubi non sunt infinite dicta, sed ad unam certam rem referuntur; alia autem constanter et necessario sibi postulare articulum in re certa designanda, neque carere eo nisi ubi infinite de quavis re accipi possunt. In his esse nomen ἀνήρ, ubi *virum* aut *hominem*, non *maritum* significat, non poterit dubitare qui reputaverit, nusquam illud nomen in iis partibus tragœdiæ, quæ Atticam linguam habent, prima longa inveniri, nisi ubi cum articulo coalescat; nusquam, ubi ea syllaba brevis sit, opus esse articulo; nusquam in casibus obliquis non addi articulum, ubi de certo viro sermo sit." Hermann on Soph. Phil. 40.

to the metre, than to the syntax, as will appear from Matth. Gr. Gr. § 277. a.

714. ποῖ δὴ πατεῖς, Γείλισσα,] *Whither away, pray, come you, Gilissa, to the Palace gates? whilst grief, no thanks to it! is your fellow-traveller.* "Γείλισσα R.V. et Schol., cujus auctoritatem sequendum esse visum est. Κίλισσα M.T. κιλίσσω G.A. Quod afferunt Photium: Κιλίκων· ἐπώνυμον Ἀχαιοῦ τοῦ Μέροπος, ἀπὸ τῆς τροφοῦ Κιλίσσης, et servorum nomina frequenter Asiatica, videtur id non statuendum in tragicis poetis. Nomen *Gilissæ* e carmine epico petitum esse probabile est." Klausen—whom I follow, though every other modern editor has preferred Κίλισσα, because it was to be expected that such an heir-loom in the family of Atreus, as this "sedula Nutrix," would seem to have been, should be known rather by a proper, than by a mere patrial name; and because it is more probable that the ἅπαξ λεγόμενον Γείλισσα, or Γίλισσα, should have invited correction, than that the familiar "household word" Κίλισσα should have been needlessly discarded for an old-fashioned and, so far as our information goes, unsupported appellation. For the Scholiast remarks: Γείλισσαν δέ φησι τὴν Ὀρέστου τροφόν, Πίνδαρος δὲ Ἀρσινόην, Στησίχορος δὲ Λαοδάμειαν. And so too the Scholiast on Pind. Pyth. xi, 26: Ἀρσινόα τροφός: Φερεκύδης δὲ Λαοδάμειαν λέγει αὐτήν.

715. ἄμισθος, *unhired*, or *unengaged;* whence by implication, *uncalled for, uninvited*, as the Poet himself explains his use of it: μαντιπολεῖ δ' ἀκέλευστος ἄμισθος ἀοιδά Ag. 947, where see the note. Yet the Scholiast interprets it here in an *active* sense: ἄμισθος· κακόμισθος. δάκρυα γὰρ προξενεῖ. And so Blomf: "Ἄμισθος, *pretium non solvens.* Plerumque significat *stipem non accipiens.* ἄμισθος ξυνέμπορος est *vector qui naulum non solvit.*" And Klausen: "Idem fere τὸ μάταν ἄχθος Ag. 151. *Dolor, qui nihil præmii, nihil fructus parat.*"

716. τοὺς ξένους] "Verba τοὺς ξένους quomodo construenda sint, non intellexerunt editores; quare πρὸς[1] ξένους emendavit Stanl., τοῖς ξένοις Pauw., quorum alterutrum verum videtur Schützio, posterius recipit Both. [Scholef.], sed vulgatum recte ita explicat Schwenk., ut Nutricem dicat, pro ἄνωγεν, dicere voluisse λέγει, deinde substituisse ἄνωγεν [Angl. *bids me*[2] *say*], quia idem jubet Clytæmnestra; de qua dicendi ratione cf. Hermann. ad Soph. Aj. 1037. 1086." Well.—and so Klausen, who adds: "καλεῖν positum est ut Hom. Il. iii, 390, ubi Venus

[1] "τοὺς ξένους καλεῖν edd. † τοὺς ξενους Porson. [Blomf.]. πρὸς ξένους Portus: sed requiritur articulus." Blomf—but see Bishop Middleton on the Greek Article, Part I. Ch. vi. § 1.

[2] Compare the meaning of τοῖσι νῦν ἠγγελμένοις below v. 756.

Helenam ad Paridem arcessit: Ἀλέξανδρός σε καλεῖ [*is calling for you*]. Ratio hujus dictionis sola ea reperiri potest, quod Clytæmnestra ipsa hospitum verba repetivit Nutrici, eorumque mandatum quam celerrime exsequi jussit. Jussit vero hoc, ut omnino certa fieret de nuntio allato, cujus res singulas non ipsi, sed viro narrandas esse dixerat Orestes v. 621 (646) sqq. Aperte enim in his versibus ὡς σαφέστερον πύθηται refertur ad οὐκ ἐπαργέμους τίθησιν in illis."

Schol: Αἴγισθον ἡ κρατοῦσα—· ἡ τοὺς ξένους κρατοῦσα καὶ ὑποδεξαμένη Αἴγισθον καλεῖν ἐκέλευσε!

720. ἔθετο σκυθρωπόν] "θέτο edd. vett. ἔθετο Heathius et recentiores. Illud tuentur Seidlerus et Hermannus, qui augmentum in hujusmodi narrationibus recte omitti contendunt. Aliter judicat Elmsleius. Saltem in hoc loco non est cur omittatur." Blomf.—"σκυθρωπὸν M.G.A.R.T. σκυθρωπῶν V. [Heath. Pors. Schütz. Blomf. Dind.].—θέτο libri omnes. Augmentum omissum, ut v. 873 (910)." Klaus:—and so Dindorf has edited, and Wellauer who adds: "Mihi autem, cum Herm. præf. ad Eur. Bacch. p. xx., neque θέτο neque ἔθετο verum esse, sed corruptela aliqua in hoc vocabulo latere videtur."

721. κεύθουσ'—sc. αὐτόν; so the Poet would explain the preceding σκυθρωπὸν ἐντὸς ὀμμάτων γέλων, Angl. *a scowling laugh* to be seen only *in her eyes*—"quod est Propert ii, 19: *in tacito cohibe gaudia clausa sinu;* in sinu gaudere [Angl. *to laugh in one's sleeve*]. Aristid. tom. iii, p. 518: κατ' ὀδόντα καταρᾶσθαι, *tacite secum maledicere, mussitare diras.*" Stanl. Abresch compares Soph. El. 804-7. Eur. Or. 1122, ὥστ' ἐνδακρῦσαί γ' ἔνδοθεν κεχαρμένην. ib. 1319, κἀγὼ σκυθρωποὺς ὀμμάτων ἔξω κόρας, ὡς δῆθεν οὐκ εἰδυῖα τἀξειργασμένα, and adds: "κεύθειν γέλων dixit, ut Hom. Od. xix, 212: δόλῳ δ' ὅγε δάκρυα κεῦθε."

"Ab antiqua radice σκύω formata sunt σκύζω, σκύλλω, σκύθω, σκυθρός." Blomf—who compares Hesych: Σκυθρός· στυγνὸς τὰς ὄψεις, χαλεπὸς, ὠμὸς, σκυθρωπός.

722. παγκάκως ἔχειν] "ἔχειν M.G.A. ἔχει R.T.V. et fortasse etiam Schol: ἀντὶ τοῦ· ὁ οἶκος κακῶς διάκειται ὑπὸ τῆς φήμης ἧς ἤγγειλαν οἱ ξένοι. Sed potest hic mutavisse orationem indirectam in directam interpretationis causa." Klaus—with whom I have preferred to read ἔχειν, that so connecting παγκάκως altogether with διαπεπραγμένοις, we may interpret φήμης ὕφ', v. 723, of the intelligence which has *moved* even Clytemnestra (Matth. Gr. Gr. § 592. a. *a.*) to most unnatural mirth, and which the Nurse therefore argues (v. 724.) will *much more* gladden the ears of Ægisthus, when he hears it.

The effect of ἔχειν following παγκάκως, like that of the Indicative

Present of the same verb, when subjoined to participles (Matth. Gr. Gr. § 559.), or of its participle[1] when subjoined to finite verbs (ib. § 567.), is to strengthen and sustain the proposition: *but all wrong for this family*, much as in English phraseology it might be added, *to have and to hold*—or, if the introduction of one cant phrase may be allowed for the better illustration of another: *all wrong, and no mistake!* Compare the note on Ag. 930, οἶκος δ' ὑπάρχει τῶνδε σὺν θεοῖς, ἄναξ ἔχειν.

We might also have translated: *but so as for this family to find itself all wrong*—comparing the note on Ag. 602, ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.

724. ἦ δὴ κ.τ.λ.] Translate: *We may be sure, then, his hearing*[2] *will make him a merry heart, the moment he receives the intelligence*—and we shall not need with Wellauer and Klausen to have recourse to Lobeck on Soph. Aj. 882, for defence of a tautology which does not really exist—though Pauw remarks on v. 725: "Hoc post κλύων tautologiam exhibet, quam non injuria risisset festivissimus Comicus", and Butler deigns to reply: "At ista tautologia anili garrulitati convenit, ideoque non erat ridenda."

Compare the note on Ag. 938; and for εὖτε, which here means literally (εὖ τε) *at the precise juncture, on the instant that*—and so expresses, what the indefinite ὅταν would not have conveyed, that the *certain* and *immediate* effect upon the mind of Ægisthus will be joy, and only joy—see the note on Ag. 12, and Appendix Note C. p. 386, and compare Pers. 230, ταῦτα δ', ὡς ἐφίεσαι, πάντα θήσομεν θεοῖσι τοῖς τ' ἔνερθε γῆς φίλοις, εὖτ' ἂν εἰς οἴκους μόλωμεν. ib. 364, εὖτ' ἂν φλέγων ἀκτῖσιν ἥλιος χθόνα λήξῃ. Eur. Alc. 945, ἡ μὲν γὰρ ἔνδον ἐξελᾷ μ' ἐρημία,

[1] Matthiæ indeed, as he had intimated at p. 974, explains this phrase on a different principle; but that the right construction of τί κυπτάζεις ἔχων; Aristoph. Nub. 509. τί δῆτα διατρίβεις ἔχων; Eccles. 1151. is not τί ἔχων κυπτ: τί δῆτ' ἔχων διατρ: *what makes you lurk? what makes you loiter?* is both what we should infer from the peculiar and unvarying collocation of the words, and is sufficiently proved by such passages as Aristoph. Ran. 512, ληρεῖς ἔχων. ib. 202. 524, οὐ μὴ φλυαρήσεις ἔχων; Theocr. Id. xiv, 8. παίσδεις, ὦ 'γάθ', ἔχων—*jocaris pro more tuo*; Kiessl.— Angl. *There you go, joking* or *with your joke. You are trifling there.* Won't *you have done with your foolery?* And so in the former passages *Why are you wriggling, why are you losing time, there?*

[2] On this extensive use of the participle, which might here be resolved into ἐν τῷ κλύειν, as μολών Ag. 938. into ἐν τῷ μολεῖν, see Matth. Gr. Gr. § 555. Obs. 2. and compare Thucyd. i, 23: τοὺς 'Αθηναίους ἡγοῦμαι μεγάλους γιγνομένους καὶ φόβον παρέχοντας τοῖς Λακεδαιμονίοις ἀναγκάσαι ἐς τὸ πολεμεῖν. iii, 36: προσξυνελάβετο οὐκ ἐλάχιστον τῆς ὁρμῆς αἱ Πελοποννησίων νῆες ἐς 'Ιωνίαν ἐκείνοις βοηθοὶ τολμήσασαι παρακινδυνεῦσαι—where see Arnold's note. Compare also v. 734 ἐμοὶ τλάσῃ—not *mihi quæ tuli*, as Wellauer translates more in accordance with the Scholiast's faulty interpretation: ἐμοὶ τῇ τλάσῃ, but—*mihi quæ tulerim, to me* conceived of *as having endured*, or *to my having endured them*: v. 745, τεθνηκότος αὐτοῦ, *of him as dead*, or *of his being dead*.

γυναικὸς εὐνὰς εὖτ' ἂν εἰσίδω κενάς. Herc. F. 1331, θανόντος δ', εὖτ' ἂν εἰς Ἅιδου μόλῃς.—Schol: ἦ δή· ἀντὶ τοῦ, ὄντως.

726. ὥς μοι . . . συγκεκραμένα] Wellauer (Lex. Æsch.) in reference to this passage has: "συγκεραννύναι, *socium adjungere*"; and Blomfield adduces, in explanation of it, some of the examples given above on v. 344. But—bearing in mind here, that "intererit multum, Davusne loquatur an heros . . . matrona potens an sedula nutrix"—we need not, I think, look for any further flight of *fancy* than is conveyed by the homely idiomatic μοι (French *moi*), on which see Matth. Gr. Gr. § 389. f. and the note on Ag. 32, but may translate in plain terms: *how what I may call the old mess* (mixture) *of intolerable woes, that have chanced in this house of Atreus, afflicted my heart within my breast*—i.e. Angl. *my very heart, my inmost sense*—to wit, as the Scholiast explains συγκεκραμένα: ἡ κρεουργία τῶν Θυέστου παίδων, καὶ ὁ τοῦ 'Αγαμέμνονος θάνατος.

730. τλημόνως ἤντλουν, Angl. *I patiently struggled with*, or *worked my way through*; Schol: καρτερικῶς ὑπέφερον. Compare Prom. 375, τὴν παροῦσαν ἀντλήσω τύχην. Soph. El. 1291, πατρῴαν κτῆσιν Αἴγισθος δόμων ἀντλεῖ (Angl. *is running through*). Eur. Tro. 433, δέκα ἀντλήσας ἔτη. Hipp. 898, λυπρὸν ἀντλήσει βίον, where see Monk's note (v. 902.).

Ἄντλος, Angl. *bilge-water*—or, as some interpret it, *a bilge-pump*—occurs Theb. 796, ἄντλον οὐκ ἐδέξατο. Eur. Tr. 686, ἄντλον εἴργων ναός: and in the sense of *a sink* or *hold*, where bilge-water lodges, Eur. Heracl. 168, ἐς ἄντλον ἐμβήσει πόδα. Hec. 1025, ἀλίμενον ἐς ἄντλον πεσών, in which sense also Sophocles uses ἀντλία. Phil. 482, εἰς ἀντλίαν, εἰς πρῷραν, εἰς πρύμνην. Hence Hesych: Ἄντλον· κάδον ἀντλητήριον. τινὲς δὲ καὶ τὴν θάλασσαν. καὶ τὸν σωρὸν τῶν δραγμάτων (Angl. *a shock* or *stook of sheaves of corn*). Suidas: 'Αντλεῖν ἀμφοτέραις· λείπει χερσί. παροιμία ἐπὶ τῶν σπουδῇ τι ποιούντων. 'Αντλία· τὸ τοῦ πλοίου εἰσρέον ὕδωρ. 'Αριστοφάνης (Pac. 17.). ἡ σκάφη (ib. 18.), ἀπὸ μεταφορᾶς τῶν πλοίων. λέγεται γὰρ ἀντλία καὶ ἡ τοῦ πλοίου ἐκροή. Ἄντλος· ἡ συγκομιδὴ τῶν ἀσταχύων ἐν τῇ ἅλῳ (Anthol Pal. vi, 258.).

731. τῆς ἐμῆς ψυχῆς τριβήν, *my soul's delight* or *darling*—"circa quem versatur tota mea cogitatio; τοὐμὸν μέλημα. Sapph. Frag. lxiii, ἵνα σε, τοὐμὸν μέλημα, περιπτύξωμαι. Aristoph. Eccl. 973, ὦ χρυσοδαίδαλτον ἐμὸν μέλημα. Latini poetæ, *mea cura*; Val. Cato in Diris v. 122. Propert. El. ii, 25. Virg. Ecl. i, 58." Stanl. Compare above v. 226.

732. δεδεγμένῃ—] "Aposiopeseos signum post hunc versum posui, quo facto omnis loci difficultas sublata est, quæ vel ad emendandum viros doctos impulit. Nam Hermann. *obss. critt.* p. 122. τλάσῃ in ἔτλην mutari voluit; Schützius autem post hunc versum duos tresve excidisse

ratus lacunæ signum posuit. Bothium mitto, qui in his et sequentibus plane ineptit.—Nimirum lacrymis prorumpentibus prohibetur, quominus orationem continuet, neque omnino ea præ dolore dicere potest, quæ dictu sunt tristissima." Well— and so Klausen: "Videtur sane ita interrupta hoc loco oratio et deinde continuata anacolutho, quasi dictum esset Ὀρέστου. Accusativo vero usus est, quia præcedit accusativus pendens ab ἤντλουν. Vides in hac oratione insigni arte exprimi sensus omnes, et ita conformatam orationem, ut omnes sententiæ, singulæ ita ut oriuntur in animo, ostendantur. Similis est oratio præconis Ag. 509 (532). sqq. Itaque in utroque liberioribus structuris usus poeta."

Ibid. μητρόθεν—compare above v. 594. Theb. 664, φυγόντα μητρόθεν σκότον.

733. Translate: *both getting up by night because of his arousing cries, and many* such-like *hardships are* now *of no use for me to have gone through* —and understand the verbal noun (or *gerund*, it might be called) νυκτίπλαγκτον, to set forth in the abstract, as *one* of the πολλὰ καὶ μοχθηρά, what, to state it more particularly, would be τὸ νυκτίπλαγκτον γενέσθαι or οὖσαν τλῆναι. Compare Hom. Il. ix, 486-8, πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα, οἴνου ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ, ὣς ἐπί σοι μάλα πολλὰ πάθον, καὶ πολλὰ μόγησα. Soph. El. 1143, οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς ἀνωφελήτου—and for the construction of the genitive ὀρθίων κελευσμάτων see Matth. Gr. Gr. § 368. and compare the note on Ag. 1372. —"νυκτίπλαγκτον T. νυκτιπλάγκτοον A. νυκτιπλάγκτων V. cett.—κελευμάτων M.G.A.R.T. Eadem forma in optimis libris Pers. 389. et e Sophrone in Etym. s. v. κελευσμάτων V., quod est Eum. 235. Soph. Ant. 1219." Klaus.

736. τρόπῳ φρενός, *according to his humour*, Scholef.—whose translation is greatly to be preferred to the Scholiast's: ἐπιμελείᾳ ψυχῆς, and Heath's: *cum animi attentione;* as well as to Blomfield's: *non alio modo, quam conjectura.* And so Klausen: "τρόπῳ φρενὸς referendum ad τρέφειν, φρενὸς dictum de mente puerili. πῶς γὰρ οὔ interjectum—Ceterum in his versibus pietas nutricis erga Orestem, amore aucto memoria molestiarum quas sibi infans attulerit, egregie opposita impietati matris. Suam Orestis curam apud Sophoclem enarrat Electra v. 1143."

738. ἢ λιμὸς, ἢ δίψη τις—] Translate, as *in oratione recta* Matth. Gr. Gr. § 529. 5: *does hunger, or does thirst, it may be, or*—and we shall not need with Stanley, Abresch, and Porson, to read εἰ λιμὸς . . ., nor shall we, on the same principle, find it a difficult matter to determine the question which Elmsley has mooted on Eur. Med. 480, on which see Hermann, *Class. Journ.* xxxviii, p. 404. and Matth. Gr. Gr. §. 619.

Compare, for example, Hom. Il. i, 190. ii, 300. v, 671. Prom. 780. Soph. Œd. C. 80. Eur. Med (480) 493. below v. 870—and it will be seen that ἢ—ἢ (as the present text would argue) differs from εἰ—ἤ, or εἰ followed by εἴτε (as οὐ by οὔτε), in that it does not, like the Latin *utrum—an,* propose a mere question of *to be, or not to be;* but that, like εἴτε—εἴτε, ἐάν τε—ἐάν τε, ἄν τε—ἄν τε, ἤν τε—ἤν τε, and the Latin *sive—sive* (Matth. Gr. Gr. § 617, 5.), it simply[1] details the several phrases (be they few or many) under which a proposed question of fact, or of policy, or of duty, presents itself to the mind of the person who is speaking, or who is deliberating or determining what himself, or another, should do.

"In pedestrem tamen scriptorem" Wellauer cautiously concludes, "hanc constructionem non intulerim, quod Lion fecit Xen. Anab. i. 10, 17"—and Klausen is yet more guarded in his assent: "Mihi *in Æschylo* haud dubitandum videtur, quin eodem sensu dicta sint hæc vocabula, quo apud Homerum":—but, if it is to be explained as a recurrence, in fact, from Art to Nature, from correct but cold narration to artless, energetic impersonation and exhibition at first hand, as it were, of the characters and circumstances represented, why should we not expect occasionally to meet with it in the best Prose Writers, on the same principle as we find εἰ στρατεύηται used in Herodot. i, 53. εἰ βούλοιντο ib. vii, 134. Thucyd. iv, 37. εἰ βούλονται ib. iii, 52: where by all means see Dr. Arnold's note.

Ibid. δίψη τις] "δίψη, quia forma est inusitata, Elmsl. l. c. [Eur. Med. 480.] in διψῇ mutari vult, et deinde λιψουρίαν ἔχει legit, sed id propter præcedens λιμὸς, ad quod πιέζει vel tale quid subaudiendum putat, ferri non potest. Mihi quidem forma δίψη propter analogiam verbi διψῆν toleranda videtur, quemadmodum πεῖνα et πείνη dicitur, vid. Lex. Seguer. p. 470; sin minus, δίψη τις possit in δίψησις mutari." Well. Compare Hesych: Δίψην· δίψαν, and for the adjunct τις, which must on no account be disturbed, see the note on Ag. 55.

Ibid. "λιψουρία, *micturitio:* a λίπτειν, i.e. ἐπιθυμεῖν et οὖρον. Sic interpretantur." Blomf. "Fortasse διψουρία. Sed Hesych: Λίψ· ἐπιθυμία.

[1] Such appears to have been the original character also of the well-known Latin alternative *necne*, i.e. *et non-ne*, which would seem to have set side by side with the affirmative proposition of any matter of doubt, or deliberation, the same proposition in the negative; and so, when the matter had been exhibited under *both* aspects, to have virtually proposed the question, *Whether of the two*, when my choice must needs be *either, this or that?*

Hence also the adverbial use of the English vulgarism, *whether or no*, which tacitly assumes a proposition to have been contemplated in every possible point of view; and so, from virtually denoting *in either case*, has been held to be equivalent to *in any case, at all events*—πάντως, or ἄλλως v. 662.

Sopingerus in Hesych. voce Λιψύδριον, legit λιψυδρία: *de vagiente*, inquit *infante Oreste*." Stanl. Palmer on Hesych. *ibid*. proposes, on historical grounds, to derive Λιψύδριον· χωρίον Πάρνηθος ἄνυδρον, not (as Hesychius himself has done, unless for ἄνυδρον he wrote ἔνυδρον) from λείπειν, but from λείβειν and ὕδωρ. And this is a better etymology for λιψουρία, inasmuch as the verb λίπτειν is of doubtful character as a Greek root (see on v. 283. note), and, if derived from it, the noun would properly have been λιπτουρία.

739. αὐτάρκης, sc. ἐστί: Angl. *shifts*, or *fends, for itself*.—" *αὐτάρκης, sese ipsa libere expediens*, sibi soli obtemperans. Recte Schol: ἡ γὰρ νέα νηδὺς τῶν τέκνων ἑαυτῇ ἀρκεῖν καὶ βοηθεῖν βούλεται. αὐτοβοηθός Zonar. Cf. Eur. Æol. fr. xiv: ὅστις αὐταρκῆ φρονεῖν πέποιθε.—Venustas in his veritati posthabita, pariter atque in describendo morbo, quem minatus sit Apollo. Cf. v. 270. Vexant hæ descriptiones animum, vim miserationis tragicæ, quæ vehementissime excitata erat carminibus ad sepulcrum prolatis, infringentes, ut novus deinde, in iis quæ sequuntur, parari possit animi motus. Ceterum minime otiosa in rerum progressu est hæc oratio, quippe ex qua nutricis pietatem in Orestem cognoscat." Klaus—but see rather on v. 736.

740-42. Translate: *These things having to prognosticate, and, when often, I ween, mistaken*, having *to clean the child's rollers, Fuller and Nurse held an united office*—i.e. rightly to support *the character of Nurse* (hence the genuine τροφεύς) I had need to unite with it that of *Fuller* (γναφεύς) also. The construction is, as Klausen has stated: "Participium οὖσα denuo subaudiendum ad φαιδρύντρια. Utraque sententia πρόμαντις οὖσα et φαιδρύντρια οὖσα *subjecti* vices tenet, ea quæ sequitur, *prædicati* locum"—if we should not rather extend the *one* οὖσα to both members of the apposition, which forms the premiss of v. 742, just as in Ag. 275 (where see the note), ὑπερτελής τε, πόντον ὥστε νωτίσαι, ἰσχὺς πορευτοῦ λαμπάδος is premised to what is there stated to have followed thereupon. For οἴομαι, Angl. *I take it*, or *assume*—which serves here to sustain the incidental πολλὰ ψευσθεῖσα, as though it were said: *and when, as I doubtless often was, out in my reckonings*—see the note on Ag. 32, and compare Buttmann's *Greek Verbs*, p. 184. Blomfield compares Callim H. Jov. 32, χρόα φαιδρύνασα. Diphilus, as quoted by Harpocration v. Δευσοποιός, Ἀγαθός βαφεὺς ἔνεστιν ἐν τῷ παιδίῳ· ταυτὶ γὰρ ἡμῖν δευσοποιὰ παντελῶς τὰ σπάργαν' ἀποδέδειχε νῦν. Add Eur. Hel. 678, λουτρῶν καὶ κρηνῶν, ἵνα θεαὶ μορφὰν ἐφαιδρύναν.

On the orthography of γναφεύς v. 742, see on the one hand Blomf. Gloss. Pers. *Appendix* ed. 2., on the other Dobree on Aristoph. Plut. 166. Hermann on Soph. Aj. 1010. Hemsterhuis on Lucian, vol. i. p. 86.

743. ἐγὼ διπλᾶς δέ κ.τ.λ.] "Hic tandem absolvitur sententia jam a v. 736 (731) inchoata, in qua diversæ res ita inter se commiscentur, altera alteram excipientes, ut v. 749 (744). nihil fere sit nisi repetitio versus 737 (732)." Scholef—*Appendix*, p. 25—who has not, however, improved the text—"qui hactenus," as he says, "pravis distinctionibus misere deformatus fuit tum in meis tum in aliorum editionibus"—by pointing off v. 742. as: "Parenthetice. *Fullo* enim *et nutrix eodem munere fungebantur*. Translate: *But*, as I was saying, *combining in my person these two trades*—(hence the juxta-position of ἐγὼ διπλᾶς)—it was *I* that *first took Orestes in hand for his father, and now alas! I hear of his being dead*—so we may distinguish πεύθομαι τεθνηκότος v. 745, on which see Matth. Gr. Gr. § 349. Obss. 2. 3., at once from the more definite πεύθομαι τεθνηκότα *I find that he is dead*, and from that other construction of πεύθομαι with a genitive, on which see Matth. § 373, and compare Ag. 580. below v. 827.[1]

Ibid "χειρωναξία. *Manuum solertia. Ars vulgaris*; quod nos Angli dicimus *a handicraft*, a χειρῶναξ· τεχνίτης, χειρῶν μόνων δεσπόζων: Suidas, e Schol. A'. χειροάναξ, κατὰ κρᾶσιν χειρῶναξ: Etym. M. p. 811, 8. Satis frequens est χειρῶναξ, sed χειρωναξία nonnisi apud Æschylum. Cf. (Hesych: χειρωνάκτας· χειροτέχνας. Soph. inc. fr. 724.) Eur. Phil. fr. vi, 3. Monet Heinsius ad Horat. p. 22. voces ἱππῶναξ, παιδῶναξ, et χειρῶναξ composita esse ab ἄναξ (φροντίστης) *curator et inspector*; quo sensu ponitur Odyss. ix, 440." Blomf. Gloss. Prom. 45.

744. ἐξεδεξάμην πατρί] "Superius v. 748. dixerat, ὃν ἐξέθρεψα μητρόθεν δεδεγμένη. Vox propria sc. *obstetricum*, quæ, ut videtur, simul nutricum officia obibant. Aristid. tom. i. p. 24: τῇ Λητοῖ πλανωμένῃ διὰ πάσης γῆς καὶ θαλάττης ἡγεῖται (Minerva) πρὸς τὸν εἱμαρμένον χῶρον, οὗ μόνον ἦν αὐτῇ τεκεῖν· καὶ ἐπειδὴ ἔτικτε, μαιοῦταί τε καὶ δέχεται τοὺς παῖδας. Hesiod. Theogon. 479: ὁππότ' ἄρ' ὁπλότατον παίδων ἤμελλε τεκέσθαι Ζῆνα μέγαν,

[1] Πεύθεσθαι (Lat. *certior fieri*), *to be informed*, would seem to be constructed with a genitive, either of the person *from whom* (Matth. Gr. Gr. § 373), or of the thing *in respect of which* (ib. § 338.) information is given—thus τῶνδε πευσέται λόγων v. 747. (with which compare v. 827, πυνθάνου τῶν ξένων, *allow yourself to be informed*, learn or enquire, *of the strangers*), *he will hear of*, or metaphorically *he will listen* or *lend an ear to, these rumours* (vv. 824-25)—and in this construction we may consider it wholly as a *passive* verb. On the contrary, with an accusative of the direct object, whether person or thing, it is essentially a *middle* verb, *to acquaint myself with, ascertain* (i.e. for myself), *learn* or *take knowledge of*; see for example vv. 719. 818. 829, and compare Ag. 598, σὺ δ' εἰπὲ, κῆρυξ, Μενέλεων δὲ πεύθομαι, εἰ νόστιμός γε—*I would ascertain* this of *Menelaus, whether &c.*

τὸν μέν οἱ ἐδάξατο Γαῖα πελώρη Κρήτῃ ἐν εὐρείῃ τραφέμεν τ' ἀτιταλλεμέναι τε. Idem vero hic loci ἐκδέξασθαι πατρί, quod in laudato Hesiodi versu δέξασθαί οἱ τρέφειν—valet enim ἐκδέξασθαί τι τινί, τὸ παρ' αὐτοῦ ληφθὲν πάλιν ἐγχειρίσαι αὐτῷ. Neque aliter intelligo locum Genes. xliv, 32 : ὁ γὰρ παῖς σου παρὰ τοῦ πατρὸς ἐκδέδεκται τὸ παιδίον, λεγων· Ἐαν μὴ ἀγάγω αὐτὸν προς σέ κ.τ.λ."[1] Abresch—and so the Scholiast: ἀντὶ τοῦ, ἔθρεψα, ἀπέσωσα.

It will not be necessary, therefore, in this place with Blomfield to have recourse to a "schema Sicelicum," or with Wellauer and Klausen to refer to Porson and Schæfer on Eur. Hec. 533. Hermann *de metris Pind.* p. 273.

748. "Hunc versum, cum duobus sequentibus, *Choro* tribuunt Turn. Vict., qui post ἐσταλμένον commate interpungunt; *Oresti* Rob., qui et in sequente colloquio pro Choro ubique Orestis personam habet." Well.

749. ἦ πῶς; sc. ἔλεξας—*Did you say, how?*—λέγ' αὖθις κ.τ.λ. "ἤ πῶς libri, optime: annectit enim Nutrix suam interrogationem orationi Chori." Klausen—who, when he adds: "Loquitur Nutrix, quasi πότερον dictum esset a Choro," ought surely to have placed the mark of interrogation after μολεῖν, so that the sense might have been: *Attended—or how?* But why then should the Nurse have added λέγ' αὖθις, instead of simply saying λέγ' ὡς μάθω σαφέστερον?

This, however, is not all the learning that has been idly expended upon this verse, where the only correction needed was, for ἤ, to write ἦ as Klausen himself has been content to do in the following line. "ἤ πῶς edd. vett. τί πῶς; Canter. ἦ πῶς; ut opinor, volebat Porsonus: ὅπως; Schützius, recte observans, quum quis ad quæstionem πῶς sic respondet, ut de quæstione dubitet, tum semper dici in responsione ὅπως; quod non minus vere observari potest de τίς, ποῖ, et similibus. Vid. Aristoph. Plut. 139. 349 (ubi legendum suspicor: Ποῖός τις; χ. ὁποῖος;). 462. Nub. 677. Ran. 198. Eq. 732. Ach. 959. Pac. 883. Butlero periculosum videtur exemplis e Comicis petitis sermonem tragicum illustrare. Verum in hujuscemodi formulis Græci sermonis proprietas tam e comicis quam e tragicis apte disci potest. Minus bene Valckn. ad Eur. Phœn. p. 342. corrigit Πῶς φής; quæ quidem locutio vel *non credentis*[2] est, vel *formidantis;* non vero de sensu dictorum hæsitantis." Blomf—who cannot have paid sufficient attention to what Schütz has really

[1] Compare rather Exod. ii, 9: Διατήρησόν μοι τὸ παιδίον τοῦτο, καὶ θήλασόν μοι αὐτό· ἐγὼ δὲ δώσω σοι τὸν μισθόν. Eng. Vers: *Take this child, and nurse it for me.*

[2] Compare Ag. 257, πῶς φής; πέφευγε τοὖπος ἐξ ἀπιστίας: below v. 760.

said,[1] or to the spirit of the passages which he has himself referred to, or he would not have failed to see that the re-echoed ὅπως, *How? say you!* or Angl. *How? quoth' a!*—which in reality asks no question, but (if we translate it literally: *As to* your saying *how, for the matter of how)* is altogether an exclamation, it may be of surprise, or (not unfrequently) of impatience, tinged with a little self-complacent assumption of superior knowledge—would be wholly out of place here, where it is plainly the speaker's object to elicit that more precise statement of the terms of the preceding question, which is actually subjoined by the Chorus in v. 750. And with this Wellauer aptly enough compares Eur. Ion. 959, καὶ πῶς ἐν ἄντρῳ παῖδα σὸν λιπεῖν ἔτλης; πῶς δ'; *(Do you ask me, how?)* οἰκτρὰ πολλὰ στόματος ἐκβαλοῦσ' ἔπη: to which add, by way of contrast to Aristoph. Plut. 139. 462, ib. 356, πρὸς ἀνδρὸς οὐδὲν ὑγιές ἐστ' εἰργασμένου. πῶς δ' οὐδὲν ὑγιές; Angl. *How do you mean, no good?*

750. εἰ ξὺν λοχίταις] "ἤ ξὺν M. G. A. R. εἰ T. V. ἤ defendit Well. ex Eur. Alc. 114. At ibi non interrogatur. Itaque scripsi ἦ, quod omnino satisfacit." Klaus—but ἤ, like the false termination—θούσῃ φρενί v. 755, was doubtless introduced here by some copyist whose eye rested upon the initial ἤ above it, and ἦ would not so well suit the preceding context. Translate: *With body-guards, I ask you? or was he to come unattended?* "Post εἴτε inseritur καί, cujus vim haud facile Latine expresseris. Ag. 816. Suppl. 185. Soph. Œd. T. 91." Blomf. See the note on Ag. 472, and for λοχίταις the note ib. 1621.—v. 751. Hesych: Δορυφόρος· ὁπλοφόρος, ὑπασπιστής. ἤ φύλαξ τῶν τυράννων, καὶ πρόσωπον.[2] Ὀπάονα· ἀκόλουθον. παρὰ τὸ ἕπεσθαι.

752. μή νυν] "Ita Butlerus: μὴ νῦν edd. Vid. ad Theb. 228." Blomf—and so Scholef. and Dind.

Ibid. δεσπότου στύγει. Schol: τῷ μισουμένῳ ὑπ' Ἀγαμέμνονος, and so Klausen: "homini, qui vero ædium domino, Agamemnoni vel Oresti, maxime invisus est. Ita θεῶν στύγος v. 972." But Stanley, who after the Scholiast had once translated: *huic a domino inviso,* on second thoughts observes: "Verum δεσπότου στύγει nihil aliud hic significare censeo quam *domino detestando,* ut Αἰγίσθου βία κ.τ.λ." Translate: *our wretch,* or *monster, of a master;* and compare with this use of στύγος,

[1] Schütz's words are: "Cum quis ad quæstionem, quæ a particula πῶς *quomodo* incipit, sic respondet ut illud πῶς *quasi mirabundus aut hæsitabundus, antequam ipsam facti rationem et modum describat,* repetat, quod Latini sic reddere solent: *Quomodo? quæris!* tum semper in responsione dicitur ὅπως, addita interrogationis nota."

[2] To wit, πρόσχημα τῆς τραγῳδίας, γρύζοντας οὐδὲ τουτί.

as *a detestable thing*, below v. 970. Ag. 539, τὰ δ' αὖτε χέρσῳ καὶ προσῆν πλέον στύγος: and with the peculiar circumlocution, Herodot. i, 36: συὸς χρῆμα μέγα. Eur. Phœn. 198, φιλόψογον δὲ χρῆμα θηλειῶν ἔφυ. Matth. Gr. Gr. § 430, 5.

753. ὡς ἀδειμάντως κλύῃ, *that he may unhesitatingly obey* the summons (vv. 716. 748); i.e., that he may come at once, *without fear* or *suspicion*—and this sense might perhaps have been made more plain by reading ἀδείμαντος, as Rob. ἀδήμαντος—not, as Klausen; "ἀδειμάντως *sine terrore* [Angl. *without inspiring fear*]: si enim cum satellitibus accessisset Ægisthus, exspectari poterat peregrinos illos metu captos dicturos esse ea, quæ illi accepta fore putarent, neque certo appariturum esse, quonam modo mors acciderit, de qua ut certior fiat, potissimum Ægistho optandum erat."

754. ἄνωχθ'] Hesych: Ἄνωχθι· παρακέλευε. Ἀνώχθω· κελευέτω: see Matth. Gr. Gr. § 198. Obs. 3. b. and compare Appendix to Notes on the Agamemnon, p. 387.

Ibid. γαθούσῃ φρενί. "τάχιστ' ἀγαθούσῃ Med. Ald. Rob. τάχιστ' ἀγαθοῦσῃ Guelph. τάχιστα γαθούσῃ Turn. Vict: γηθούσῃ, Dorismi vitandi causa, Pauw. Heath. Schütz. Both. [Blomf. Scholef.], sed nihil contra librorum omnium consensum novare[1] volui." Well—and so Dindorf and Klausen. And if there be, as Elmsley[2] asserts, no other instance in which the present γηθέω occurs in the Tragic (and he might have said, in the Dramatic) Poets, we may be the less anxious to introduce an unauthorized exception here, to the prejudice of an old-fashioned word—peculiar, it may have been, to the *spoken*, and not the written language of Greece—of which the more approved, no doubt, and Attic form was γηθέω, as of Ἀθάνα, Ἀθηναία, κυναγός, κυνηγέτης and also κυναγέτης; see Pors. on Eur. Or. 26.

Even in Homer, however, and in all the best Greek writers—see Buttm. *Greek Verbs*, p. 51—γηθέω is of rare occurrence, as compared with the tenses of which it is the ostensible parent, and γήθω is known only as the reputed origin of the perf. pres. γέγηθα *I am bursting with joy, I exult* or *triumph*: the common root of all these verbs (see Damm's

[1] Yet in Wellauer's Lex. Æschyleum we find: "Γηθεῖν *lætari*. Choëph. 761, ἄνωχθ' ὅσον τάχιστα γηθούσῃ φρενί"—whence it is probable that this is Hermann's reading of the text.

[2] "Verbi γηθέω præsens tempus hoc uno loco apud tragicos legi monet Elmsleius in censura editionis nostræ Promethei." Blomf—who subjoins a caution, as applicable to γαθούσῃ, as it would have been to γηθούσῃ, had this, and not that, been the reading of the MSS. and Edd—"Hinc videre est, quam periculosum sit quodpiam vocabulum proscribere ob eam solam causam, quod in tragicorum reliquiis, quas hodie legimus, non occurrit." *O si sic omnia!*

Lex. Hom.) being γάω, *I swell, break* or *give forth*, as the great productive principle (Γᾶ, Γῆ, or Γαῖα: πολλῶν ὀνομάτων μορφὴ μία), *with increase*; as from the Doric or Æolic γαθέω came also the Latin *gaudeo*. And to the same family belong γαῦρος, γαυριάω, and the Latin *gestio*.

755. ἐν ἀγ. γ. κυπτὸς ὀρθοῦται λόγος] "κρυπτοσ' Ald. κρυπτὸς ceteri: ὀρθώσῃ φρενί Turn.[1] ὀρθούσῃ φρενί Ald. Rob. ὀρθούσῃ λόγῳ Med. Citat Schol. Venet. in Il. O', 207: ἐν ἀγγέλῳ γὰρ κυπτὸς ὀρθοῦται λόγος, et Euripidi tribuit. Hæc compilans Eustathius in Il. O'. p. 1013, 11. scribit κρυπτός. Hinc edidit Porsonus κρυπτὸς ὀρθοῦται λόγος. Sed omnino retinendum κυπτός: *Nuntii prudentia rectam facere potest orationem incurvam*, i.e. *vitiosam*. H. Steph. Gr. T. ii. p. 507: "Κυπτὸς, οῦ, ὁ. *Inclinatus, supplex*; v. l. ex Æschylo"; i.e. "vetus lexicon," seu "varia lectio." Κυπτὸς probare videtur Schneiderus in Lexico. Ceterum verissime observavit Butlerus: "Nullus dubito quin, ex -θούσῃ φρενί in superiore versiculo, -θώσῃ [θούσῃ] φρενί hic fluxerit incuria librarii." Blomf—whom I follow in all but his too limited, and too laboured, interpretation of the line; in which, if we did not hold κυπτὸς ὀρθοῦται to be a proverbial saying—with which compare Eccles. i, 15. vii, 13. Isaiah xlii, 16—we should have had no excuse for not retaining κρυπτὸς, as, after Porson, Wellauer, Dindorf, and Klausen have done. Translate: *for in the hand of the messenger a crooked story is made straight*—i.e. *it rests with the bearer of a message to give it what turn he pleases: therefore dry up your tears* (vv. 713-15.), *and deliver your orders as we suggest* (vv. 756. 761.)—and on this use of ἐν, answering to the Latin *penes, in the power of*—see Matth. Gr. Gr. § 577, 6. and compare Thucyd. vii, 8: νομίζων οὕτως ἂν μάλιστα τὴν αὑτοῦ γνώμην, μηδὲν ἐν τῷ ἀγγέλῳ ἀφανισθεῖσαν, μαθόντας τοὺς Ἀθηναίους βουλεύσασθαι περὶ τῆς ἀληθείας.

756. ἀλλ' εἰ—] The tone and look, with which v. 755. would doubtless be delivered, may be gathered from the Nurse's half-uttered assent: *Well, if you have any good purpose to serve by what you just now bid me say*—which the Chorus, perceiving that she is prepared to go and do their bidding, playfully interrupts with: *Well, if Zeus is going to grant us change at last in respect of misfortune—what say you?* or

[1] Hence Heath: "ἐν ἀγγέλῳ γαρ κρυπτὸς ὀρθώσῃ φρενά, *Is enim qui sub persona nuntii occultus est, animum tibi eriget*;" Schütz: "εὐαγγέλῳ γὰρ κρυπτὸς ὀρθώσῃ φάτει vel λόγῳ, *si enim te sub læto sermonis genere quod gratum nuntium afferre videatur, occulueris, omnia bene et ex sententia procedent*;" Abresch: "ὀρθώσῃ φρενί, *posita enim nutricis persona, nuntii si indueris, ex voto tibi cedent omnia*; ἐς ὀρθὴν ἐλεύσῃ ὧν φρονεῖς. Κρυπτὸς Attice positum pro κρυπτή."—*hoc genus omne!*

what will you do ? we might undoubtedly supply, as Blomfield suggests, but the fact is the second *ἀλλ' εἰ* is the mere echo of the preceding, which the Chorus takes up in such a manner as, while they slightly mimic the good Nurse's significant *if*, to give an indirect hint of the actual state of affairs, and then to leave her to adopt her own resolution thereupon, as she eventually does on v. 763. Compare Soph. Œd. T. 547-52, where to *Creon's : τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὡς ἐρῶ, Œdipus* in like manner, only (as in angry mood), more impetuously and unmeaningly, retorts : *τοῦτ' αὐτὸ μή μοι φράζ' ὅπως οὐκ εἶ κακός*, and again, when Creon has remarked : *εἴ τοι νομίζεις . . . οὐκ ὀρθῶς φρονεῖς*, he echoes back : *εἴ τοι νομίζεις . . . οὐκ εὖ φρονεῖς*.

If this view of the passage be correct, we are entitled, from the undisputed presence of *ἀλλ' εἰ* in v. 757, to argue that this was the original commencement of v. 756. also*;* though, as it has happened—because, probably it was not seen that the sentence was unfinished—*ἀλλ' εἰ* is to be found there in the Aldine edition only. The rest have *ἀλλ' ἦ*, whence Stanley proposed *ἀλλ' ἦ* in v. 757, and on the same principle that we have applied to the double *ἀλλ' εἰ*, it were better with Wellauer and Scholefield to admit this alteration, than with Blomfield, Dindorf, and Klausen, after *ἀλλ' ἦ* preceding, to retain *ἀλλ' εἰ*. For what could be more tame, than to translate : *ἀλλ' ἦ*—see on v. 211—*But you are sure, you mean well*, or (so Klausen) *you are well advised in &c ? Why yes ! if Zeus &c.;* though Klausen says : " *ἀλλ' εἰ* bene se habet ; quum enim dubitatio aliqua prolata sit in interrogatione Nutricis, agnoscit Chorus non sine ratione eam dubitare, sed prudentem se fore vocandam, si dii largituri sint id, quod exspectet ipsa" ? And even if we adopted Blomfield's suggestion : " Vertas *ἀλλ' εἰ*—*sed quid, si Jupiter etc.*, what answer would this give to the anxious question asked with *ἀλλ' ἦ*—in v. 756?

757. *τροπαίαν, change*, properly *of wind* or *weather*—*τροπαίαν* sc. *αὔραν* or *πνοήν*—the metaphorical use of which the Poet has here sufficiently restricted by connecting it with *Ζεὺς θήσει*—compare Ag. 939, *ὅταν δὲ τεύχῃ Ζεύς τ' ἀπ' ὄμφακος πικρᾶς οἶνον*—as in Ag. 210, *φρενὸς πνέων δυσσεβῆ τροπαίαν* (where see the note), and Theb. 706, *δαίμων λήματος ἐν τροπαίᾳ χρονίᾳ μεταλλακτὸς ἴσως ἂν ἔλθοι θαλερωτέρῳ πνεύματι*, he has declared its meaning by associating it with *πνέων* and *πνεύματι*. The word is not found elsewhere, except in Aristotle Probl. xxvi, 5 : *ἔστιν ἡ τροπαία οἷον ἀναστροφὴ τῆς ἀπογείας* (Angl. *the veering round of an offshore wind)*—as also *τροπαί*, sc. *τροπαῖαι πνοαί*, ib. 4. *τροπὴ περὶ τὸν ἀέρα*, Plutarch's *Life of Numa*—and yet, though it would seem to have been

altogether a word of common life (as what more common subject is there than " the face of the sky" ?), Wellauer objects to its introduction otherwise than in *lyric* verse ! " Falsum esse primus vidit Pors. ad Eur. Suppl. 647. ed Gaisf., quem secutus Blomf. ad Sept. Theb. 263. *τρόπαια* emendavit, collato simillimo loco Eur. Or. 713, *στῆσαι τρόπαια τῶν κακῶν*. Nam quamquam *ἵστημι τρόπαιον* usitatius est, non minus tamen probum *τίθημι τρόπαιον* : vid. Markl. ad Eur. Suppl. 647."

For once, however, Wellauer and Blomfield might seem to have changed sides. For the latter adheres to the received text : *ἀλλ' εἰ τροπαίαν*, of which the former (Lex. Æschyl.) still entertains a doubt : " †*εἰ τροπαίαν* Porson. qui ad Eur. Suppl. 647. hæc scribit ; ' In Æschyli loco *τροπαίαν* edd. male præferunt ; quod ambigas utrum in *τρόπαιον*, an *τρόπαια*, mutandum sit.' Sed retinendum puto *τροπαίαν, conversionem*, Schol : *μετατροπήν*, ut in Ag. 213. Theb. 703"—with which he further compares Eur. El. 1147, *ἀμοιβαὶ κακῶν· μετάτροποι πνέουσιν αὖραι δόμων*. See also Morell's *Thesaurus* v. *Τριπαία· ἡ ἐναντία πνοή* : where Bp. Maltby : " Citat voc. *Τροπαία* Brunck. tam e Photii Lex. MS. quam ex Etym. et subjicit, ' male in utroque scriptum *τριπαία*.' Sed diu ante dixerat Sylburgius in notis ad Etym. p. 766 : ' aptius fere *τροπαία*, sc. *αὖρα*.' "

758. *καὶ πῶς ;*] " *Quomodo fieri potest ?* Fefellit me memoria, quum de his particulis scriberem ad Agam. 1281." Blomf. See the note on Ag. 530.

759. *κακός γε μάντις*] Compare Ag. 1063, *ἦ μὲν κλέος σοῦ μαντικὸν πεπυσμένοι ἦμεν· προφήτας δ' οὔτινας μαστεύομεν.* ib. 1070, *τούτων ἄϊδρίς εἰμι τῶν μαντευμάτων· ἐκεῖνα δ' ἔγνων· πᾶσα γὰρ πόλις βοᾷ.*

761. *πρᾶσσε τἀπεσταλμένα*] Blomfield compares Theb. 1012, *οὕτω μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν.* Ag. 877, *αἷς ἐπέσταλται τέλος πέδον κελεύθου στρωννύναι πετάσμασιν.* Eur. Tro. 1149, *σὺ δ' ὡς τάχιστα πρᾶσσε τἀπεσταλμένα.* Compare also Eum. 743. Soph. Œd. T. 106 ; *ἐπιστολάς, injunctions*, Prom. 3. Pers. 783. Suppl. 1012 : and with v. 762 compare Ag. 943, *μέλοι δέ τοι σοὶ τῶνπερ ἂν μέλλῃς τελεῖν.*

765. " Carmen quod sequitur ita corruptum est, ut ne illud quidem pro certo definiri possit, ubi quæque stropha incipiat, et quæ sibi strophæ respondeant, quæ non respondeant ; neque unquam conjectura poterit persanari. Totum carmen in strophas primus divisit Hermannus *obss. critt.* p. 114, ita tamen, ut ipse nunc sententiam mutaverit ; hæc igitur mittamus. Secutus eum est Schützius, transpositis tamen strophis et passim aliter emendatis ; quare ejus rationem, non minus quam Bothii qui solita audacia sæviit, in Addendis exhibebimus, ne in

Notis nimis multæ conjecturæ afferendæ sint. Aliam deinde et probabiliorem carminis descriptionem exhibuerunt Seidl. *de verss. dochm.* p. 405. et Herm. *El. metr.* p. 733., cujus schema hoc est: α′. β′. α′. γ′. μεσῳδ. γ′. δ′. β′. δ′. Hanc et Schwenkius recepit, et ego olim secutus sum in *Comment. Æschyl.* p. 46. sqq., ubi hoc carmen paullo audacius tractavi. Hic quoque eam repræsentavi, quia reliquis majorem veri speciem præ se fert, quanquam omnino veram nondum puto, præsertim quia quarta stropha et antistropha vix ullum responsionis vestigium habent." So Wellauer, whose objection to the more than ordinarily artificial arrangement which, in default of a better, he has adopted—although violently set aside by Blomfield, and even more violently by Klausen—the present Editor feels to be so pressing, that he gladly concurs in that conclusion to which Professor Scholefield has come, in his *Appendix* p. 25: "Perpensis variis rationibus, quibus viri docti hoc carmen in antistrophica redegerunt, eo tandem ventum est, ut eum ordinem magna ex parte retinendum censeam, quem olim instituit Hermannus, quamvis postea repudiavit. In eo tamen strenue a Viro egregio dissentio, quod versus 804-22 (798-816.). una epodo contineri puto. De ceteris, versus 776-9 (771-4.). et 793-6 (787-90.). vestigia antistrophici ordinis satis certa habere videntur. Quare hac forma carmen exhibendum hodie judico: α′. β′. α′. γ′. β′. γ′. ἐπῳδ. De singulis versibus vide infra."

767. τυχεῖν δέ μοι κυρίως] "τυχεῖν δέ μου Ald. Rob. Med. [Guelph.] τυχεῖν δέ μοι Turn. Pors. [Vict. Well. Dind.] δὸς τυχεῖν, ὥστ᾽ ἔχειν κυρίως Herm. δὸς τύχας νιν τυχεῖν Schütz. Schol: δός μοι εὐτυχίαν εὐτυχῆσαι βεβαίως. Musgravius legit δὸς τύχας τυχεῖν ἐμοὶ κυρίους τὰ σωφρόνων μαιομένους ἰδεῖν, citato Hermesianacte: σκολιὴν μαιόμενοι σοφίην. Libri omnes exhibent κυρίως—τὰ σώφροσυν εὐμαιομένοις [Guelph.] Ald. τασωφροσυνευμαιομένοις [Med.] Rob. τὰ σώφροσιν εὖ μαιομένοις Turn. et recentiores. τὰ σώφρον᾽ εὖ Herm. [Blomf. Scholef. Klaus.]. μαιομένους Butl." Blomf.

Translate, without any alteration of the text as received from Turnébe and Vettori: *and that I may have the good fortune to realise what wise men propose to themselves when they would see well to every word* that it be spoken *aright*—and understand the Chorus to allude to the critical circumstances under which this second *Stasimon* is to be sung, and to the consequent difficulty of so ordering their words as neither, on the one hand, to betray the trust reposed in them by Orestes (vv. 567-8.), nor on the other, to be themselves betrayed by the warmth of their feelings into any expression, that might savour of impiety, or

of insensibility to the violence offered to human nature, in the murder of a mother even by the sworn avenger of his father's blood: compare vv. 113. 807-9. 834-37. 910-13.

Hence the artfully disguised mention of Orestes vv. 772. (compare vv. 710. 712.) 775-80, as well as the invocation of every tutelary deity, Zeus, Loxias, Hermes, and the household gods of the Atridæ, to befriend him at this crisis of his fate.

With κυρίως, *meo jure*, Angl. *with peculiar right, to hold as my own, in possession* and so *in perpetuity*, compare Ag. 171, κυρίως ἔχειν. Soph. Phil. 63, κυρίως αἰτουμένῳ. Hesych: Κυρίως· βεβαίως, ἰσχυρῶς, ἀσφαλῶς.

769. διὰ δίκας] "διὰ δίκας em. Pauw. Legit hoc Schol: δικαίως, κατὰ δίκην, κατὰ τὸ δίκαιον.—διαδικᾶσαι M. διαδικάσαι vulg. διαδικᾶσ^αι G." Klaus. "Ego quoque veram puto, quum et sensus et metrum eam flagitet, et Schol. confirmet, qui δικαίως, κατὰ δίκην explicat." Well.

Yet Morell and Maltby recognize "διαδικάζω, *dijudico*," on the authority of this passage, and Suidas has: Διαδικασάμενος· ὀνειδίσας, διελέγξας. Διαδικασία ἐστίν, ἣν ποιοῦνταί τινες τοῖς μέλλουσι χορηγεῖν, οὓς ἂν ὁρισθῆναι βούλωνται, πότε χρὴ λειτουργεῖν αὐτούς.

770. The received reading of this line is: ἔλακον, Ζεῦ· σὺ δέ νιν φυλάσσοις, on which Wellauer: "Non respondet hic versus antistrophico, quare Herm. *El. metr.* p. 536. ἔλακον; ὦ Ζεῦ, σύ νιν φυλάσσοις, aut ἔλακον· εὖ δὲ σύ νιν φ. legendum putat. Melius placet Bothii: ἔλακον εὖ· σὺ δέ νιν φ.—φυλάσσεις Guelph. Ald."—and Klausen: "Libri σὺ δέ νιν φυλάσσοις, contra metrum: respondet enim huic versui v. 773 (806.). Pronomen νιν huic loco minime commodum, quum nulla adhuc facta sit Orestis mentio: particula δὲ facile caremus in oratione quam concitatam esse ostendit bis repetitum Ζεῦ. Utrumque vero facile pro glossemate addebatur." He therefore reads: ἔλακον, Ζεῦ· σὺ φυλάσσοις· πρὸ δὲ δὴ 'χθρῶν, and boldly ejecting ἒ ἒ from v. 771, as boldly introduces them at the commencement of v. 783, which he would force into an unwilling pair with v. 794.

Under these circumstances, the Editor, looking to v. 780. as the original counterpart of the present verse—and observing how easily the letters δεν, with ἒ ἒ immediately under them in the MSS., may have been corrupted into δεε, and thence corrected to δέ νιν—has ventured to restore the metrical harmony of the two lines, and at the same time, by leaving the sentence incomplete, to account in some degree for the disappearance of the former part of v. 771, which—having been cut off, as we have seen, from following φυλάσσοις, and being itself followed, as it would seem, by a new and distinct sen-

tence—may easily have been ejected as a gloss (especially if, as is probable, it contained something akin to ἒ ἒ) by those who did not perceive that the actual commencement of the 2nd strophe is from ἒ ἒ, πρὸ δὲ δὴ ʼχθρῶν, as of the antistrophe from ὢ μέγα ναίων v. 787, where see the note.

772. τὸν ἔσωθεν] So, with Seidler *De verss. dochm.* p. 406, I have corrected the common reading τῶν ἔσω—, both on account of the metre, which in this and the two following verses is *Epi-ionic*,[1] and because—while τῶν (as Klausen objects) would not include *Ægisthus* who, the Chorus well knows, is *not* now *within the palace*—we want some mention of *Orestes*, who is most correctly described by τὸν ἔσωθεν, *him that is* momentarily expected *to appear from within* (compare vv. 457-60.), as on the other hand ἔσω δωμάτων v. 781. is more applicable to the settled occupancy of the Household Deities, and therefore (as well as at the instance of the metre) has been very generally received, on the suggestion of Hermann, in place of ἔσωθε δωμάτων.

773. μὶν μέγαν ἄρας] "nominativus absolutus, cujus exempla vide vv. 988 (1026) et 1004 (1041). Præmittitur sic ut subjectum sententiæ, a quo deinde deflectitur structura ad *Orestem*, quia *Jupiter* in priori, *Orestes* in posteriori sententiæ parte is est, cujus est omnis actio. Concinnius ita omnia dicerentur: ἐπεί μιν μέγαν ἄρας δίδυμα κ. τρ. π. θέλοντα ἀμείψοντα κτίσεις: quæ dictio non magis poetica est, quam si præmitteretur σοῦ μιν μέγαν ἄραντος. Simillimus locus est v. 1004.—μέγαν αἴρειν dictum ut v. 251. de ipsa victoria, quam Oresti concessurus est Jupiter." Klaus. Compare the note on v. 253, and for ἆρας—ᾆρας Med. αἶρας Guelph. Ald.—see Porson on Eur. Med. 848.

"Mira interpretatio Scholiastæ: ἐπάρας γὰρ τὸν Ὀρέστην, δυνήσῃ καὶ τριπλασίονα ποινὴν εἰσπράξασθαι τὸν Ὀρέστην ποιῆσαι. Schützius: *Etenim si eum erexeris dupliciter ac tripliciter tibi lubens retribuet*, cui assentitur Butlerus. Sed recte monuit Pauwius ἀμείψει esse secundæ personæ: *vicissim accipere poteris*." Blomf—and so Scholefield: "ἀμείψει, *accipies*; cf. Theb. 293." But what then are we to make of θέλων? *with the good-will of* Orestes?

774. παλίμποινα, Angl. *acknowledgements*, but more properly *amends*; Hesych: Ποινή· ἀντέκτισις ἡ ὑπὲρ φόνου διδομένη, καὶ ἡ δωρεά: compare above v. 248.

Ibid. δίδυμα καὶ τριπλᾶ—"dictio proverbialis: δίδυμα γάρ ἐστι καὶ

[1] See Seale's *Greek Metres* p. 34. ed. 1820.

τριπλᾶ Pers. 1033. δὶς καὶ τρὶς αἰάζειν Soph. Aj. 432. δὶς καὶ τρὶς ἀναπολεῖν Phil. 1238." Klaus.

775. ἴσθι δ'—] "Constructio est, ἴσθι πῶλον ζυγέντα, pro ζυγῆναι, non ἴσθι προστιθείς, quod ait Abreschius." Blomf: who compares γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ Ag. 901. where see the note.

Ibid. πῶλον] "πῶλος de homine dictum, ut Eur. Hipp. 546, τὰν μὲν Οἰχαλίᾳ πῶλον ἄζυγα λέκτρων, ubi cf. Monk. πωλικὰ ἑδωλία Theb. 454.—εὖνις v. 236 (238).—ζυγέντ' ἐν ἅρματι πημάτων dictum ut ζεύξω βαρείαις Ag. 1556 (1611)." Klaus. Stanley compares Ag. 209, ἀνάγκας ἔδυ λέπαδνον.

777. δρόμῳ] "ἐν δρόμῳ omnes: ἐν omitti jubent Heathius et Musgravius. Schol: ἐνέμεινε τῇ μεταφορᾷ. φήσας γὰρ ἐν ἅρματι πημάτων, τὸ δρόμῳ ἐπήγαγε." Blomf.

Ibid. μέτρον] "dictum ut Soph. El. 236, καὶ τί μέτρον κακότητος ἔφυ; Orestes currui malorum in cursu junctus, id est malis agitatus, huc illuc raptus, exspectat in hac agitatione modum, qui certam conditionis rationem pro illis turbis stabiliat; quem modum vix quenquam, nisi ipsum Jovem, impositurum esse sperari potest. Itaque ad τίς ἂν subintelligendum est: *nisi tu nos exaudies*." Klaus. Schol: τέλος αὐτῷ προστιθεὶς τῶν κακῶν.

778. σωζόμενον ῥυθμὸν ... δάπεδον] Schol: ἀντὶ τοῦ, εὔτακτον δάπεδον, καὶ μὴ τραχεῖαν πορείαν. Idem. τοῦτ' ἰδεῖν· ἀντὶ τοῦ, ἴδοι. τὸ δὲ ἑξῆς, ἴδοι δέ τις σωζόμενον αὐτῷ τὸν ῥυθμὸν τοῦ δρόμου· μηδὲ ὑπερδραμὼν ἐν τῷ δαπέδῳ διαῤῥήξῃ τὸν χαλινόν. Ἄλλως. λείπει τὸ ὅπως. ὁ δὲ νοῦς, ὅπως ἂν τοῦτο ἴδοι [τὸ δάπεδον] σωζόμενον τὸν ῥυθμόν, ὁμαλὸν καὶ εὔτακτον, κατὰ τὸν δρόμον τῶν ἀνυομένων (sic) πημάτων. "Scholiastes mire se torquet in explicatione hujus loci. Ego pro ῥυθμὸν lego ῥυμόν, ut eandem persequatur metaphoram, currûs scil. Prius enim dixerat: ζυγέντ' ἐν ἅρματι." Stanl. "Precatus erat Chorus Oresti viam ingresso ad patrem ulciscendum adesse ut velit Jupiter; nunc addit neminem alium in tam arduo negotio opem illi præstare posse. Itaque sic hæc acciperem, tanquam scriptum esset: τίς γὰρ ἂν ἄλλος, ἢ σὺ Ζεύς, δοίη ἰδεῖν ῥυθμὸν σωζόμενον κατὰ τὸ ὄρεγμα τῶν πημάτων ἀνομένων κατὰ τοῦτο τὸ δάπεδον. Sic ῥυθμὸς σωζόμενος respondebit τῷ, μέτρον προστιθείς, et κατὰ τὸ ὄρεγμα respiciet ad ἐν δρόμῳ. Denique δάπεδον locum tenebit τοῦ ἅρμα. Ἀνυόμενα πήματα reddo *mala exantlanda, perficienda*, non *finita*." Abresch.

"τοῦτ' ἰδεῖν δάπεδον edd. ubi δάπεδον primam producit. Æschylum vero Homericam quantitatem hujus vocis immutasse haud facile crediderim: vide ad Prom. 854. Dedi ex conjectura διὰ πέδον. Ordo constructionis hic est: τίς ἂν ἴδοι ὄρεγμα βημάτων, ἀνομένων διὰ τοῦτο πέδον,

σωζόμενον ῥυθμόν; ut sit *σωζόμενον* mediæ vocis participium.— ἴδοι pro ἰδεῖν Portus. τίν' ἂν Hermannus. σωζόμενου ῥυθμοῦ G. ad marg. Ask. *Locus difficillimus post omnes omnium curas medicinam exspectat.*" Blomf. —who adds on v. 780: "ἀναμένων Med., sed mutatum in ἀνομένων. βημάτων Ald. Guelph. Schütz. [Scholef. Klaus.]. κτημάτων Rob. πημάτων ceteri. βημάτων ὄρεγμα videtur significare *pedum contentionem*, sicut in v. 420 (413). χερῶν ὀρέγματα erat *manuum extensiones.*"

Such were the available helps wherewith, in common with those for whose use they are here set down, the Editor had to form his own judgment upon a passage of more than ordinary doubt and difficulty. And the conclusion to which he has come is, that the true construction and interpretation is not to be obtained by further mutilations of the existing text, but by endeavouring rather to supply the deficiency of three syllables in v. 778, of which a comparison of v. 768. sufficiently apprises us, and which (on the hint that Abresch had unwittingly given) he appears to himself to have filled up so well, that, until better may be found, he has ventured to propose δοίη[1] δέ as the words that have so long been wanting to complete both the metre, and the sense. Δάπεδον certainly ought not to have been disturbed, since it is on the technical sense of this word, as Angl. *a floor, a race-course, an arena*—compare Eur. Hipp. 230, δέσποιν' ἁλίας Ἄρτεμι Λίμνας, καὶ γυμνασίων τῶν ἱπποκρότων, εἴθε γενοίμαν ἐν σοῖς δαπέδοις, πώλους Ἐνέτας δαμαλιζομένα. Hel. 207, ἱππόκροτα λέλοιπε δάπεδα—that the right interpretation of the passage, and more especially of v. 780. which with Scholefield I hold to be but an epexegesis of the preceding, appears essentially to depend. And what though Homer (Il. iv, 2: χρυσέῳ ἐν δαπέδῳ Od. iv, 627. x, 227. xi, 420. 577. xvii, 169. xxii, 188. 309. xxiv, 185.), and Euripides *passim*, make its first syllable *short*—deriving it, as is probable, from the Æolic δά or ζά, for διά;[2] see Griffiths on Prom. 1022, and

[1] Compare εὖ δὸς ἀνιδεῖν below v. 788.

[2] Thus derived, δάπεδον would seem to have denoted, primarily, *any horizontal plane* or *flat surface*, as we find it in Eur. Alc. 591, πεδίων δαπέδοις. Or. 1645, Παῤῥάσιον οἰκεῖν δάπεδον. But elsewhere, and apart from the peculiar meaning above noticed, we find it peculiarly applied to a sort of *dais*, an artificial *floor* or *pavement*—compare Schleusner Nov. Test. Lex. vv. Γαββαθᾶ and Λιθόστρωτον—which appears to have constituted in the religious imagery of the early Greeks (what we should call) the immediate *presence-chamber* of their deities.

Of this character was the "natural amphitheatre" (Mitford's *Greece*, vol. 1. ch. iii. sect. 2.) formed by the crags of Mount Parnassus, at a considerable elevation above the plain of Crissa and Cyrrha, which Euripides calls δάπεδον, ἵνα μεσόμφαλοι λέγονται μυχοί Or. 330—with which passage compare Ion 121. 576. Andr. 117. Iph. A. 756. Suppl. 271. Tro. 539. Inc. Rhes. 376. See also below v. 1017, Λοξίου πέδον.

That no such word existed, as δάπος, *terra*, which has been too hastily assumed to have been the root of δάπεδον, has been already intimated in the note on v. 561.

compare Steph. Byr: Δάπεδον· τὸ ὁμαλὸν χωρίον, Etym. M: Δάπεδον παρὰ τὸ δα ἐπιτατικὸν γίνεται· τουτέστι τὸ μέγα καὶ πλατὺ πέδον, ὅ ἐστιν ἔδαφος. τὸ δὲ δα γίνεται καὶ ζα, κατὰ μετάθεσιν τοῦ δ εἰς ζ. ὅθεν καὶ ζάπλουτος, ὁ πάνυ πλούσιος—yet Æschylus, who is scarcely less[1] singular in his use of the Doric δα for γα (Prom. 568. Ag. 1035. 1039. Eum. 841. 874), would seem to have made this the derivation also of δάπεδον, Angl. *a ground-floor*, without claiming for it that metrical license, whereby Damm urges that, as from παν came ἄπαν, so from δα may the compound have been δαπεδον. Compare Prom. 829, Μολοσσὰ δάπεδα, where Blomfield (on the suggestion of Porson on Eur. Or. 324.) has, again on account of the metre, altered δάπεδα—which we might there, perhaps, translate Angl. *table-land*—into γάπεδα, a word of which (having shewn its meaning, as given by different Grammarians, to be Angl. *ground-plots)* he very candidly admits "eam apud Tragicos poni, nemo est qui facile crediderit;" although Griffiths holds it to be "very applicable to the small plots of cultivated ground which occur in the valleys of that very mountainous country!"

Translate now: *For*, if not you, *who* else *should give* us *to see him observing due measure*—or better, if more general: *due measure observed—as to* (on) *this floor*, where is *the putting forth of laboured strides?*

780. ἀνομένων βημάτων] "ἄνειν correpta litera α, ut Hom. Il. xviii. 473: ἔργον ἄνοιτο, et Æsch. Niob. fr. 147: ἐπισπένδων ἄνοις: porrecta Hom. Od. ii, 58. Pind. Ol. viii, 8., quos locos affert Blomf.—βῆμα, *gressus*. Soph. El. 163: Διὸς εὔφρονι βήματι μολόντα τάνδε γᾶν Ὀρέσταν, in quibus videtur inesse recordatio nostri loci. Metaphorice etiam Eur. El. 954: τὸ πρῶτον βῆμ' ἐὰν δράμῃ καλῶς." Klaus.

781. πλουτογαθῆ] "De divitiis Atridarum sæpe dictum: Ag. 893 (930). 967 (1006). Vox composita ut φιλογαθής Theb. 918.—νομίζειν, *in more habere, suum habere, sibi consuetum tenere*, dictum de solita habitatione. Ita ἤθη de eadem re Suppl. 64, et sæpe apud Herodotum." Klaus—who compares with σύμφρονες θεοί, ξυντέλεια θεῶν Theb. 251.

784. ἀλλ' ἄγετε] "In libris deest ἀλλ', quod addidi propter antistrophicum. Utriusque versus initium interiit eodem casu." So Klausen, whom I have followed also on v. 795 (where see the note), but whose arrangement of this Strophe does not recognise any such deficiency,

[1] Once only do we find it in Euripides, Phœn. 1296, φεῦ δᾶ, φεῦ δᾶ; where the Scholiast: οἱ μὲν ὡς ἓν μέρος λόγου ἀνέγνωσαν τὸ φεῦ δᾶ, οἱ δὲ ὡς ἐν παρολκῇ τοῦ δᾶ, ἔνιοι δὲ ἀντὶ τοῦ φεῦ δή· τινὲς δὲ ἀντὶ τοῦ φεῦ γῆ, κατὰ πάθος μεταβληθέντος τοῦ γ εἰς τὸ δ, ὡς ἐν τῷ Δημήτηρ, πηγὴ πηδή.

as I have supposed, of an *Antispastic Dimeter* answering to v. 794 and containing something analogous to what we find in vv. 943-4, the loss of which may easily have led to the suppression of the adversative ἀλλὰ (as being, in truth, no longer needed) in v. 784—as this suppression, again, may in its turn have occasioned the mutilation which we shall presently notice in the Antistrophe, v. 795.

Ibid. "*τῶν πάλαι πεπραγμένων αἷμα, sanguinem in rebus antiquitus gestis effusum.* Cf. Ag. 1106 (1152): *ἴχνος κακῶν τῶν πάλαι πεπραγμένων*, de eadem re." Klaus.

785. λύσασθε] *seek for reparation, cause compensation to be made to you for &c:* compare Thucyd. i, 78: λέγομεν ὑμῖν . . . σπονδὰς μη λύειν μηδὲ παραβαίνειν τοὺς ὅρκους, τὰ δὲ διάφορα δίκῃ λύεσθαι κατὰ τὴν ξυνθήκην: as also Suppl. 1066, Ἰὼ πημονᾶς ἐλύσατο Ζεύς *(liberated for himself, or procured her liberty.)* Hor. Epist. i. 2, 61: dum *pœnas* odio per vim *festinat* inulto. In the active voice, λύειν is *to repair* or *make compensation for;* Suppl. 936. Soph. Œd. T. 101. Phil. 1224. Eur. Or. 510, 597. Phœn. 81.

Ibid. προσφάτοις] Hesych: Πρόσφατον· τὸ ἀρτίως γενόμενον, νέον, νεαρόν. Blomfield compares Hom. Il. xxiv, 757: νῦν δέ μοι ἑρσήεις καὶ πρόσφατος (Angl. *fresh)* ἐν μεγάροισι κεῖσαι. Theophrast. Hist. Plant. iv, 7: πρόσφατος βαφή, and adds: "Eustathius p. 1374, 23. ducit a φάω, *occido*, (unde etiam, inquit, ἀρηΐφατος), vel a φημί, ut sit πρόσφατος idem quod ποταίνιος. Derivatur autem, ut opinor, a φάω, *appareo*, unde φαίνω." Add Pind. Pyth. iv, 533: πρόσφατον Θήβᾳ ξενωθείς, Phrynich. p. 374. Lobeck: πολλὴν διατριβὴν ἐποιησάμην ἐπισκοπούμενος, εἰ μόνον λέγεται πρόσφατος νεκρὸς, καὶ μὴ πρόσφατον πρᾶγμα. εὑρίσκετο δὲ Σοφοκλῆς ἐν τῇ Ἀνδρομέδᾳ (fr. 130.) τιθεὶς οὕτω· Μηδὲν φοβεῖσθαι προσφάτους ἐπιστολάς.

786. γέρων φόνος] "*cædes quæ antiquitus ædibus inhæret*, inde a scelere Atrei; cf. v. 59: γέρων dictum, ut v. 303 (305.) Recte vulgo comma positum est in fine hujus versus, non punctum, ut a nonnullis editoribus. Unam enim cædem revera *progenitura erat* antiqua cædes, quum nondum occisus esset Ægisthus. Quam novam cædem nisi aliquo modo designaret Chorus, precaretur ipse ut irritum redderetur Orestis periculum." Klaus. Schol: Ἀγαμέμνονος ὁ παλαιὸς φόνος μὴ συγχωρήσῃ φόνον τῷ Ὀρέστῃ τεχθῆναι, διὰ τὸν φόνον Αἰγίσθου.

787. τόδε καλῶς κτάμενον, *when this shall have been well killed*—compare Matth. Gr. Gr. § 241. with Buttm. *Greek Verbs* p. 158—i.e. *when the approaching destruction* of Clytemnestra and Ægisthus *shall have been successfully accomplished.* "Voces τὸ δὲ [sic cum Rob.] καλῶς

κτάμενον Hermannus *Obss.* p. 118. 'non dubitat quin interpretis sint, non Æschyli, verba'; quasi quisquam grammaticus tali locutione uti potuerit. Idem vero in *Elem. Doctr. Metr.* p. 513. retinenda esse hæc verba judicat." Blomf.—"quod vel metrum hujus versus," adds Wellauer, "cum sequente prorsus consentiens, evincit."—"τόδε καλῶς κτάμενον appositione additum ad γέρων φόνος, quia cædes domui inhærens denuo apparet in hac fausta cæde. De appositione liberius sententias connectente sæpius monui: Ag. 262 (276). Optime hæc verba in sequentem stropham transmissa, quia in hac cæde versantur omnia, quia hæc cædes paratura est felicitatem Orestis et ædium in hac stropha celebratam, et quia eam ratam facturus est Apollo in hac stropha invocatus." Klaus.

Schol: καλῶς κτάμενον· διὰ τοῦτο τὸ καλῶς ἀναιρεθησόμενον. λέγει δὲ τὸ αἷμα τοῦ Αἰγίσθου.

Ibid. ὦ μέγα ναίων στόμιον] "Apollo speluncæ Delphis insidens: μέγαν ἔχων μυχὸν χθονός v. 897 (934). Strab. ix, p. 641: ὑπερκεῖσθαι δὲ τοῦ στομίου τρίποδα ὑψηλόν. De ore *speluncæ* dictum στόμιον Soph. Ant. 1217. Bl. Ad *Orcum* refert Scholiasta:[1] at ei hic nihil negotii; neque enim posita est Orci statua in ædibus ullis, neque hoc loco abesse potest *Apollinis* mentio. Neque brevius hic designatus, quum omnes noverint esse Apollinis illum μυχὸν telluris, qui nunc στόμιον dicitur, ad quem animum advertit jam appellatio deorum, qui πλουτογαθῆ μυχὸν tenent. Dum invocantur dii penates, venit in mentem eosdem esse omnis telluris penates, habitantes pariter in foco telluris universæ atque in foco domus cujusvis (sicut principale Vestæ, quæ est omnium ædium, fanum est Delphis, cf. ad v. 981 (1018).), et ab hoc ipso foco, ab his summis penetralibus missum esse Orestem, jussam hanc cædem. Dixit vero στόμιον. non μυχόν, quoniam quasi os, quo loquatur terra, habetur spelunca Delphica. E terra vero, quæquæ bona et mala hominibus eveniunt, prodeunt ex opinione Græcorum (Theol. Æsch. pp. 58. 63. Pers. 222.), id quod in rebus Atridarum potissimum exspectandum est, quia agitur de rebus defuncti Agamemnonis. Sed agit has res nemo nisi deus superus vindex Apollo." Klaus.

788. εὖ δὸς ἀνιδεῖν] *Grant that* (Orestes) *our Master's house may happily look up*—compare below v. 942, and the Scholiast: ἀνιδεῖν· ἀναβλέψαι—*and that the veil of darkness* that now enshrouds it (v. 46.) *may look pleasantly upon him as for* (i.e. as though it would welcome

[1] And so Stanley, who interprets στόμιον of what Virgil calls *Tænarias fauces, alta ostia Ditis* (Georg. iv, 467.), comparing Pind. Pyth. iv, 76. Strabo viii, p. 363. Hesych: Στόμια· χάσματα.

him unto) *glorious liberty*[1] —" fere quasi processisset constructio: ὥστε εἶναι ἐλεύθερον καὶ λαμπρόν," observes Scholefield, who (see *Append*. p. 26,) translates: *Eum* (Orestem) *ita videre amicis oculis tenebricosam caliginem, ut liberum et illustrem virum decet*—but omitting the copulative, for which there is no authority prior to Turnébe, it ought rather to have been: ὡς ἐπ' ἐλευθερίᾳ λαμπρᾷ, or ὡς λαμπρῶς ἐλεύθερον ὄντα (v. 842). Compare the construction of κάρτ' ἀπομούσως, γεγραμμένος Ag. 770. ξυνδίκως τιθεὶς ib. 1572, and generally on the use of the dative of either *the palpable object*, or *virtual tendency* of an action—which, when it forms part of the predicate, the Greeks express by an adverb, the Latins by (what is really the same thing) a neuter adjective in the dative, or in the accusative with *in*, and the English by help of the prepositions *for*[2] or *unto*—see Matth. Gr. Gr. § 401, and compare the notes on vv. 480. 957.—" ἐλευθερίως λαμπρῶς dictum pro *splendida libertate*, vel *libertate splendentem*. Adhuc enim pro servis habentur liberi Agamemnonis, restituta libertate pristinum generis splendorem recuperaturi. Addita particula τὲ notiones splendoris et libertatis discerneret." Klaus.

With φιλίοις (to be pronounced here as a dissyllable, Matth. Gr. Gr. § 56.) ὄμμασιν ἰδεῖν, compare Ag. 501, ἰὼ μέλαθρα βασιλέων, φίλαι στέγαι . . . . φαιδροῖσι τοισίδ' ὄμμασι δέξασθε κόσμῳ βασιλέα.

790. δνοφερὰς] " Δνοφερός, *tenebricosus*. Præter δνόφος, δνοπαλίζω, δνόψ, nulla Græciæ vox incipit ab his literis δ et ν. Hom. Il. ix, 15, δνοφερὸν χέεν ὕδωρ. Soph. El. 91, δνοφερὰ νύξ. Eur. Iph. T. 1276, κατὰ δνοφερᾶς γᾶς. Hesych: Δνοφερόν· σκοτεινὸν, μέλαν, ἀπὸ τοῦ δνόφου. λέγεται γὰρ τοῖς Αἰολεῦσι δνόφος [ὁ γνόφος] ἀπὸ τοῦ δονεῖσθαι τὰ νέφη. Eandem etymologiam, satis quidem absurdam, tradunt Etym. M. et Schol. Apoll. Rhod. iv, 14. Schol. in Prom. 570 (Stanl.) οἱ γὰρ Δωριεῖς τὴν γῆν δᾶν φασί, καὶ τὸν γνόφον δνόφον. Nonnihil communis habere videntur γνόφος et κνέφας." Blomf.

792. ὅς ἐπιφορώτατος] " ἐπιφθορώτατος olim conjecit Hermannus, omnino contra sensum: οὑπιφορώτατος Burneius." Blomf—and so Scholefield: " οὑπιφορώτατος pro ἐπιφ. Burn. poscente cum metro tum lingua." But there had been no solecism in the words ὁ Μαίας ἐπιφ. παῖς, *Maia's most helpful son*, had this been all that was intended, and not—as v. 794, as well as the metre of v. 782, suggests—

[1] Dobree's version of this is: "*May his eyes be closed by death, honourably etc.* νιν, Orestem." Adversar. vol. ii. p. 28.

[2] Compare Jerem. xxiv, 6: I will set Mine eyes upon them *for good* (Sept. Vers. εἰς ἀγαθόν). Nehem. v, 19: Think upon me, my God, *for good*. Psalm lxxxvi, 17: Shew me a token *for good*.

Maia's son, he that is the best helper, when he wishes an undertaking to be successful. I had thought therefore of proposing ὅ γ' ἐπιφορώτατος, but have now preferred ὅς ἐπιφ. as containing a more emphatic designation (see Matth. Gr. Gr. § 445. a.), and as being perhaps more liable to be corrupted, on account of the antiquated use of the demonstrative ὅς—*ille fautor deus*.

Klausen aptly compares Thucyd. iii, 74: ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος (Angl. *with a carry*) ἐς αὐτήν, but does not so well translate ἐπιφ. πρ. οὐρ: " quasi dixeris, *afferentissimus eventum secundum*"; adding: " Servavit adjectivo vim participii Æschylus: itaque accusativum rei allatæ ei addidit, ut Thucydides dativum"—whereas τῇ φλογί is manifestly the dative after ἐπεγένετο.

The Scholiast also has: ὡς ἐπὶ ἀνέμου εἶπεν, ἀντὶ τοῦ, ὁ λογικώτατος—as though he had found ὁ before ἐπιφορώτατος.

794. " Hunc versum spurium esse, consentiunt Herm. Schütz. Seidler., et profecto, *nisi in stropha versum excidisse putamus*, ejiciendus est." Well.—" χρηΐζων edd. Aut in stropha deficiunt quædam, aut quædam in antistropha redundant. Voces, quas uncinulis inclusi [πολλὰ δ' . . . . χρῄζων κρύπτ'·], glossatoris esse judicat Hermannus, quod mihi quidem vix credibile videtur. Seidlerus *de Verss. Dochm.* p. 407. conjicit: πολλὰ μὲν, ἄσκοπον δ' ἔπος λέγων." Blomf.

Translate: *Yea many things beside* what we ask or think *will he make known, if he pleases; but when, on the sly, he employs language that cannot be seen through, at the same time that before his face by night he wears* a veil of *darkness, by day too he is not a whit more open to view.*—" φανεῖ dictum de diis, ut Soph. Œd. T. 725: ὧν γὰρ ἂν θεὸς χρείαν ἐρευνᾷ, ῥᾳδίως αὐτὸς φανεῖ, ubi sententia fere eadem, quæ nostro loco, quum χρηΐζων idem designet, quod ibi ὧν χρείαν ἐρευνᾷ. De sensu vocis χρηΐζειν vide ad v. 324 (330)." Klaus.

795. κρυπτάδιος ἄσκοπον δ'] " κρυπταῖος ἄσκοπον δ' M.II. κρύπτα ἄσκοπον reliqui omnes, et Schol: τὰ δὲ κρυπτὰ νῦν φανερώσει, et: θέλων κρυπτὰ εὑρήσει. Scripsi κρυπτάδιος, quia prave formatum est κρυπταῖος." Klaus—who connects κρυπτάδιος (for which see v. 926, Hesych:[1] Κρυπταδίη· λαθραία, κρυφιμαία. Hom. Il. i, 542. vi, 161.), as other editors have connected κρυπτὰ, with the preceding verse. But to me it appears much more naturally to connect itself with what follows, and especially, as the position of δὲ (compare v. 743.) serves to indicate,

[1] Hesychius has also: Κρυπτάδιος· ἀρχαῖος, which I am wholly unable to explain.

with *ἄσκοπον*, which it helps to interpret here, just as in Soph. Phil. 1111, which Klausen compares, we find *ἄσκοπα* explained by the apposition of *κρυπτά τ' ἔπη*—the more familiar meaning of *ἄσκοπος* being *unseen, invisible*; Œd. C. 1681, or *unexpected, strange, inconsiderate*; El. 864. 1315. Aj. 21. Trach. 246: as Æschylus also has used the same word in an active sense, Ag. 445: *τῶν πολυκτόνων γὰρ οὐκ ἄσκοποι θεοί.* Hesych: *Ἄσκοπον· ἄθετον. Σοφοκλῆς Αἴαντι μαστιγοφόρῳ. Ἄσκοπος· ἀνόητος, ἀπροόρατος.* Compare Herm. on Soph. Trach. 245.

Ibid. *λέγων*] "Exhibetur Mercurius quasi ipse dicens ea verba, quibus alter alterum decipit, quibus jam Ægisthum decepturus est Chorus. Ita ad Mercurium refertur *πειθὼ δολία* v. 688 (708). Recte hæc omnia ad *Mercurium* retulit Scholiasta, quum plerique interpretes ea de *Apolline* dicta putaverint, errantes in significatione vocis *χρηΐζων*, quod de oraculis edendis dici nequit. Ait ille: *ἄσκοπον· ἀπροφύλακτον. ἀδιάσκοπός ἐστιν ὁ λόγος καὶ ἀδιάγνωστος: τοῦτ' ἔστιν, ὁ Ἑρμῆς· νύκτα γὰρ καὶ σκότον πρὸ τοῦ προσώπου φέρει.* In quibus *ὁ λόγος, τοῦτ' ἔστιν ὁ Ἑρμῆς*, eo referendum est, quod Mercurii auctoritas cernitur in ipsa oratione hominum, quæ difficile intelligitur, ubi in ea inest Mercurii ars." Klaus.

796. *νύκτα*] "*noctu*, ut Herod. i, 181: *αὐτόθι οὐδὲ νύκτα οὐδεὶς ἐναυλίζεται ἀνθρώπων.* Errat Scholiasta, quum *νύκτα* a *φέρει* regi existimat . . . Propterea quod posterior sententiæ pars exhibet id quo clarius cernitur dei vis, quia facilius est noctu decipere quam interdiu, particulæ *τὲ* non respondet *τὲ*, sed *δέ* [Angl. *and, what is more.*] Ratio dictionum *τὲ—τὲ* et *τὲ—δὲ* fere eadem, quæ intercedit inter *tum—tum* et *quum—tum*. Eadem invenitur Pers. 624 sq. Cf. Hartung, *Partikeln*. p. 93 sq. Ceterum particula *τὲ*, quæ justum locum obtineret post *νύκτα*, transposita est ad *πρὸ ὀμμάτων*, quia hæc notio utrique sententiæ communis." Klaus. Compare the construction of v. 285. Ag. 513. 1370.

797. *καθ' ἡμέραν δ'*] "*δ'* om. G.A.T.—*δ' οὐδενί* R.—*ἐμφανέστερον* conj. Herm. et exhibuit M. II. Vereor ne ex correctione." Klaus.

798-802. "Hæc postrema carminis pars magis etiam quam præcedentia corrupta est, ita ut et sensu et metro careat." Well. "In loco tantum non deplorato, conjecturæ nonnihil indulgendum judicavi." Blomf. "Hæc neque antistrophicis, quæ optime procedunt, ullo modo respondent, neque bene se habet sententia, omnia mire dicta, in nonnullis, velut in *τάδ' εὖ—ἀέξεται τόδε*, dictio non ferenda. Singulorum vocabulorum emendatione parum proficimus." Klaus.

"Sanum esse totum locum hodie credo, ita fere intelligendum: *Et tum quidem*—h. e. si hæc incepta bene processerint—vere CHOEPHORARUM munere, ad quod missæ sumus, fungemur, *opes*, h.e. inferias uberrimas,

ædium expiatorias effundendo; simul etiam (*ὁμοῦ*) *femineam intensam lugentium cantilenam*, cithara *pulsatam, edendo*. Similiter junguntur supra 21. *χοᾶν κτύπῳ*, 145. seqq. *χοᾶν—δάκρυ*. Tum *μεθήσομεν* ad utrumque *πλοῦτον* et *νόμον* refertur. *Νόμος* autem *γοητῶν* in Agamemnonis honorem designatur." Scholef. *Appendix* p. 26.

800. *οὐριοστάταν*] Schol: *οὐρίως σταθέντα.* "Allusio est ad *χοροστασίαν*, quam ducebant *χοροστάται*." Blomf. Compare Müller's *Diss. on Eum.* I. A. b. § 12.

801. *ὁμοῦ κρεκτόν*] Schol: *ὁμοῦ μεθήσομεν τὸν κρεκτὸν γοήτων νόμον. ὅ ἐστι· καὶ τῶν ἀγαθῶν τῇ πόλει μεταδώσομεν, καὶ τὸν Ἀγαμέμνονα ἀκινδύνως θρηνήσομεν. Γοήτων· οἳ ὡς ᾄδουσι περιϊόντες τὴν πόλιν.* "*Κρεκτός, pulsatus*, cithara sc. Hesych: *Κρέκει· κιθαρίζει.* Aristoph. Av. 683, *ὦ καλλιβόαν κρέκουσ' αὐλόν.* (Schol: *κρέκειν· κυρίως τὴν κιθάραν κρούειν.*) ib. 772, *συμμιγῆ βοὴν ὁμοῦ Πτεροῖσι κρέκοντες* (sicut hic *ὁμοῦ κρεκτόν*). Apoll. Rhod. iv, 909: *ὄφρ' ἄμυδις κλονέοντος ἐπιβρομέωνται ἀκουαὶ Κρεγμῷ.* Sappho ap. Hephæst. p. 60. *γλυκεῖα μᾶτερ, οὔτοι δύναμαι κρέκειν τὸν ἰστόν.* Hæc dedit H. Stephanus. Theocr. Ep. v, 2: *κἠγὼν πακτίδ' ἀειράμενος Ἀρξεῦμαί τι κρέκειν.—Γοητής, plorator.*[1] Nihil hic cum *γόησι, præstigiatoribus*, quod putat Scholiasta." Blomf—who, in illustration of *νόμον μεθήσομεν*, aptly compares Eur. Hipp. 1202, *ἔνθεν τις ἠχώ, χθόνιος ὡς βροντὴ Διός, βαρὺν βρόμον μεθῆκε.* Compare also Eum. 813, *μεθεῖσα καρδίας σταλαγμόν.* Soph. Phil. 1300, *μὴ πρὸς θεῶν μεθῇς βέλος.* Eur. Hipp. 499, *οὐχὶ συγκλήσεις στόμα, καὶ μὴ μεθήσεις αὖθις αἰσχίστους λόγους*; Hesych: *Μεθιέντα· προϊέμενον.*

803. *πόλει τάδ' εὖ.*] Translate: *For the* whole *community* of Argos *is this well* (that follows in vv. 806-16.)—*my*, even *my interest is advanced herein, whilst misfortune is* at the same time *removed from my friends—that you, namely, be firm . . . and make an end of* the sad state of things under which your House now labours, *and . . . exact, &c*—so we may best explain the construction of the principal verbs that follow, as participles in apposition to *τάδ'* and *τόδε*, whilst the indefinite clauses *ὅταν ἥκῃ . . . ἐπαΰσας, Περσέως . . . σχεθών*, are to be referred, the one to *θαρσῶν*, the other to *προπράσσων*, of which vv. 815-16. are but an epexegesis, containing the particulars of *what* Orestes *should do for* his friends living and dead (v. 812.)

Schol: *Τὰ καλῶς ἀποβαίνοντα* [*dele τὸ*] *ἐμὸν κέρδος ἐστίν, τῶν δὲ περὶ*

[1] "*Κρεκτὸν γοητῶν νόμον.* Videtur esse *stridulus præficarum cantus*, cum tibiis et cymbalis, a *γόης* [*γοητής*]. Horat. Art. Poet. v. 431: *Ut qui conducti plorant in funere.* Locus est sane difficillimus. Quid autem si *κρεκτὸς γοήτων νόμος* sit *susurrantium murmur?* Hesych: *Θρεκτοῖσι νόμοις· ἀντὶ τοῖ τραχέσι. Σοφοκλῆς Ὀδυσσεῖ μαινομένῳ· ἔνιοι δὲ κρεκτοῖς.*" Stanl.

Ὀρέστην καὶ Ἠλέκτραν ἀπαλλαγὴ ἄτης. Compare Ag. 32, *τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι, τρὶς ἓξ βαλούσης τῆσδέ μοι φρυκτωρίας*, as on the other hand, above vv. 72-4. Eur. Med. 54, *χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν κακῶς πίτνοντα, καὶ φρενῶν ἀνθάπτεται*—and for *ἀποστατεῖ*, above v. 431. Ag. 1069, *ἀλκὰ δ' ἑκὰς ἀποστατεῖ*. Eum. 65, *ἐγγὺς παρεστὼς καὶ πρόσω δ' ἀποστατῶν*. ib. 414, *πρόσω δικαίων, ἠδ' ἀποστατεῖ θέμις*. Soph. Œd. T. 742. Ant. 993. Eur. Heracl. 631.—"*μεθήσομεν πόλει· τὰ δ' εὖ, ἐμὸν ἐμὸν κέρδος ἀέξεται τόδε*. Ita legitur in editionibus, nisi quod Rob. *μεθέλσομεν*, et unum tantum *ἐμὸν* habet." Blomf.

806-9. "Apertum est, librariis deberi pravas repetitiones *ἔργων—ἔργῳ*, et *πατρὸς—πατρός*. Quibus ejectis lego: *σὺ δὲ θαρσῶν ὅταν ἥκῃ | μέρος ἔργων, ἐπαΰσας πατρὸς αὐδὰν | θροούσᾳ τέκνον! | πρὸς σε, πέραιν' ἐπίμομφον ἄταν*. i.e. *Tu vero constanti animo quando venerint partes tuæ, acclamans patris vocem (matri) ad te o fili! clamanti, confice sceleratam pestem.* In *πέραινε* librarii apostrophum habuisse videntur pro syllaba *ων*. Conf. Bast. ad Gregor. Cor. p. 778. seq." Seidler *de Verss. Dochm.* p. 406—whom we might perhaps, with Blomfield, have followed so far as to omit the suspected words *πατρὸς ἔργῳ*, but that—to say nothing of the further omission of *πρὸς*, and the alteration of *περαίνων* into *πέραιν' οὐκ*, to which we might next have been urged[1]—we should thereby have detracted from the just tribute which our Poet once more pays to Nature, by thus studiously setting forth the name of *Father*, as the best apology for what he cannot but call the *ἐπίμομφος*[2] *ἄτη*, which Orestes is to be the instrument of inflicting upon his other Parent. Translate: *you* or *your being*, i.e. *for you to be, of good courage, I mean—when the time for action is come, raising over your father's quarrel* in answer *to her crying to you* 'MY SON!' *the cry of* 'FATHER'—and *for you to end an exceptionable visitation:* i.e. a retributive dispensation of which as in Ag, 533, *τὰ μέν τις εὖ λέξειεν εὐπετῶς ἔχειν, τὰ δ' αὖτε κἀπίμομφα*: compare also *δεξιὰ μέν, κατάμομφα δὲ φάσματα στρούθων* ib. 143 (with the note there), and below v. 910.

With *μέρος ἔργων*, *the part* or *portion of action*—which the Scholiast well explains to mean: *ὁ καιρὸς τοῦ ἔργου*—Klausen compares Ag. 280, *ἀγγέλου μέρος*: and with *περαίνων*, "de *fine faciendo*,"[3] Theb. 1051, *Ἔρις*

[1] The present reading of the passage, we should add, is fully recognised by the Scholiast, whose interpretation is: *ὦ Ὀρέστα, σὺ δὲ θαῤῥῶν ἐμοί, τέκνον θροούσῃ πρός σε πατρὸς αὐδὰν, ὅ ἐστιν, ὡς ἂν εἰ πατὴρ συμβουλεύσῃ* [-*σαι*], *ὅταν ἥκῃ καιρὸς, ἔργῳ ἐπιβαλοῦ, ἐπικαλεσάμενος τὸ εἴδωλον τοῦ πατρός*—so he interprets *ἐπαΰσας πατρὸς ἔργῳ*, and *περ. ἐπίμ. ἄταν*: *κατεργασάμενος τὴν πολλῶν μέμψεων ἀξίαν ἄτην· ὅ ἐστι, τὸν Αἴγισθον καὶ τὴν Κλυταιμνήστραν.*

[2] "*Ἐπίμομφον* vocat cædem Clytæmnestræ, quia parricidium quamvis splendidum culpa carere non poterat." Butl.

[3] Compare below v. 912, *ἐπήκρισε*.

περαίνει μῦθον ὑστάτη θεῶν. In illustration of *πατρὸς ἔργῳ*, which Scholefield translates: *facinori ob patrem suscepto* (see Matth. Gr. Gr. § 367.), compare below v. 1033, *φίλτατ' ἀνθρώπων πατρί*, and of *πατρὸς αὐδάν*, below vv. 889. 905. 907.

810. *Περσέως ... καρδίαν*] "Hoc est, *saxeum*," inquit Stanleius; minus recte. Quis enim de Persei *saxeo corde* fando audivit? Vel denotat simpliciter *audaciam qualis erat Persei*, vel cum Scholiasta interpretandum: *ἐπεὶ ἀπεστραμμένος ἐκαρατόμησε τὴν Μέδουσαν, ἀποστραφεὶς, φησὶν, ὡς ἐκεῖνος· μή πως θεώμενος αἰδεσθῇς τὴν μητέρα.* Sed forsan hoc nimis argutum. Notus est Perseus ob mulieres interemtas; neque enim Medusam tantum, sed et alias quæ cum Baccho contra Argos militabantur; vid. Pausan. ii. 20, 3." Blomf.—Hence the Scholiast's first, and less fanciful, explanation: *Περσέως· ἀντὶ τοῦ, πορθητοῦ.*

811. "*σχεθὼν* pro vulg. *σχέθων* scripsi, obsecutus Elmsleio ad Eur. Med. 995. ad Heracl. 272. Hermanno ad Soph. El. 744. Eadem de causa Prom. 16. *σχεθεῖν* scribere debebam." Well. "Aoristus *σχεθὼν* solus huic loco aptus, quia non omnino, sed in uno hoc facinore Persei instar agit Orestes." Klaus.

813. *προπράσσων*, *executing* or *exacting on* some one's *behalf;* to wit, in this context, *on behalf of the gods.* So the Poet would again and again represent his hero as but an *ἀνὴρ ἐκτελής* (Ag. 105.) in the hand of a higher power.[1] See the note on Ag. 352, and compare ib. 1246-52, below vv. 891. 907, 1010-13: and with *προπράσσων*, which is *ἅπαξ λεγόμενον*, compare *πρόδουλος* Ag. 914. *πρόβοσκος* Herodot. i, 113.—"*Προπράσσω*, *ante exigo.* Heathius vertit: *pro amore, quo tibi conjuncti sunt, tristibus eorum iris morigeratus.* Non probo. Aut vertendum: *iras explens, gratia (matris) posthabita*, *πράσσων ὀργὰς πρὸ χάριτος*, aut legendum sicut in Bigot: *χάριτας ὀργᾶς λυπρᾶς*, vel *λυγρᾶς*, quod malim." Blomf—and so Butler: "*χάριτας ὀργᾶς λυπρᾶς* G. ad Marg. Ask. Schütz. 1. Herm., quod probo." "*ὀργὰς λυπράς* T. V. *ὀργᾶς λυπρᾶς*. G. A. R." Klaus.

Translate: *both for those under the earth* (Agamemnon) *that are dear to you, and for those above* (Electra) *be the agent in the gratification of heavy* judicial *wrath, making bloody work within* the palace, *and,* while you thereby give liberty to your father's house, *at the same time,* as the avenger of blood, *utterly destroying the murderer.* See Müller's *Diss. on Eum.* II. A. a. b.

Klausen strangely translates *τὸν αἴτιον*, *quisquis cædis auctor est*—

[1] Compare St. Paul's Epistle to the Romans, xiii, 4: *Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι*, and see above on v. 629.

"omnes qui hanc cædem perpetraverunt"—and adds: "Monet hæc facinoris cum ultione mentio de lege talionis sæpissime repetita: cf. v. 302." Id. "δ' om. T.—μόρου T. V. μόρον M. G. A. R."

817. *ὑπάγγελος*] "h. e. *ὑπ' ἀγγέλων κληθείς*, ut Nostrum manifesto imitatus loquitur Soph. Aj. 289, *τί τήνδ' ἄκλητος, οὔθ' ὑπ' ἀγγέλων κληθείς, ἀφορμᾷς πεῖραν*; Trach. 391, *οὐκ ἐμῶν ὑπ' αγγέλων, ἀλλ αὐτόκλητος ἐκ δόμων πορεύεται*." Abresch.

819. *ἐφίμερον, desirable;* Soph. Œd. T. 1375, *ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος*; Achill. fr. 162, 1. *νόσημ' ἔρωτος τοῦτ' ἐφίμερον κακόν*: to which Blomfield adds Callim. Ep. lxxi, 3: *ἔρωτες ἐφίμεροι*. Theocr. i, 61: *ἐφίμερον ὕπνον*. viii, 62: *ἐφίμερος φωνά*.

"Ait se non gaudere nuntio de inexspectata morte Orestis: hæc loquitur, alludens ad piaculum quod contractum fuerat a priore cæde Agamemnonis." Stanl. "Vides jam fractam Ægisthi superbiam, ut Clytæmnestræ animum in exitu[1] tragœdiæ Agamemnonis, ... ut ne de fausto quidem nuntio lætari audeat, metuens ne hæc fama animos populi ad tumultum excitatura sit. Tamen non dicit mortem Orestis sibi non esse acceptam, sed narrationem de morte, antequam certa adsint testimonia. Itaque præ omnibus operam dat, ut certi aliquid de morte comperiat." Klaus.

820. *μόρον δ' 'Ορέστου*] Blomfield and Scholefield, on the suggestion of Portus and Stanley, have edited *μόρον γ'*, which would represent Ægisthus as tacitly admitting[2] the truth of that very fact, of which, from the moment that he has named it, he goes on to speak with more and more of doubtfulness and distrust. Klausen too, though with Wellauer and Dindorf he has very properly adhered to the received text, has not so well rendered *μόρον δέ, et mortem[3] quidem*, Angl. *and that—no less than—it even being—the death of Orestes;* which, better even than Blomfield's *videlicet* or *scilicet* (Angl. *forsooth* or *to be sure*), would have conveyed the true meaning of *μόρον γε*—only that, in connection (as it would have been most obvious to connect these words) with *οὐδαμῶς ἐφίμερον*, it had been sufficient to translate: *mortem quidem* or *sane*, the phrase being equivalent to *εἴγε τέθνηκεν 'Ορέστης, siquidem mortuus est Orestes*.

[1] See the note on Ag. 1628.

[2] Compare the note on v. 86.

[3] This interpretation might, indeed, be given to St. Paul's *θανάτου δέ*, Philipp. ii, 8: *γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ*: but the *δέ* there does not set *θανάτου σταυροῦ* over against *θανάτου*, as here it sets off *'Ορέστου μόρον* against *νέαν φάτιν*, and in v. 181. *ἐμὴ μήτηρ* against *ἡ κτανοῦσα*, in the way of *explanation* only, but as an *enlargement* upon the preceding sentence: *having become obedient unto death*, and not only so, but *death moreover upon the Cross!* And this might have been expressed also by: *μέχρι θανάτου, καὶ σταυροῦ δέ (θανάτου), γενόμενος ὑπήκοος*.

Translate: *the death, namely*—or: *the death, they would say*—the reference being to *νέαν φάτιν* (Angl. *news*) v. 818, which the connecting *δέ* (in this sense corresponding most nearly to the English *again*) declares here to be *'Ορέστου μόρον*, just as in v. 806. it served to expand *τάδ'* and *τόδε* vv. 803-4. into the lengthened apposition *σὺ θαρσῶν . . . καὶ περαίνων . . ., Περσέως τε . . . σχεθὼν . . . προπράσσων κ.τ.λ.* See above on vv. 78. 181.

Ibid. *καὶ τόδ' ἀμφέρειν κ.τ.λ.* *And to give vent to this* rumour *in the palace would be* to let loose *an affliction dripping with terror unto* i.e. while *the former death-blow* is yet *sore and inflamed.*[1] So, comparing above v. 434, *ἀνέφερον λίβη*—and for the contraction Ag. 294, *ἀνδαίοντες*. ib. 1295, *ἀντρέψειεν*. Theb. 535, *ἀντέλλουσα*. Suppl. 829, *ἀμφαίνω*—it seems best to interpret *ἀναφέρειν* here of one that "letteth[2] out water," though elsewhere it signifies *to bring back, to recal;* Eur. Hel. 713. Phœn. 1732., and most commonly *to trace back, impute,* or *refer to;* Iph. T. 23. 390. Bacch. 29. Ion 543. 827. Or. 432. 597. 76: which last passage Klausen compares and translates the text: *Hoc si ædibus imputatur, facile inde exoritur onus in cæde horrorem manans*—whilst Blomfield, observing: "*ἀναφέρειν* est *referre ad aliquem*, ut in Eur. Or. 76, *εἰς Φοῖβον ἀναφέρουσα τὴν ἁμαρτίαν*, qui sensus huic loco parum convenire videtur," proposes to read *καὶ τόδ' αὖ φέρειν*—and Wellauer and Scholefield, after Turnébe, have edited *ἂν φέρειν*.

Compare Schütz: "Verte, *Ex hoc rumore per domum sparso existeret novus dolor timorem stillans, accedens ad pristinam cædem, tanquam ad vulnus adhuc exulceratum et doloribus mordens.* Δεδηγμένῳ nimirum h. l. active ponitur, et *ἄχθος* non est proprie *onus*, sed *dolor, molestia ex vulnere: δειματοσταγὲς* aptissime dicitur, propterea quod morte Orestis divulgata novæ civium suspiciones, adeoque nova odia erga Clytæmnestram et Ægisthum, erumperent necesse erat; eaque in novos quoque terrores conjicere poterant reginam, jam satis illius facinoris conscientia anxiam et excruciatam."

821. "*δειματοσταγὲς* V. *δειματοστάγ' ἐς* M. *δειμαστοσταγές* G. *δείματος τάγ' ἐς* A. R. T." Klaus. "*δειματοσταγὲς* edd. vet. *αἱματοσταγές*, Porti et Stanleii correctionem, in textu reposuit Porsonus." Blomf—and so Dindorf. But, in the absence of all MS. authority, there is no more reason for this change, than for altering *δείματα*, as often as the metre will allow, into *αἵματα*—although we may still, with Blomfield, *compare αἱματοσταγής*, as it occurs Ag. 1276. Theb. 836. Pers. 816.

[1] So Shaksp. Hamlet Act i, Sc. 2: "Though yet of Hamlet our dear brother's death The memory be green."

[2] See Proverbs xvii, 14.

822. *ἑλκαίνοντι καὶ δεδηγμένῳ*] "'Ελκαίνειν, Steph. in Thesauro omissum, idem est quod *ἑλκοῦσθαι*, *exulcerari*, quo utitur Ælian de Anim. i, 30. Luc. xvi, 20. Eur. Hec. 405. tropice pro *λυπεῖν*. Alc. 878, *ἔμνησας δ' μου φρένας ἥλκωσεν*, ubi vid. Schol. Adde Suppl. 223, *ἥλκωσας οἴκους*, et sic *δάκνειν*, unde rursus Eur. Rhes. 596. *λύπῃ καρδίαν δεδηγμένοι*, ut *καρδίᾳ δηκτὸς* [*καρδιόδηκτος*] Ag. 1471 : cf. v. 791. Hesych : *Δεδηγμένος· βεβλημένος*. Quo refer Nostrum Ag. 1164, *πέπληγμαι δ' ὑπαὶ δήγματι φοινίῳ*. Lycophr. 954, *συμφοραῖς δεδηγμένος*." Abresch. Compare Hesych : *"Ελκανα· τραύματα. 'Ελκανῶσα· ἑλκομένη, ἢ ἑλκοποιημένη ὑπὸ πυρός*. Eur. inc. fr. cxlix : *ἄλλων ἰατρός, αὐτὸς ἕλκεσιν βρύων* : and with *δεδηγμένῳ*, *stung with pain*, compare Theb. 399, *λόφοι δὲ κώδων τ' οὐ δάκνουσ' ἄνευ δορὸς, οὐδ' ἑλκοποιὰ γίγνεται τὰ σήματα*.

823. *πῶς ταῦτ' ἀληθῆ κ.τ.λ.*] So, with Hermann on Soph. El. 756 (766), I point the line, to avoid the alternative (as it appears to me) of reading, with Schütz, Bothe and Schwenke, *ἦ* in v. 824, or of adopting Klausen's improbable explanation : "*πῶς* non *quomodo*, sed *num* ; et hoc loco *utrum*. Cf. Ag. 191 [*πῶς λιπόναυς γένωμαι* ;] Ch. 511 (518)."

Translate : *How am I to think of these things ? as real and palpable ?* i.e. open to sight and sense—or *βλέποντα* may mean *sensible, having sense* or *meaning*, as opposed to *θνήσκοντες* v. 825—comparing, in the former case, Soph. Aj. 582, *θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πήματι (a wound that comes within the province of the knife)* ; and in the latter, Soph. Œd. C. 74, *ὅσ' ἂν λέγωμεν, πάνθ' ὁρῶντα λέξομεν*. Œd. T. 747, *δεινῶς ἀθυμῶ, μὴ βλέπων ὁ μάντις ᾖ*. Aj. 266 (ed. Herm. where see the note) *ἡμᾶς δὲ τοὺς βλέποντας ἠνία ξυνών* : of which the last two instances are given by Klausen, who adds : "Oppositum notioni, quæ est in nostro loco, habes Prom. 447, *βλέποντες ἔβλεπον μάτην*."

824. *ἢ πρὸς γυναικῶν κ.τ.λ.*] *Or are they women's false alarms (terror-clad stories), which* like meteors *spring up in mid air, then die away to nothing ?* "*Δειματούμενοι λόγοι*, *rumores ad terrorem conficti*." Abresch. "Malim interpretari pro *λόγοι ὑπὸ* [*πρὸς* ?] *δειματουμένων λεχθέντες*. Sed fieri potest ut *δειματούμενοι* vim suam servet, *timore pleni* ; nam *δειματόω* proprie est *timorem injicio*, ut *ὀμματόω* est *oculos insero* [v. 833.] ; *δεῖμα* vero non est *timor*, sed *id quod terrorem incutit*." Blomf—who compares Herodot. vi, 3 : *τοὺς Ἴωνας ἐδειμάτου*, to which add Soph. Ach. Conv. fr. 147, 4 : *ἐδειματούμην δ' οὐ φίλης ὀσμῆς ὕπο*. Eur. Andr. 42, *δειματουμένη δ' ἐγώ*. Hesych : *Δειματοῦται· φοβερὰ λέγει ἢ ἀκούει, ἢ φοβεῖται*.

"*πεδάρσιοι θρώσκουσι* dictum de *κούφοις πνεύμασιν* Soph. Aj. 588, ut

κούφας ἀφροσύνας Œd. C. 1230, *κουφονόων ἐρώτων* Ant. 617.—*θνήσκοντες μάτην*, *irriti pereuntes* : *μάτην* junctum cum verbo quod per se vanitatem designat Pers. 288, *μάταν εὔνιδας*. Ag. 389. Ch. 823 (861). Eadem ratione *ἄλλως* positum Soph. Phil. 947, *εἴδωλον ἄλλως*. Confert Bothius Pind. Ol. ii, 19 : *πῆμα θνάσκει*." Klaus. See the note on Ag. 410. Hesych : *Πεδάρσιον· μετέωρον, ὑψοῦ*.

827. "Versus qui sequuntur vulgo *'Αγγέλῳ* tribuuntur, in Rob. *Choro*, Glasg. et Schütz *Nutrici* ; sed neminem nisi Chorum in scena esse, et cum hoc loqui Ægisthum, certissimum est." Wellauer—who needed not therefore to object to *φόνῳ* (for which he would have us read *δόμῳ*) v. 821. in the mouth of Ægisthus, who in vv. 817-25, we must remember, is speaking only to himself, and to the audience. It would be a great mistake, however, to suppose that *φόνῳ* would necessarily convey to Grecian ears the same offence as *murder* does to ours. The equivocal term *blood-shedding* will best express it in this instance, as in Ag. 1575, where Ægisthus openly avows himself to have been *δίκαιος τοῦδε τοῦ φόνου ῥαφεύς*. Compare ib. 1543. 1546.

828. *οὐδὲν ἀγγέλων σθένος κ.τ.λ.*] Translate : *Reporters* at second hand *can do nothing, compared with one's-self hearing a man's own story*, or, more literally, *hearing a man himself on the subject* in question—*περὶ* being put adverbially[1] as in Ag. 1326, *τοῦ δρῶντός ἐστι καὶ τὸ βουλεῦσαι πέρι*, and *αὐτὸς αὐτὸν* answering unto the Latin *solus cum solo*, or the English *face to face*.

"*αὐτὸς αὐτὸν* M.G.A.R. *αὐτῶν* T.V. Multa tentaverunt interpretes. At vide Comm." Klausen—whose laboured interpretation is: "Omissa sunt *ἐστὶ* et *εἶ* : *οὐδὲν ἀγ. σθ. ἐστὶ τὼς ὡς αὐτὸς εἶ πεύθ. περὶ αὐτὸν ἄνδρα*, *in nuntiis nunquam inest auctoritas ita, ut tu idoneus es ad sciscitandum*." —"*πάρα* Portus. Hermannus vero legit, *ὡς αὐτὸς αὐτῶν ἄνδρα πεύθεσθαι παρεῖ* (et sic Abresch.), *quum ipse adsis, ut hospitem de rebus illis interroges*, quod non probat Butlerus ; ego ne Græcum quidem esse arbitror *πεύθεσθαι ἄνδρα τῶνδε*. Mirum est Hermannum non correxisse *αὐτόν*" Blomf—who translates : *Nihil est nuntiorum auctoritas, præut ipsum interrogare*, and adds ; "Plena constructio esset, *οὐδεὶς ἄγγελος οὕτως σθένει, ὡς αὐτὸν ἄνδρα πεύθεσθαι περὶ αὐτῶν*. Recte Schol : *οὐ τοσοῦτον ἰσχύει εἰπεῖν ἄγγελος ὡς αὐτόπτης*. Similis fere ratio est locutionis *οὐδὲν οἷόν ἐστ' ἀκοῦσαι τῶν ἐπῶν* Aristoph. Av. 966. Plat. Gorg. p. 5. ed. Heind : *οὐδὲν οἷον τὸ αὐτὸν ἐρωτᾶν, ὦ Σώκρατες*, et sic alibi ; vid. Matth. Gr. Gr. § 542. not. Citatur Abreschio Soph. Œd. T. 7, *ἀγὼ δικαιῶν μὴ παρ'*

[1] Compare the note on Ag. 1338.

ἀγγέλων, τέκνα, ἄλλων ἀκούειν αὐτὸς ὧδ' ἐλήλυθα:" to which Scholefield has added Demosth. Mid. p. 529, 21: οὐδὲν γὰρ οἷον ἀκούειν αὐτοῦ τοῦ νόμου.

Dindorf also, in common with Blomf. and Scholef., has edited ὡς αὐτὸν αὐτῶν—whilst Wellauer alone retains ὡς αὐτὸς αὐτῶν, observing: "Schwenk. περὶ ἄνδρα jungi vult, hoc, ut videtur, sensu: *ut ipse ab ipsis, quod ad virum illum* (Orestem) *attinet, comperias;* quod verum videretur, si περὶ ἄνδρα hoc sensu defendi posset. Nihil certi habeo."

830. ἐλέγξαι] "Ἐλέγχω. *Percontor.* Veram hujus vocis originem, ni fallor, aperuit Eustath. ad Il. Δ'. p. 467, 44: εἰκὸς δὲ καὶ παρὰ τὸ ἐλεῖν ἔγχος γενέσθαι τὸν ἔλεγχον, ὡς πολλῶν ὅπλοις διακρινόντων τὰ στασιαζόμενα. Hæc etymologia veri longe similior est altera ibidem probata, ἀπὸ τοῦ ἐλᾶν ἔγχος. Nempe ἔλεγχος, *hastæ arreptio*, ad litem dirimendam, idem erat quod apud gentes Teutonicas *judicium duelli;* et hinc mox significabat quamvis *probationem*. Exinde autem facili trasitione *argumentum, reprehensionem, opprobrium* denotabat; ἐλέγχειν autem erat vel *probare*, vel *redarguere*, vel *convincere*, vel *reprehendere*: vid. infra 906. (899). Ag. 1322 (1318)." Blomf. See on Ag. 1624.

833. οὔτοι φρένα κλέψειαν] "κλέψειαν vulgat., quod Steph. in κλέψειεν, Heath. in κλέψει' ἂν mutavit, quem deinde sequuntur omnes. Sed recte, et assentiente Hermanno (præf. ad Soph. El. p. xiv sq.), observavit Elmsl. ad Eur. Med. 416, Atticos poetas rarissime[1] vel nunquam ε tertiæ personæ elidere, quare κλέψειαν retinui. Paullo negligentius oratio ad pluralem numerum redit, quo v. 835 (827). Chorus usus erat; ἂν autem omitti recte poterat. Sed offenderunt etiam interpretes in ultima syllaba vocabuli φρένα ante κλ producta; quare Herm. Monk. ad Hipp. 482. et Elmsl. in *Edinburgh Review*, 1811. xxxvii, p. 67, emendaverunt οὔτοι φρέν' ἂν κλέψει' ἄν, Erfurdt. ad Soph. Aj. p. 627. ed. maj. οὔτοι τι φρένα κλέψει' ἄν, Elmsl. ad Med. 416. οὔτοι φρέν' ἂν κλέψειεν—quorum nihil opus est, illam enim productionem tragicis non denegari posse, monui ad Prom. 612." Well—and so Klausen: "φρένα κλέψειαν libri. Vocalis producta ante mutam cum liquida, ut Pers. 782: νεὰ φρονεῖ. Soph. Aj. 1120: σμικρὰ [σμικρὸν Dind. et Herm.] φρονεῖν. Eur. Ion 1350: ἦ τίνα βλάβην; Iph. T. 503:[2] τί δὲ φρονεῖς.—ἄν, quod

[1] "φρέν' ἂν κλέψειεν Elmsl. ad Med. p. 150. n., ut vitetur elisio vocalis ε ante particulam ἄν. Et hoc quidem recepi; non ut Elmsleii canona omni ex parte probem; neque enim hanc elisionem poetis Atticis displicuisse credo, præterquam in iis vocibus, ubi confusio inde oriri posset, i.e. in aoristis primis et perfectis. Quod ad ipsius elisionis *sonum* adtinet, nihil certe interest, an ἔγραψ' ἂν dictum sit pro ἔγραψα ἄν, an pro ἔγραψε ἄν." Blomf.

[2] In place of this false reading, for which the MSS., and every editor but Aldus, has: τί δὲ φθονεῖς; Klausen would do well to substitute Alc. 542, αἰσχρὸν παρὰ κλαίουσι θοινᾶσθαι φίλοις, to which

inseruerunt nonnulli, scribentes vel φρέν' ἂν κλέψειαν, vel φρένα κλέψει' ἄν, hoc loco ineptum, quia negare non potest *posse* se decipi, sed *sperare non fore ut decipiatur.*"

The license, which Wellauer on Prom. 612. would claim for the Tragic Poets—even, as Herm. on Soph. Aj. 1099. states it, "productio syllabæ finalis in versibus qui epicæ lyricæque prosodiæ licentiam adspernantur"—and in defence of which he appeals, from Porson on Eur. Or. 64, to Seidler on Eur. El. 1053. and Dindorf on Aristoph. Acharn. 545, we must needs admit to have been of very rare occurrence; yet some passages there are in which it cannot be disputed—unless by an Editor's assuming to himself another and greater license than he would allow his Author—and among these I have no hesitation in classing the present text, where ἂν cannot be intruded without (as Klausen has intimated) materially affecting the sense,[1] and where the plural κλέψειαν is not, as Wellauer and Klausen imagine, to be loosely referred to τῶν ξένων v. 827, but, like the absence of ἄν, to be attributed to the *indefinite generality* of the proposition, which translate: *There's no cheating, I reckon, one that* (Anglice) *has all his wits about him;* and compare in particular Eur. Hipp. 469, οὐδ' ἐκπονεῖν τοι χρῆν βίον λίαν βροτούς· οὐδὲ στέγην γὰρ ἧς κατηρεφεῖς δόμοι καλῶς ἀκριβώσειαν·—where those indeed who in v. 467. prefer to read χρή, are bound with Monk to squeeze ἂν into the succeeding clause; but where if with two MSS. and with Valcknaer, Brunck, and Dindorf, we adopt the abstract and indefinite χρῆν (see on v. 412, ἦν ἰδεῖν) as best harmonising with the speaker's mood—declared by the purely *conceptive* and *potential* ἀκριβώσειαν, in respect of which there is no variation of

Scholefield refers as his apology for retaining φρένα—although he has not been proof against the temptation of altering κλέψειαν into κλέψει' ἄν.

Dindorf, after Elmsley and Blomfield, has edited: φρέν' ἂν κλέψειεν.

[1] οὔτοι φρέν' ἂν κλ. ὠμ. would mean: *They cannot*—and so φρέν' ἂν κλέψειεν, or φρένα κλέψει' ἄν, *he cannot—deceive* (as Klausen appears to have understood it, with the Scholiast: τὴν συνετήν μου φρένα) *my vigilant mind;* or better, if more general: *There's no chance of deceiving a mind that is*—or *if it be* (Matth. Gr. Gr. p. 871.)—*on the alert.* And to this general axiom, could it but be ascertained to have come from Æschylus, no reasonable objection could be made. But it was evidently not the Poet's purpose that the vain-glorious usurper (see on Ag. 1548.), who is now about to reap his due reward, should thus command the assent or sympathies of his audience; and therefore the confident assertion (τοι)—in which, they know full well, he is doomed to be mistaken—that his sagacity (compare v. 830) is not to be imposed on, is very properly made to rest on the *ipse dixit* of Ægisthus; and so contrasts well with the spirit of pious dependence, in which the Chorus again invokes the assistance, at this crisis, of Zeus and all the protecting gods.

In like manner, the assumption in Eur. Hipp. 468. must be understood to rest upon the mere word of the "sedula Nutrix," who is so obviously indulging in *special pleading*, that the Poet is not to be held to account either for *her notion of what ought to be* (χρῆν v. 467.), or for the truth of the argument which she adduces in support of it.

MSS.—we may translate, as in the passage before us. *Nor, in truth, need mortal men* (compare ib. 472) *be too particular about how they live; for not even in* so ordinary a matter as *fashioning the roof over their heads, I reckon, do they attain to faultless accuracy; how then &c.* See further in the notes on Ag. 533. 601. Appendix Note H., and compare Matth. Gr. Gr. § 515. Obs.

Ibid. ὠμματωμένην] "'Ομματόω, *oculos insero, oculatum reddo.* Suppl. 467, ξυνῆκας· ὠμμάτωσα γὰρ σαφέστερον. Gloss. in Prom. 508 [ἐξωμμάτωσα πρόσθεν ὄντ' ἐπάργεμα]. Stanleius confert Ovid. Met. xv, 63: *Mente Deos adiit; et, quod natura negabat Visibus humanis, oculis ea pectoris hausit.*[1] Abreschius citat Epicharmum: νοῦς ὁρᾷ, καὶ νοῦς ἀκούει, τἄλλα κωφὰ καὶ τυφλά. Eur. Hel. 122, αὐτὸς γὰρ ὄσσοις εἰδόμην, καὶ νοῦς ὁρᾷ. Adjici potest Eum. 104, εὕδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται [Soph. Phin. fr. 634. and Aristophan. Plut. 635, ἐξωμμάτωται[2] καὶ λελάμπρυνται κόρας]. Sed hæc non exprimunt ὠμματωμένην φρένα, *mentem perspicacem* [Angl. *the mind of an Argus?*]" Blomf.

835. κἀπιθεάζουσ'] The common reading here is κἀπιθοάζουσ', which, if we translate: *and urging forward,* i.e. *aiding and abetting,* it is not easy to connect with[3] ἐπευχομένη, or to reconcile with the actual conduct of the Chorus (compare vv. 539. 567-8. 851-3): and if with Wellauer (Lex. Æschyl. in v.), we should venture to interpret ἐπιθοάζειν, *supplicem orare,* this would be to misapply the authority of Soph. Œd. T. 2, τίνας πόθ' ἕδρας τάσδε μοι θοάζετε; from which it has been as inconclusively argued that θοάζειν is but another form of θάσσειν.[4]

Under these circumstances I agree with Blomfield in thinking that Æschylus wrote κἀπιθεάζων, and fortified by his comparison of Eur. Med. 1409, τάδε καὶ θρηνῶ κἀπιθοάζω, μαρτυρόμενος δαίμονας, where I had long ago suspected[5] a similar corruption—which, curious as the

[1] Whom does not this remind of *Milton's* touching prayer: "So much the rather thou, celestial Light, Shine inward, and *the mind through all her powers Irradiate;* there *plant eyes:*" Par. Lost iii, 51.

[2] Euripides, on the contrary, has: ἐξομματοῦμεν καὶ διόλλυμεν κόρας Œd. fr. ii, 2.

[3] Still less, if we should translate: *hæc orans et vehementius agitata, commota animo,* with Pauw who adds: "θοάζειν et ἐπιθοάζειν ad omnia illa pertinent, quibus animus movetur et perturbatur gravius; vide Hesych. v. Θοάζει."

[4] So Suidas: Θοάζετε· κατὰ διάλυσιν ἀντὶ τοῦ, θάσσετε. ἢ θοῶς προκάθησθε. Σοφοκλῆς· τίνας πόθ' ἕδρας τάσδε μοι θοάζετε—in which last sense translate: *What mean ye by this hurried prostration of yourselves before me?* and compare with ἕδρας τάσδε Œd. C. 1160. 1163. 1166. and with θοάζετε Æsch. Suppl. 595, ὑπ' ἀρχᾶς δ' οὔτινος θοάζων, Angl. *made to fly* (rushing) *at no man's bidding.* See Erfurdt and Hermann in l.

[5] Compare Maltby on Morell. Lex: "'Επιθοάζω, sedeo, insideo, *lex.:* concitus feror, *interpr. in l.:* τάδε καὶ θρηνῶ, κἀπιθοάζω μαρτυρόμενος δαίμονας, ὥς μοι τέκν' ἀποκτείνασ'—*(ita interpungere velim, si locus sit sanus)* Med. 1406." But read κἀπιθεάζω, and we may at once translate—in that derivative sense of ἐπιθεάζω, *obtestor,* which is determined here by its connection with θρηνῶ, as in the above passage of Plato with ἀγανακτῶ—*these things I both bewail and solemnly protest against &c. &c.*

coincidence will be thought, may easily have originated in a confusion of the MS. letters Є, O— I have not hesitated to replace it in the text, comparing Hesych: 'Επιθεάζει· θεοὺς ἐπικαλεῖται. 'Επιθεάσας· κατευξάμενος. Thucyd. ii, 75 (where see Hemsterhuis and Arnold): τοσαῦτα ἐπιθειάσας. vii, 75: οὐκ ἄνευ ὀλίγων ἐπιθειασμῶν καὶ οἰμωγῆς ὑπολειπόμενοι. viii, 53: μαρτυρομένων καὶ ἐπιθεαζόντων μὴ κατάγειν. Plat. Phædr. p. 241. B: ἀγανακτῶν καὶ ἐπιθεάζων.

Translate: *with what gods must I begin in this matter, praying to and iuvoking* them? *and influenced,* as I am, *by kind feeling* towards Orestes *how must I succeed in saying* neither more nor less than *what is right?* —"εἰποῦσ' ἀνύσωμαι idem valet ac ἀνύσωμαι ὥστε εἰπεῖν, nota constructionis forma. Verte: *Quomodo efficiam ut quod æquum est dicam?*" Heath. See above on v. 12, and for the meaning of ἴσον, Schol: τὸ ἀληθές, compare the note on v. 767, and see below v. 847, εἴη δ' ἐπὶ νίκην.

839. πειραὶ κοπάνων] Πειραί· αἱ ἀκμαὶ τῶν ξιφῶν, παρὰ τὸ πείρειν. κοπάνων δέ, τῶν κοπτικῶν ξιφῶν. Ἄλλως,[1] κοπάνων· τῶν συγκοπῶν: Schol. "Libri omnes πειραί. Editores nonnulli πεῖραι, *ensium tentamina.* Sed videtur interpretatio Scholiastæ repetenda ex antiqua quadam rei traditione, quam verum exhibere probabile est." Klaus.

Dindorf only, so far as I have seen, has edited πεῖραι. Blomfield has πειραὶ [Angl. *thrusts*], but with the gloss: "πειρά, *experimentum;* μιανθεῖσαι π.κ. dicitur pro π.κ. μιανθέντων, quemadmodum ἐκπατίοις ἄλγεσι παιδῶν &c: vid. Gloss. in Ag. 148"—an *hypallage* which is avoided by adopting the Scholiast's interpretation, though with πεῖραι κ. ἀνδρ. we might compare ξιφηφόρους ἀγῶνας v. 570, and ξιφοδηλήτοισιν ἀγῶσιν v. 711.—Κόπανον· ξίφος, παρὰ 'Αρχιλόχῳ: Etym. M. Κόπανον· ξύλον ἐρεπλυτικόν ["leg. ἐριοπλυτικόν, *quo lanæ lavantur* et interim percutiuntur," Martin. Salmas: alii ἐνοπλιτικόν]: Hesych. Compare κοπίς. Soph. Ant. 602. Eur. El. 837. Cycl. 240.

With ἀνδροδαΐκτων Blomfield compares Myrmid. fr. 125, as cited Aristoph. Ran. 1295: Φθιῶτ' 'Αχιλεῦ, τί ποτ' ἀνδροδάϊκτον ἀκούων ἰήκοπον οὐ πελάθεις ἐπ' ἀρωγάν; Pers. 105, πολέμους πυργοδαΐκτους.

841. διὰ παντός] *for ever;* "*penitus, per omne ævum;* subaudi χρόνου. Gloss. vet: Διὰ παντος, *sempiternum, per ævum.* Vid. infra 1006 (999). Prom. 283. Eur. Alc. 888. Iph. T. 1117. Thucyd. i, 85. ii, 93. vii, 61. Plene Herodotus ix, 12: διὰ παντὸς τοῦ χρόνου." Blomf.

[1] This second interpretation of κοπάνων, which had been erroneously inserted after the former ξιφῶν, thereby intercepting the writer's etymology of πειρά, I have here restored to its proper place.

842. *πῦρ καὶ φῶς*] "nempe *ἐπιβώμιον*. Ag. 579 [576-8.]. Eur. Or. 1137, *ὀλολυγμὸς ἔσται, πῦρ τ' ἀνάψουσιν θεοῖς*." Blomf. "*πῦρ καὶ φῶς* de *igne in sacrificiis accenso* dictum, ut *πυρὸς σέλας* fr. 395. Duplex bonum contingit Oresti per hanc victoriam, et possessio ædium, quæ sacris domesticis designatur, et imperium terræ Argivorum. Utrumque, et *πῦρ καὶ φῶς* et *ἀρχὰς πολισσονόμους*, pendet ab *ἕξει*, utrumque dicitur felicitas a majoribus tradita, *πατέρων μέγας ὄλβος*. In recuperanda domo extollitur restituta libertas, in recuperando regno imperium de urbe. Quæ fusius ita exhiberi potuissent: *ἢ ἕξει πῦρ καὶ φῶς* (aræ domesticæ), *δαίων αὐτὰ ἐπ' ἐλευθερίᾳ, ἀρχάς τε, νέμων αὐταῖς πόλιν*. Quam rationem quum non perspexerint interpretes, offendebantur omnes illo *ἀρχάς τε*, quod quum a *δαίων* pendere nequeat, alii advocabant usum particulæ *τὲ* præmisso participio; alii scripserunt *ἀρχαῖς πολισσονόμοις*; alii *ἀρχὰς* pro *ἀπαρχὰς* de primitiis regi oblatis et ab eo in ara combustis dictum putaverunt; ingeniose quidem hi, sed obscuriorem reddentes dictionem, quum *ἀρχαὶ* non sit *ἀπαρχαί*." Klaus—whose own construction of the passage is ingenious indeed, but intricate and too artificial.

I follow Wellauer and Scholefield in associating it with the construction of Ag. 97: *λέξασ' . . . παιών τε γενοῦ*, on which see my note, and translate accordingly: *he shall succeed withal to the sovereignty of the state, the greatness which descends to him from his fathers*—where, by this peculiar use of the connecting *τέ*, I understand the Poet to have conveyed to the jealous apprehension of his Athenian hearers that in the accession of Orestes to the limited and constitutional Monarchy of Argos (as it had been in the Heroic Age) there was nothing incompatible with the true *liberty* of his country; no such matter of suspicion or offence, as we know to have been expressed by the words *τυραννίς* and *τύραννος*: see below v. 952. Ag. 1322, *φροιμιάζονται γὰρ ὡς τυραννίδος σημεῖα πράσσοντες πόλει*. ib. 1332, *πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος*. ib. 1604. *ὡς δὴ σύ μοι τύραννος Ἀργείων ἔσει*, and compare Thucyd. i. 13: *Δυνατωτέρας δὲ γιγνομένης τῆς Ἑλλάδος . . . τὰ πολλὰ τυραννίδες ἐν ταῖς πόλεσι καθίσταντο . . . πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλεῖαι*. Compare also Ag. 1307, *ἄλλων ποινὰς θανάτων ἄταν τε κρανεῖ*, and the analogous construction of *ἅμα*, *at the same time*, below v. 877. Ag. 1597.

843. *ἀρχὰς πολισσονόμους*, *civil* or *constitutional powers*, or *prerogatives*; "*πολισσονόμος*, *in urbe degens*, vel *urbi dans jura*." Blomf. Take as an example of the former meaning Pers. 852, *ἦ μεγάλας ἀγαθᾶς τε πολισσονόμου βιοτᾶς ἐπεκύρσαμεν*, and for the actual exercise of the kingly powers in regal Argos see Ag. 813-19. Suppl. 368-9. 398-401. 485.

Compare also the corresponding senses of *πολισσοῦχος*, as seen in *πολισσοῦχοι θεοί*. Theb. 69. and *πολισσοῦχος λεώς* Eum. 745.

845. *μόνος ὢν ἔφεδρος δισσοῖς*] *Ἔφεδρος· ταβλιστὴς τρίτος ἐνεδρεύων, καὶ ὁ ὑφ' ἡμῶν ἐπίκληρος* [*one that is to succeed to something that we now hold, that stands next below us, and is waiting to take our place*]· *καὶ δίφρος τις, καὶ ὁ ἐπιδίφριος, καὶ χειροτέχνης*: Hesych. "Sic dicebatur athleta qui [duorum] certamini adsidebat, et cum victore, si ita visum est, decertabat. Aristoph. Ran. 791, *νυνὶ δ' ἔμελλεν, ὡς ἔφη Κλειδημίδης, ἔφεδρος καθεδεῖσθαι· κἂν μὲν Αἰσχύλος κρατῇ, ἕξειν κατὰ χώραν· εἰ δὲ μή, περὶ τῆς τέχνης διαγωνιεῖσθαι ἔφασκε πρός γ' Εὐριπίδην*: ubi Schol: *ἔφεδρος ὁ μὴ πλανώμενος ἐν τοῖς ἀγῶσιν εἰς τὸ ἀγωνίζεσθαι τοῖς νικῶσιν. καὶ Σοφοκλῆς* (Aj. 610.)· *Καί μοι δυσθεράπευτος Αἴας ξύνεστ' ἔφεδρος. ἤγουν*[1] *ἔσχατος* [Angl. *reserved to the last*]. Hanc glossam transtulit grammaticus aliquis in scholia ad Sophoclis locum; est etiam apud Suidam. Sed legendum: *Ἔφεδρος· ὁ μὴ πλανώμενος.*[2] *ὁ ἐφεδρεύων ἐν τοῖς ἀγῶσιν κ.τ.λ.* Lucian. Hermot. T. i. p. 783. de eadem re: *ὃς δ' ἂν τοῦτο ἀνασπασῃ, ἐφεδρεύει περιμένων ἔστ' ἂν ἐκεῖνοι ἀγωνίσωνται*. Menand. ap. Stob. lxxx. p. 475. Gr: *Υἱῷ προθύμως τἀξιούμενον ποιῶν, Κηδεμόν' ἀληθῶς, οὐκ ἔφεδρον ἕξεις βίον*, i.e. Grotio vertente, *Qui filii animo morem gerit, habet is pater Vitæ adjutorem, non subsessorem, suæ*. Hinc patet vera hujus loci vis, Stanleio minus percepta; vertit enim *solus existens observator*. Percepit quidem Spanhemius ad Aristophanis locum, sed prava lectione [*θείοις*[3] M.G.A.R.V.] deceptus male vertit: *Luctam talem, solus existens tertiarius, cum duobus divis Orestes debet subire*." Blomf.

So much for the word—now for its application to the context, which is not, after all, so obvious as to call for no remark. Scholefield translates: "*Nullum habens ἔφεδρον*, h. e. *assessorem* qui, si ipse victus fuerit, pugnam sit redintegraturus." And this, although perhaps a little overstrained, might be allowed to be a correct interpretation of *μόνος ὢν ἔφεδρος*, separately considered. But *δισσοῖς* is not to be connected, as has been hastily imagined, with *ἅψειν* (used here, as Butler

[1] Compare Suidas: *Ἔφεδρον δὲ λέγει ὁ Σοφοκλῆς τὸν Αἴαντα, ὅτι ἔσχατος καὶ ὡς ἔφεδρος ἐλείφθη μοι ὁ Αἴας εἰς κακόν. Οἷον, πρὸς τοῖς πρώτοις κακοῖς ὥσπερ δεύτερόν ἐστί μοι κακὸν τὸ τοῦ Αἴαντος ξυνεστηκός. Τοῦτο γὰρ δηλοῖ ὁ ἔφεδρος.*

[2] This emendation is ingenious, but inapplicable to the text of *Suidas*, which is: *Ἔφεδρός ἐστιν ἐν τοῖς ἀγῶσιν ὁ μὴ πλανώμενος εἰς τὸ ἀγωνίζεσθαι τοῖς νικῶσιν*—for which Toup proposes *ὁ παρακαθήμενος εἰς τὸ ἀ. τ. ν.*, comparing Hesych: *Ἐφεδρίζων· παρακαθήμενος*, and Xenoph. Anab. p. 154.

[3] "*Θεῖος* Turn. et sic emendavit Canter. in Notis, quem sequuntur omnes reliqui, excepto Heath. cui placuit *θωσὶν*, *lyncibus* (Clyt. scilicet et Ægistho), ut substantivum adsit ad quod *δισσοῖς* referatur. Sed vulgata bene se habet, neque in iis quæ de epitheto *θεῖος* ad Orestem minus commode ob juventutem referendo comminiscitur, quicquam sani inesse video." Butl.

and Blomfield suggest, for its compound συνάψειν), but is strictly correlative to μόνος—and hence found, as Heath objects, without a substantive to refer it to—and the literal version would be: *a single ἔφεδρος against two*, i.e. standing alone in the contest, with two opponents, each prepared (if need be) to take up the other's quarrel; or, in other words, *adventuring one chance against two*. We may translate, therefore: *Such a wrestling-match*, in which *on the one side*[1] there is but *a single expectant*[2] to come forward, whilst *on the other* there are *two*, *is the divinely-commissioned Orestes prepared to engage in! and may it be unto* (i.e. may it end in) *victory!* So may we best interpret v. 847, reading with Blomf. and Scholef. ἐπὶ νίκην, for which we have the authority also of Aldus and Turnèbe, in place of ἐπί νίκῃ which is retained by Wellauer, Dindorf, and Klausen—the last of these observing: "νίκῃ M.G.R.V. νίκην A.T. Illud Eum. 1009., hoc Ch. 457." But ἐπὶ νίκῃ, as expressive of *the object aimed at* in any action (Matth. Gr. Gr. p. 1027.), though most apposite to Eum. 1009, τὸ μὲν ἀτηρὸν χώρας κατέχειν, τὸ δὲ κερδαλέον πέμπειν πόλεως ἐπὶ νίκῃ, would be wholly out of place here; and in v. 464, although in reference to the *senders* (μάκαρες χθόνιοι) the Chorus might undoubtedly have said πέμπετ' ἀρωγὴν ἐπὶ νίκῃ, yet in reference to παισὶν they very properly say ἐπὶ νίκην, choosing rather to contemplate the *actual issue*, than the *virtual tendency*, of the divine assistance for which they pray.[3] See Matth. Gr. Gr. § 586. c.

For the meaning assigned to θεῖος, compare Ag. 1246-52. 1638. above vv. 261. 291. 544. 757. below vv. 882. 1010-14.

[1] Compare Thuc. vi, 82: ἡμεῖς γὰρ Ἴωνες ὄντες Πελοποννησίοις Δωριεῦσι, καὶ πλείοσιν οὖσι καὶ παροικοῦσιν, ἐσκεψάμεθα ὅτῳ τρόπῳ ἥκιστα αὐτῶν ὑπακουσόμεθα—for which we elsewhere find, in the prosecution of the very same comparison: καὶ μὴν καὶ ἄοκνοι προς ὑμᾶς μελλητάς, καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους ib. i, 70; as in Æschylus also: ἀτρέστῳ καρδίᾳ πρὸς εἰδότας Ag. 1369, where see the note.

[2] Compare Sir W. Scott's *Tales of the Crusaders, Talisman* c. xviii: "each appears in the lists, as soon as the other is defeated! Why, this is a single knight fighting against the whole mêlée of the tournament!"

[3] In one way only can we conceive it to be a matter of indifference, whether ἐπί, in the above sense, be followed by a dative or an accusative; viz. when, arguing *a posteriori*, the actual result is tacitly assumed to have been the original design, as in Eur. Hec. 648 (which Matthiæ quotes) ἐκρίθη δ' ἔρις, ἂν ἐν Ἴδᾳ κρίνει τρισσὰς μακάρων παῖδας ἀνὴρ βούτας, ἐπὶ δορὶ καὶ φόνῳ κ.τ.λ. (*for war*, as it has turned out, *and slaughter &c.*), where we should rather have expected ἐπὶ or εἰς δόρυ καὶ φόνον κ.τ.λ. And so too Xen. Mem. S. ii, 3, 19: οὐκ ἂν πολλὴ ἀμαθία εἴη καὶ κακοδαιμονία τοῖς ἐπ' ὠφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρῆσθαι (where Matthiæ not very accurately distinguishes ἐπ' ὠφελείᾳ "the object," ἐπὶ βλάβῃ "the consequence"), we may translate, indeed, loosely: *to turn what was made to be a blessing into a curse*, as though it had been ἐπὶ βλάβην; but the strict construction, I think, is ὡς ἐπὶ βλάβῃ πεποιμένοις, *to use what was designed for a blessing*, just as if it had been designed *for a curse*.

850. κέκρανται] τετέλεσται: Hesych. "κέκρανται Rob. Errorem typographicum correxit Steph." Scholef.—κέκαρται G.A.T.

854. πανοίμοι]. "πανοίμοι em. Pors. πὰν, οἴμοι M.G.A.T.V. πᾶν. οἴμοι R. Signum Oἰ. huic versui primus addidit T., in prioribus nullum." Klaus.—"πανοίμοι, *eheu omnino!* Simile compositum non memini vidisse." Blomf. See the note on Ag. 691, πάμπροσθε.

Ibid. τελουμένου, Angl. *finished, done for*: "τελεῖσθαι hic notes pro *occidi, interfici*, qui usus omnium verborum *faciendi* est communis; sic mox διαπεπραγμένος et v. 830 (809) περαίνειν." Abresch.

857. γυναικείους πύλας, *the doors of the Women's* (i.e. Clytemnestra's) *apartments*; above v. 33. "γυναικίους [Guelph.] Ald. γυναικείους Rob. Turn. Med. γυναικείας Steph. et recentiores. Sed illud præstat. Dicitur quidem v. 620, γυναικείαν ἄτολμον αἰχμάν, Eur. Andr. 362, διὰ γυναικείαν ἔριν, metro jubente; sed in v. 948. ejusdem fabulæ habemus τὰς γυναικείους νόσους. Contra in Inûs fragm. 1. ὦ γυναικεῖαι φρένες, quod tamen Stobæi scribæ deberi potest. Dicebant tragici ἑρκείους πύλας (supra 553) αὐλείους πύλας Eur. Hel. 445. φροντὶς οἰκεῖος Heracl. 634. et alia similia; unde hoc tantum colligo, eos, ubi metrum alterutram terminationem indifferenter admitteret, masculinam formam prætulisse, si sic *homœoteleuton* evitarent. Ceterum ex hoc loco discimus, ut opinor, in scena duas fuisse portas, quarum una in ἀνδρωνῖτιν, altera in γυναικωνῖτιν ducebat. Illa protagonistæ erat, hæc vero deuteragonistæ; Pollux iv, 123: τριῶν δὲ κατὰ τὴν σκηνὴν θυρῶν, ἡ μέση μὲν βασίλειον (sicut in hac fabula), ἢ σπήλαιον (sicut in Philocteta), ἢ οἶκος ἔνδοξος, ἢ πᾶν τὸ πρωταγωνιστοῦν τοῦ δράματος· ἡ δὲ δεξιά, τοῦ δευτεραγωνιστοῦντος καταγώγιον· ἡ δὲ ἀριστερὰ ἢ τὸ εὐτελέστατον ἔχει πρόσωπον, ἢ ἱερὸν ἐξηρημωμένον ἢ ἄοικός ἐστι. In hac autem fabula Orestes primas partes agit, Electra secundas, Clytæmnestra vero tertias." Blomf. See the note on Ag. 39, and compare *Theatre of the Greeks* ed. 4, pp. 320-21.

858. μοχλοῖς χαλᾶτε] Angl. *unbolt*; "μοχλοῖς dativus instrumentalis: *solvere januas obice* (soluto)." Klaus.—"μοχλός, *obex*, quo vel claudebant fores vel reserabant: hinc μοχλῶσαι τὴν θύραν, *pessulum foribus obdere*, Aristoph. ap. Polluc. x, 45, κλῇθρα συμπεραίνοντες μοχλοῖς Eur. Or. 1551. Cf. Andr. 952. Contra vero ἀναμοχλεύειν vel ἐκμοχλεύειν τὴν θύραν, *fores pessulo reducto reserare*; Hemsterhus. ad Polluc. x, 22. Hoc est quod dicit Æschylus μοχλοῖς χαλᾶν τὰς πύλας. Eur. Iph. T. 99, χαλκότευκτα κλῇθρα λύσαντες μοχλοῖς. Ad vulgatum loquendi genus propius accedere πύλης (πυλῶν) μοχλοὺς χαλᾶν observavit Arnaldus, citato Aristoph. Lys. 310, κἂν μὴ καλούντων τοὺς μοχλοὺς χαλῶσιν αἱ γυναῖκες, κ.τ.λ." Blomf.

Ibid. καὶ μάλ' ἡβῶντος[1] δὲ δεῖ] Translate : *and, let me tell you* (δὲ), *there is need of a man in full strength—I do not mean* (δὲ) *for the purpose of giving assistance, now that all is over, for what need of that ?—but to force open the door,* he should have said, when in the urgency of his distress he again calls wildly and impatiently for some one to answer him from within. Schol : ἀνδρὸς δεῖ εἰς τὸ χαλάσαι τὰς πύλας, scil. ut id subito fiat, quia res urget. Videtur servus, quum hæc loquitur, conatus

[1] Blomfield—on the faith of Porson's incidental and (if it must be said) ill-advised remark on Eur. Or. 614 (where see Professor Scholefield interposing the shield of Menelaus in defence of the broken armour of Achilles) : "Conjunctiones istas (καὶ—δέ) in eodem sententiæ membro *haud credo* occurrere apud istius ævi scriptores, nisi per librariorum errores" —here, as in Prom. 973. Pers. 153. 261. 546. Eum. 65. (and as Porson himself in Soph. Phil. 1362), has altered δὲ into γέ, without bestowing (it should seem) a moment's consideration on the consequent alteration of the sense. Now δέ—"the counterpart of *too*," as Mr. Sewell has termed it *(Hor. Philol.* p. 128)—being as evidently connected with δίς and δύο, as μέν with εἷς—whence their well-known meanings : *for one thing, for another thing ; in the first place, in the second place ; on the one hand, on the other*—is properly used to express a transition from one subject, or one property of a common subject, to another. Hence it denotes generally, *in further speaking, moreover*—in which sense, as often as the speaker would simply eke out his own words or meaning, it admits of various modifications : *I say* or *would say, I mean, in other words ;* see vv. 78. 181. 372. 806. 820. 859. Ag. 197—and so agrees very well with the Anglo-Saxon *but* (more correctly *bot*, or *boot)* which "always intimates something MORE, something to follow," insomuch that "whenever any one in discourse finishes his words with BUT, the question always follows : BUT *what ?*"—see Horne Tooke's *Diversions of Purley*, Part I, ch. viii : and compare Matth. Gr. Gr. §§ 616. 621. But γε, whose simplest elementary notion is *being* —whence we are led to connect it, etymologically, with the root of γείνομαι and γίγνομαι—whether used in amplification, *it being, even*, or in restriction, *though it be but, at least*, differs from δέ (as τε from καί) in that it is altogether retrospective, and either by itself, or by help of a supplementary clause in which it stands, serves but to give an *emphasis* to the word, or proposition, to which it is immediately subjoined : see Matth. Gr. Gr. § 602, Stephens' *Greek Particles*, pp. 92-98. and Appendix pp. 147. 151. No more apposite example, indeed, of their difference need be given than Pers. 260-1 : ὡς πάντα γ' ἔστ' ἐκεῖνα διαπεπραγμένα, καὐτὸς δ' ἀέλπτως νόστιμον βλέπω φάος, where the γε, whilst it lays stress on πάντα, tacitly enforces also the preceding exhortation αἰαῖ, διαίνεσθε, Πέρσαι, τόδ' ἄχος κλύοντες ib. 258-9 ; whereas the δέ informs us *further*, that *not only* is there utter ruin there, *but* that it is *beyond his hopes*, that the messenger "only has escaped alone to tell" it : compare Job i, 15, 16, 17, 19.

I will only add that, what καὶ . . . πρός expresses in Prom. 73, ἦ μὴν κελεύσω κἀπιθωΰξω γε πρός. Eur. Phoen. 610, καὶ κατακτενῶ γε πρός. ib. 877, νοσῶν τε καὶ πρὸς ἠτιμασμένος. Hipp. 893, καὶ πρός γ' ἐξελῶ σφε. Heracl. 641, μάλιστα· καὶ πρός γ' εὐτυχεῖς τὰ νῦν τάδε. Hel. 956, ἀπόδος τε καὶ πρὸς σῶσον, might, so far as the mere wording goes, have been equally well expressed by καὶ . . . δέ : καὶ σῶσον δέ—καὶ νῦν δ' εὐτυχεῖς—and (though less energetic without γε) κἀπιθωΰξω δέ—καὶ κατακτενῶ δέ—κἀξελῶ δέ : as, on the other hand καὶ . . . γε (as in Eur. Suppl. 766. which Matthiæ has noticed) might often be replaced by καὶ μάλα, for which our Poet has in one rare instance used καὶ ταῦτα Eum. 112. And so in emphatic answers γε is often equivalent to μάλιστα (see Matth. Gr. Gr. p. 1064. note (d)), and, when subjoined to a word to shew (as in πάνυ γε) that that word is to be taken *in its fullest sense*, exerts the same force as a prepositive καί (e.g. καὶ πάνυ, with which compare Hor. Sat. i. 6, 22 : *vel merito*, i.e. merito quidem) denoting that we are to *go the whole length* of the expression ; just as, in Thucydides, the postpositive μάλιστα exerts the same force in numerical computation, as the prepositive ἐς or ἐπί : Matth. Gr. Gr. § 578. f. § 586. Compare the notes on Ag. 141. 695.

esse vi aperire januam clausam ædis mulierum, quod quum sibi seni parum succedat, postulat opem." Klaus.

859. οὐχ ὡς δ'] "ὥστ' Glasg. [Blomf. Dind.] male, neque Hermanni emendatione opus est, qui *(de metr. Pind.* p. 241.) legit : οὐχ ὥς δ' ἀρῆξαι,[1] *ne sic quidem ille opem ferat,* neque Döderlinii explicatione, qui in *spec. Soph.* p. 89. ἔξεστι subaudiendum putat. Servo auxilium frustra invocari, quum res jam acta sit, in mentem venit ; quare addit : *non tamen, ut auxilium ferat.*" Well—who adds : "διαπεπραγμένων Ald. Rob., forsitan recte : *quum jam actum sit ;*" and so Klausen : "διαπεπραγμένων M.G.A.R. διαπεπραγμένῳ T.V. et Schol : τῷ σφαγέντι. Genitivus positus eodem sensu, quo ἐπὶ c. dat. v. 696 (721)." Compare Pers. 260, ὡς πάντα γ' ἔστ' ἐκεῖνα διαπεπραγμένα, and see the note on Ag. 1346, ἐπ' ἐξειργασμένοις. Arnold on Thuc. i. 7 : πλοϊμωτέρων ὄντων. Matth. Gr. Gr. § 563.

For τί γάρ ; after which it is here most obvious to supply δεῖ, see the note on Ag. 1104.—"τί γάρ ; Ag. 1064 (1104). 1160 (1206). modo dictum pro τί γὰρ ἄλλο, modo pro τί γὰρ ὄφελος ; et ita hoc loco." Klaus.

861. καθεύδουσιν μάτην] Klausen connects μάτην with ἄκραντα, but why should he not connect it with καθεύδουσιν, which sufficiently answers here to the description of a verb "quod per se vanitatem designat," as he writes on v. 825, θνήσκοντες μάτην ? Translate : *and am talking to no purpose to persons idly sleeping*, or *to idle sleepers ;* and compare Eum. 94, εὕδοιτ' ἄν, ὠή, καὶ καθευδουσῶν τί δεῖ ; Jonah i, 6 : *What meanest thou, O sleeper ?*

863. "Quod ad Stanleii conjecturam attinet, hunc versum cum proximo *Choro* forte tribuendos esse, haud negaverim illud sic amarissime dictum videri, et tum summo odio in Clytæmnestram, tum gaudio ob jam receptam libertatem ex morte Ægisthi convenire : sed magis ex indole tragicorum videtur hæc Nuntio tribuere : alterum illud nimis artificiosum videtur, et tragœdiæ recentioris. Suavius decurreret hic versus, si legeretur "Ἔοικεν[2] αὐτῆς νῦν ἐπὶ ξυροῦ πέλας." Butl.

Ibid. ἐπὶ ξυροῦ. "ἐπιξήνου πέλας Abresch. ex Ag. 1248, quia displicebat πέλας cum ξυροῦ conjunctum. Schützius πέλας de *tempore* accipit ; de *loco* Butlerus, *prope Ægisthum.* Sed etiamsi πέλας abesset,

[1] This would place the text under the same construction as τίς λέγοι ; v. 580 : *Not that even so he might* (i.e. can be conceived to) *help a murdered man ;* see on v. 577.

[2] Yet this arrangement of the words would not keep the incidental clause, νῦν . . . αὐχὴν, so plainly apart from the main proposition ἔοικε πεσεῖσθαι, as they now are distinguished by a pause, or *trithemimeral* cæsura, (easily marked by the actor's intonation) after ἔοικε—or perhaps, as Blomfield has suggested, after νῦν.

difficilis esset sententia; quomodo enim dici potest *Clytæmnestræ percussæ cervix in novaculæ aciem casura esse?* ἐπὶ ξυροῦ εἶναι, vel ἵστασθαι, vel βεβάναι, dicitur is qui *in discriminis articulo* versatur, non autem qui ipsam calamitatem subiit. Quare πεπληγμένης vertendum erit *statim percutiendæ* [immo *quum percussa fuerit*], potius quam *percussæ*." Blomf—who compares, in illustration of ἐπὶ ξυροῦ· ἐπὶ κινδύνου, ἢ ἐπὶ τοῦ ὀξυτάτου ἢ ἀκροτάτου: Hesych., Hom. Il. x, 173: νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἠὲ βιῶναι. Theogn. 557: φράζεο· κίνδυνός τοι ἐπὶ ξυροῦ ἵσταται ἀκμῆς. Soph. Ant. 996: φρόνει βεβὼς αὖ νῦν ἐπὶ ξυροῦ τύχης. Theocr. xxii, 6: ἀνθρώπων σωτῆρας ἐπὶ ξυροῦ ἤδη ἐόντων, and adds: "Hæc congessit Stanl. ab Theb. 97, partem ex Duporto, qui monet hoc proverbium etiam Herodoto usurpatum esse; nempe vi, 11: ἐπὶ ξυροῦ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα, ubi Valck. laudat Simonidis epigramma: Ἀκμᾶς ἑστακυῖαν ἐπὶ ξυροῦ Ἑλλάδα πᾶσαν. Interdum breviter dicebatur ἐπ' ἀκμῆς, sine ξυροῦ. Eur. Hel. 896, ὃν μόλις ποτὲ λαβοῦσ' ἐπ' ἀκμῆς εἰμὶ κατθανόντ' ἰδεῖν." Add Hor. Sat. i. 9, 74: fugit improbus, ac me *sub cultro* linquit. Heyne on Il. x. 173: "Proverbium ductum puta a momento, cum culter tonsorius jam admotus est cuti."

Translate: *Methinks, her throat* being *even now close upon the* cutting *point* –i.e. the critical turn of the razor, just stopping short of drawing blood (ξυρεῖν ἐν χρῷ Soph. Aj. 786)—*(she) is about to fall by a judicial visitation upon (it*, or *upon her*, shall we say? Surely *upon) her:* for αὐχὴν is but incidentally connected with πεσεῖσθαι, and in strictness belongs only to the apposition πέλας ὢν ἐπὶ ξυροῦ, which is mixed up with the main proposition ἔοικε πεσεῖσθαι πρὸς δίκην πεπληγμένη (so the Guelph. MS. as collated by Askew), by the same license of construction, as we find in Ag. 275, ὑπερτελής τε, πόντον ὥστε νωτίσαι, ἰσχὺς πορευτοῦ λαμπάδος, πρὸς ἡδόνην πεύκη (ἔβη ?)—where see the note.

We therefore, with the great majority of editors, retain in v. 864. πεπληγμένης, which when Klausen ventured to alter into πεπληγμένος—observing "πεπληγμένος G.A.R. πεπληγμένης M.T.V. [cett.] *Quæ videtur correctio*"—he seems not (to say nothing of the opposition of M. and doubtful support of G.) to have considered, which was in itself the more obvious reading, and which, therefore, the more likely to invite alteration.

With πρὸς δίκην πεπ. *justly*, or here *judicially, struck down*—"victimarum sc. more." Stanl. see Soph. Aj. 298, καὶ τοὺς μὲν ηὐχένιζε. Eur. Hec. 564, εἰ δ' ὑπ' αὐχένα χρῄζεις, πάρεστι λαιμὸς εὐτρεπὴς ὅδε. Or. 51, φάσγανον ἐπ' αὐχένος βαλεῖν. Phœn. 1457, διὰ μέσου αὐχένος ὠθεῖ

σίδηρον—compare above vv. 53. 140. 235. 299. 302. 483. 623-25. Aj. 356. 1631. Theb. 608. Soph. Aj. 137. 279.

866. τοὺς τεθνηκότας λέγω] "λέγω M.G.A.R. λόγῳ T.V. [et Schol: ὁ τῷ λόγῳ τεθνηκὼς Ὀρέστης ἀπέκτεινε τὸν ζῶντα Αἴγισθον]. Oresti versum tribuunt G.A.R., servo T.V." Klaus. "Vulgatam tuetur Pauw. ex v. 845 (825) λόγοι θνήσκοντες μάτην, sed valde adblanditur λέγω, quod dant Med. Guelph. Ald. Rob., probantibus etiam Stanl. Bourd. Schütz. Recte etiam monet Schütz in vulgata nihil inesse αἰνιγματῶδες, nam eos qui *fama* tantum mortui perhibebantur vivum hominem occidere posse nemo dubitat." Butl. Add that under the abstract generality, τοὺς τεθνηκότας, Angl. THE DEAD, the speaker might well be supposed to allude to τὸν λόγῳ τεθνηκότα Ὀρέστην, viz.—*him that we had set down as dead*, or *among the dead;* whereas τοὺς τεθνηκότας λόγῳ, inasmuch as it does not express any known and universal relation, could not possibly have been applied singly to *Orestes*.

Stanley well compares Soph. El. 1477, οὐ γὰρ αἰσθάνει πάλαι ζῶντας θανοῦσιν οὕνεκ' ἀνταυδᾷς ἴσα; οἴμοι, ξυνῆκα τοὔπος.

867. οἴ 'γώ] "οἴ ἐγὼ G.T.V. οἲ ἐγὼ M. hic et v. 836 (873). οἴ 'γὼ recentiores." Klaus—who, with Wellauer, has edited οἴ ἐγώ. *Ibid.* ἐξ αἰνιγμάτων: compare Ag. 1077, ἐξ αἰνιγμάτων ἐπαργέμοισι θεσφάτοις. ib. 1145, ἐκ καλυμμάτων ... δεδορκώς.

868. ὥσπερ οὖν] "ὥσπερ οὓς ἐκτείναμεν Porsonus *Adv.* p. 160. ubi notavimus istas in Æschylum notulas a Porsono juvene scriptas fuisse. Sententiam postea mutavit; edidit enim ὥσπερ οὖν, memor fortasse versus 90 (88), ἢ σῖγ' ἀτίμως, ὥσπερ οὖν ἀπώλετο πατήρ." Blomf—and so Dobree *Adv.* vol. ii, p. 28: "ὥσπερ οὓς Pors. *Adv.* p. 160, sed vide Platon. Cratyl. p. 405. C. H. St. Comicus Athenæi, ὥσπερ οὖν οἱ ῥήτορες olim emendabam."

869. ἀνδροκμῆτα, *manslaying, murderous.* "Lege ἀνδροκμῆτα [pro. vulg. ἀνδρόκμητα]. H. Steph. in explicanda hac voce ἀνδροκμής Scholiastem Sophoclis sequitur, qui ad Aj. 325. notat: σιδηροκμῆσιν· τῷ σιδήρῳ φονευθεῖσιν, ὡς ἀνδροκμῆσιν. Verum Æschylus active sumit, *hominem trucidans*, nec h. l. tantum, sed et Suppl. 679, ἀνδροκμὴς λοιγός. et Eum. 248, μόχθοις ἀνδροκμῆσι: cum tamen verba hujus formæ ut plurimum passive sumantur, ut λιμοθνής [Ag. 1241.], ἀνδροδμής. Hesych: Ἀνδροδῆμις (lege Ἀνδροδμής)· ὕπανδρος[1] γυνή." Stanl. Add Eum. 956, ἀνδροκμῆτας δ' ἀώρους ἀπεννέπω τύχας, and see on Ag. 783, ἀνδροθνῆτας φθοράς.

870. ἢ νικῶμεν] "ἢ νικῶμεν Med. Guelph. Ald. Rob. εἰ νικῶμεν Turn.

[1] See St. Paul's Ep. to Romans vii, 2.

Vict., quod recentiores receperunt omnes; sed optimorum librorum lectionem revocavi secundum ea quæ ad v. 745 (738) disputata sunt" Well—and so Blomf. Scholef. Dind. Klaus. Translate: *Let it be known, or conquer we or fail!* "For thus," she argues, "it stands with me in this bad business—*we either conquer or are* for ever[1] *conquered*—and the sooner *we know our actual state*, the better." In this summary view of *the conditions*[2] of the contest for which she would arm herself, let us once more note the ἀνδρόβουλον κέαρ (Ag. 11.) of Clytæmnestra, as represented in the former part of the Trilogy (Ag. 1339-1418), and at the same time, in the words τοῦδ' ἀφικόμην κακοῦ v. 871, observe that secret misgiving of the mind within, which we have formerly noticed on Ag. 1628.

872. σὲ καὶ ματεύω] "Angl. *I was just seeking for you*—or *the very person I am in quest of!*—the καὶ making ματεύω correlative, or (more familiarly speaking) *apropos* to ἀφικόμην, which word we must suppose Orestes to have overheard. So Klausen: "*Etiam quæro te;* intelligendum est, ὥσπερ καὶ ἥκεις. Cf. Hartung. *Partikeln* i. p. 131."

Yet Blomfield: "Hoc exemplum iis adjici potest, quæ dedit Dobræus in Aristoph. App. p. (36), in quibus καὶ conjunctio postponitur voci, quam in constructione antecedit. Pene tamen suspicor legendum σὲ μὲν ματεύω, vel σέ τοι ματεύω"!

Ibid. τῷδε δ' ἀρκούντως ἔχει,[3] Angl. *for this man has got enough!* "Egresso Oreste aperta manet porta media per quam aspicitur Ægisthi corpus intus jacens." Klaus. Abresch compares Eur. Hec. 318, κεἰ σμίκρ' ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχοι: and Blomfield adds Thucyd. i, 22. ἀρκούντως ἕξει.

873. φίλτατ' Αἰγίσθου βία] "Constructionem φίλτατε Αἰγ. βία, ubi est σχῆμα πρὸς τὸ σημαινόμενον, illustrarunt Matth. Gr. Gr. § 434. Elmsl. ad Soph. Œd. T. 1167. et Eur. Bacch. 1306. Hoc tamen exemplum unicum est hujus circumlocutionis, βία τινος, cum adjectivo masculini generis conjunctæ; nam quod supra edidimus v. 644 (638): εἴπερ φιλόξενός τις Αἰγίσθου βία, diversi est generis. Dixit Euripides Phœn. 55, κλεινὴν Πολυνείκους βίαν." Blomf.

875. οὔτι μὴ προδῷς] "*non deseres;* οὔτι μὴ προδώσεις foret: *nequaquam deseras;* si verum sit quod tradit Elmsl. ad Soph. Œd. C. 177, οὐ μὴ

[1] So Milton: "Awake, arise, or be for ever fall'n"! Par. Lost. i, 330.

[2] Not unlike is the modern Clytemnestra's intrepidity: "If we should fail —*We fail!* But screw your courage to the sticking place, And we'll not fail": Shaksp. Macbeth, Act i. Sc. 7.

[3] These words, spoken "after the manner of men" (I. Cor. xv, 32.), seem to have been borrowed from the athletic contests of Ancient Greece; as in Ag. 356. 1252, where see the notes.

cum futuro *vetantis* esse, cum subjunctivo vero *negantis*." Blomf. Compare Elmsl. on Eur. Med. 1120, but on the other hand see Hermann's *critique* thereupon, and notes on Soph. Phil. 416. Œd. C. 853, in the latter of which he writes: "Quantum ego quidem in hac re, quæ valde subtilis et sæpe perambigua est, perspicio, conjunctivo aoristi locus est aut in eo quod jam actum est (cujusmodi exemplum Reisig. ad v. 398. ex Heraclidis v. 384. attulit, aliud ego indicavi in Philoct. v. 416.), aut in re incerti temporis, sed semel vel brevi temporis momento agenda; præsentis autem conjunctivus in eo quod jam fit usurpatur, de quo dicemus ad v. 1028. Futuri vero usus, quem ipsa verbi forma nonnisi in rebus futuris versari ostendit, ad ea pertinet, quæ aut diuturniora aliquando eventura indicare volumus, ut hic οὐ μὴ ὁδοιπορήσεις, aut non aliquo quocunque, sed remotiore aliquo tempore dicimus futura esse."

Yet on Soph. El. 1041 (1052). Hermann well nigh concedes all that Elmsley had contended for, and with him falls back upon that explanation of οὐ μή, as used elliptically for οὐ δεινὸν[1] μή (and therefore capable of any construction, of which a simple μή is capable), according to which we should translate it (1) with a conjunctive following: *there is no apprehension*, or *chance*, *whatever of* such and such *a notion being realised*—e. g. οὔτι μὴ προδῷς ποτέ Ch. 875. οὓς οὐ μή ποτε χώρας φυγόντες τῆσδ' ἐπεύχωνται [ἐπεύξωνται Reisig. Elmsl, Dind.] θεοῖς. Soph. Œd. C. 1024. οἴμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος, οὐδ' οὑμπολητὸς Σισύφου Λαερτίου οὐ μὴ θάνωσι Phil. 418: (2) with a future: *there is no immediate reason to apprehend* from this or that person, or under this or that state of things, such and such *consequences to ensue*—e. g. Soph. El. 1052, οὔ σοι μὴ μεθέψομαί ποτε. Aristoph. Ran. 508, μὰ τὸν 'Απόλλω οὐ μή σ' ἐγὼ περιόψομαι 'πελθόντα. Œd. C. 848, οὔκουν ποτ' ἐκ τούτοιν γε μὴ σκήπτροιν ἔτι ὁδοιπορήσεις. ib. 177, οὔ τοι μή ποτέ σ' ἐκ τῶνδ' ἑδράνων, ὦ γέρον, ἄκοντά τις ἄξει. Æschin. against Ctesiphon p. 177. Bekk:[2] τοὺς μὲν γὰρ πονηροὺς οὐ μή ποτε βελτίους ποιήσετε.

"Plerumque quidem"—we may say of οὐ μή, as Porson of the analogous construction of ὅπως or ὅπως μή: see on Eur Hec. 398—"cum secunda persona, aliquando cum tertia construitur, rarius cum prima": see the examples given in Matth. Gr. Gr. § 517. But οὐ μή, having been once established as a general formula for expressing, according to circumstances, *that is not to be thought of, this is not likely to happen*—or, in corresponding English phrase, *there's no chance* (with οὔτι μή,

[1] Compare Matth. Gr. Gr. § 517. p. 876. ed. Pors: and compare Herm. on Soph. Œd. C. 853.

[2] See Scholefield on Eur. Phœn. 1607.

more distinctly and decisively, *there is not a chance) of* this or that *thought being realized*, or *of* this or that *person actually proceeding to do* so and so—it was to be expected that considerable license of construction should grow up with this, its idiomatic (and in the first instance, I should imagine,[1] chiefly colloquial) use. Hence, if we look to the context of the several examples above quoted, we may translate Soph. El. 1052 : *you need not fear that I shall ever come to seek for you.* Aristoph. Ran. 508 : *Nay don't expect I am going to let you off.* Soph. Œd. C. 848 : *There certainly is no prospect whatever of your again travelling &c.* ib. 177 : *Be assured there is no reason to fear that any one shall drag you* &c. Æschines : *for the bad you won't*—i.e.[2] *you are not likely to—make better.*[3]

876. τόνδε δ' αἴδεσαι, τέκνον] "δήσεται Med. Guelph. Ald. cod. Rob., qui ex conjectura [Sophiani] δ' αἴδεσαι, et sic Turn. Vict." Well. "Notandum est poetæ artificium. Clytæmnestra, quo magis Orestem misericordia tangat, intra pauxillum spatium filium eum bis nominat, παῖ, τέκνον. Etiam Chorus, quum Orestem et Electram blandiuscule compellare vult, eadem nomina repetit, v. 258 (255-6.)." Blomf.

Ibid. "Huc respicit Eur. Or. 527 : ὅτ' ἐξέβαλλε μαστὸν ἱκετεύουσά σε μήτηρ. Cf. ib. 839. et 568. Æschylus vero Homerum imitatus, apud quem Hecuba Il. xxii, 80 : κόλπον ἀνιεμένη, ἑτέρηφι δὲ μαζὸν ἀνέσχε . . . εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον, τῶν μνῆσαι, φίλε τέκνον. Æschylum vero imitatur scriptor epigrammatis : πῆ ξίφος ἰθύνεις, κατὰ γαστέρος ; ἢ κατὰ μαζῶν ; γαστὴρ ἥ σ' ἐλόχευσεν, ἀνέθρεψαντο δὲ μαζοί," Klaus. after Stanley.

877. βρίζων ἅμα, Angl. *sleeping the while*, or, *while sleeping*—equivalent to ἅμα τῷ βρίζειν : see Matth. Gr. Gr. § 565. obs. 2. and compare Ag. 1597, εὐνὴν ἀνδρὸς αἰσχύνουσ' ἅμα ἀνδρὶ στρατηγῷ τόνδ' ἐβούλευσας μόρον, where Blomfield : "ἅμα cum participio cohæret, Theb. 225 (239)[4] κλύουσα πάταγον ἅμα . . . . ἱκόμαν. Herodot. i, 179 : ὀρύσσοντες

[1] In the same manner may have originated the well-known phrase οὐχ οἷόν τε, on which see Appendix to Notes on the Agamemnon, p. 391.

[2] Compare Matth. Gr. Gr. § 498. b. § 502. 4.

[3] If the principle, on which the above explanation rests, be correct, we must distinguish from the use of οὐ μή with a future, that interrogative use of the future after οὐ (equivalent in the second person to an imperative) in which μή properly forms no part, and does not even enter otherwise than as a direct negation or prohibition of some thing that immediately precedes it; e.g. Theb. 250. Soph. Aj. 75. Eur. Hipp. 498. Med. 1151 (1120) and the examples which Elmsley has there adduced. See Matth. Gr. Gr. § 498. c. β. § 517. Obs. 2.

[4] This example is of doubtful authority, both on account of the metre (which Blomfield proposes to remedy by reading ἀκούουσα for κλύουσα), and because of ταρβοσύνῳ φόβῳ following ἅμα, and apparently governed by it—if we should not rather, with the MSS. Med. Reg. L., read ἅμιγα, for which Dindorf has edited ἀνάμιγα.

ἅμα τὴν τάφρον, ἐπλίνθευον [τὴν γῆν τὴν ἐκ τοῦ ὀρύγματος ἐκφερομένην]. Xen. Hell. vi, 2, 2 : ἅμα ἀποπλέων τοὺς φυγάδας ἀπεβίβασε. Anab. iii, 3, 7 : φεύγοντες ἅμα ἐτίτρωσκον." Compare also the note on Ag. 410, εὖτ' ἂν ἐσθλά τις δοκῶν ὁρᾶν, equivalent to ἐν τῷ, ὅτ' ἂν δοκῇ τις, *at the very instant, when a man shall be fancying &c.*

Ibid. "ᾧ σὺ R. V. ὠὴν M. ὠκὺ G. A. ὃ καὶ T." Klaus.

878. οὔλοισιν, *with your gums ;* Hesych : Οὖλον· τὸ μαλακόν, ὅ ἐστι τὸ ἁπαλόν. ὅθεν καὶ τὰ ἐπάνω τῶν ὀδόντων, πάνυ μαλακὰ ὄντα, οὖλα καλεῖται. Οὖλα· τὰ τῶν ὀδόντων. Poll. Onomast. ii, 4 : αἱ δὲ περιειληφυῖαι τοὺς ὀδόντας σάρκες οὖλα μὲν τὰ ἔξωθεν, ἔνουλα δὲ τὰ ἔνδον.—Schol : τὸ οὖλον, οὐδετέρως. "Hippocrates dixit etiam οὐλαί : vide Fœsium." Blomf.

880. ποῦ δὴ] "ποῦ δαὶ M.V. ποῦ δὲ G.A.R., quod pro eodem facit. ποῦ δῆτα T." Klaus—who alone of modern editors has preferred ποῦ δαί. Ποῦ τὰ μαντεύματα—" ita et Eur. Tr. 428. ποῦ δ' Ἀπόλλωνος λόγοι, οἵ φασιν κ.τ.λ. Sophocli ἵνα placuit in Œd. T. 953, σκόπει, τὰ σέμν' ἵν' ἥκει τοῦ θεοῦ μαντεύματα. et 946, ὦ θεῶν μαντεύματα, ἵν' ἐστέ ;" Abresch. "Euripides, sive quis alius, ap. Plutarch. Consol. ad Apoll. p. 192 : ποῦ γὰρ τὰ σεμνὰ κεῖνα ; ποῦ δὲ Λυδίης μέγας δυνάστης Κροῖσος ; Anglice diceremus : *What is become of . . . ?* Schol : μετεσκεύασται ὁ ἐξάγγελος εἰς Πυλάδην, ἵνα μὴ διλέγωσιν. Tyrwhittus in Aristot. Poet. § 10. optime corrigit : ἵνα μὴ δ'. λέγωσιν, *ne quatuor in eadem scena loquantur ;* "*neu quarta loqui persona laboret.*" Nempe ἐξάγγελος, qui est οἰκέτης, exit post v. 873 (866). ut Pyladis personam, quam prius gessisset, iterum induat. Rem illustravi in Mus. Crit. Cantab. T. II. p. 205." Blomf.

Ibid. λοιπὰ] "Quid velit istud λοιπά, equidem non perspicio. Legendum suspicor : ποῦ δῆτά σοι τὰ Λ. μ." Blomf—and so Burges on Eum. 415 : ποῦ δὲ τὰ παλαιά. But τὰ λοιπά admits of an obvious interpretation : "præter ea, quibus jam obtemperavit Orestes, jussa de occidendo Ægistho." Klaus.

881. πιστὰ δ' εὐορκώματα, *and promises warranted by oaths* given and received, not between Orestes and Pylades—as the Scholiast : τὰ ὁρκωμόσια ἃ ξυνωμόσαμεν—but, as v. 882. sufficiently declares, between Orestes and the gods : ὀμώμοται γὰρ ὅρκος ἐκ θεῶν μέγας, ἄξειν νιν ὑπτίασμα κειμένου πατρός, Ag. 1251-2. Blomfield, even while he notices Poll. i, 39 : εὐόρκωτον, inclines rather to read εὐορκήματα. But εὐορκέω (i.e. εὔορκός εἰμι) is not properly (as he translates) *religiose juro*, but *quoad jusjurandum religiosus sum*, Angl. *I am a man of my word, I stand by my oath ;* and this does not, in strictness, admit of such a derivative as εὐόρκημα. Compare below vv. 957-9. Thucyd. iv, 74 : ὁρκώσαντες *(having bound)* πίστεσι μεγάλαις μηδὲν μνησικακήσειν. V, 30 : θεῶν γὰρ

πίστεις ὀμόσαντες ἐκείνοις, οὐκ ἂν εὐορκεῖν προδιδόντες αὐτούς. viii, 75: ὥρκωσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὅρκους.

On the peculiar propriety with which the mute Pylades is here made once, and but for once, to break silence, see Müller's *Diss. on Eum.* II. A. b. pp. 133-4: and compare the second visitation of the Ghost in Shakspeare's Hamlet Act iii. Sc. 4.

884. πρὸς αὐτὸν τόνδε] sc. ἄγων σε, ἐκεῖ or πρὸς αὐτῷ σὲ σφάξαι θέλω: Angl. *I wish to take and slay you by the side of the man* that is lying *there*: see Matth. Gr. Gr § 590. b. § 591. c. *a.*, and compare Thucyd. i, 24: καθεζόμενοι ἐς τὸ Ἡραῖον, i.e. ἐλθόντες ἐς τὸ Ἡραῖον καὶ ἐν αὐτῷ καθεζόμενοι. ib. 51. 71. iii, 108. Matth. Gr. Gr. § 578. a.

886. θανοῦσα ξυγκάθευδ'] Compare above v. 874. Eur. El. 1143-5: οὗ πέλας πεσεῖ πληγεῖσα· νυμφεύσει δὲ κἀν Ἀΐδου δόμοις ᾧπερ ξυνεῦδες ἐν φάει: and see the note on Ag. 1417, κεῖται φιλήτωρ τοῦδε.

888. νῦν δὲ] Angl. *and now in my turn*—" ξὺν δὲ ex Stanl. emendatione Schütz. Both. [Blomf.], quæ elegans quidem, sed non necessaria est: *alui te, nunc autem eam a te mercedem posco, ut senescere me sinas.*" Well—and so Klausen: "*Ego quæ te nutrivi, nunc senescere volo.* Intelligitur: et senescens a te nutriri. Brevius loquitur, ut animo maxime commoto: quum vero apud omnes Græcos pervulgata sit lex de parentibus grandævis nutriendis a filiis, dubitari nequit, quidnam hoc dicto designaverit. Cf. Hes. Opp. 190: γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν. Hom. Il. iv, 477. xvii, 302: οὐδὲ τοκεῦσι θρέπτρα φίλοις ἀπέδωκεν. Omnino summum habetur infortunium γηράσκειν ἄπαιδα Eur. Ion 619. Suppl. 967. Dict. fr. i, 6. Hom. Il. xxiv, 539: idque quia nullo honore habentur liberorum præsidio destituti Od. xi, 498. ib. 195. xv, 355. Hes. Theog. 604: ὅς κε μὴ γῆμαι ἐθέλῃ, χήτει γηροκόμοιο. Et Athenis lege jussum erat heredi τὸν σῖτον μετρεῖν τῇ μητρί. Demosth. Steph. ii. p. 1135. Itaque γηρᾶναι θέλω non solum id declarat, senectutem sibi optare Clytæmnestram, sed poscere eam senectutis fructum, eaque quæ senibus parentibus debentur a liberis. Ad hæc respondet Orestes. Ceterum forma γηρᾶναι [γηράναι Dind.] legitur etiam Soph. Œd. C. 870. Activum ἐγήρασαν τροφῇ Suppl. 894."

On the right formation and accentuation of γηρᾶναι, for which every editor previous to Klausen has written γηράναι—supposing it with the Scholiast, Eustath. on Od. iv. p. 1490. 37, and Etym. M. p. 230, 52. to be the pres. infin. from γήρημι—see Buttmann's *Greek Verbs*, p. 52: and observe, in confirmation of his remarks, how much better the aorist suits the present context, than the "lame and impotent conclusion," γηράναι θελω, *I wish to live to be old.* For γηρᾶναι, *to have grown old, to be aged* or (see on v. 410, ἔκοψα) *as one that is aged*, may fairly be extended to mean, as Klausen has suggested, *to enjoy the privilege of Age* i.e. to make my son's house my home, v. 889; compare Eum. 833 ὡς σεμνότιμος καὶ ξυνοικήτωρ ἐμοί. ib. 916, δέξομαι Παλλάδος ξυνοικίαν. Compare the derivative meanings of πρεσβεύειν and πρεσβεύεσθαι, *to give* or *take precedence*; Ag. 1267. Eum. 1. 21. above vv. 474. 615.

890. παραιτία] "*aliqua ex parte causa*, quasi *a latere causa*" Blomf: compare Dan. fr. 38, 6: τῶν δ' ἐγὼ παραίτιος. above vv. 91. 126. Ag. 780, μεταίτιος. Eum. 200, οὐ μεταίτιος, ἀλλ' εἰς τὸ πᾶν ἔπραξας, ὡς παναίτιος. On the subject of this line, compare Ag. 1469-79, and the note on Ag. 1628, δόμους πεπρωμένους.

894. οὔτοι σ' ἀπέρριψ'— *I surely did not "cast you off"* when I sent you *into a confederate House*—i.e. a House, between which and the House of your father there is a family league—as the Scholiast rightly interprets it: οὐκ ἔστιν ἀποῤῥίψαι, τὸ δορυξένοις ἐνδοῦναι [ἐκδοῦναι Blomf.] πρὸς ἀνατροφήν.

Ibid. δόμους δορυξένους] "*ædes amicas*; Strophii scilicet, Ag. 889 (849) τρέφει γὰρ αὐτὸν εὐμενὴς δορύξενος, Στρόφιος ὁ Φωκεύς. Eodem significatu Soph. El. 45, itidem de Strophio [immo de *Phanoteo*]: ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξένων, ad quem locum Schol: ἀντὶ τοῦ φίλων. κυρίως δὲ οἱ ἐν πολέμῳ γιγνόμενοι φίλοι, ὡς Γλαῦκος καὶ Διομήδης." Stanl.

895. διχῶς ἐπράθην] "Διχῶς modo genuinum fuerit, quod dubito [αἰσχρῶς Heath. ἀδίκως Both.], aliter accipi nequit nisi pro δίχα *seorsim, procul a paterna domo.*" Butl: and so Blomf—but Schütz, approved by Klausen: "*primum* nempe quasi vendiderat mater filium, ex ædibus eum paternis ejiciendo; *iterum* vero, patre occiso, bona ejus invadendo quorum heres esse debebat"—and so Well. Lex. Æschyl: "Διχῶς *dupliciter, bis*, Ch. 902;" as again: "Διχῇ *dupliciter, bis*, Suppl. 539, διχῇ δ' ἀντίπορον γαῖαν . . . ὁρίζει." See above on v. 124.

896. ὁ τῖμος] "Animadverte a nonnullis grammaticis scribi non τιμός, sed τῖμος, et fortasse melius, retracto accentu in priorem, ut fit in ὦνος et ὠνή." H. Steph.

Blomfield compares Archiloch. fr. 88: πολλὸν δὲ πίνων καὶ χαλίκρητον μέθυ, Ἐσθίων θ' ὧν οὔτε τῖμον οὔτιν' εἰσενήνοχας. Eustath. on Il. v. p. 563, 25: ἔτι ἰστέον ὅτι, ὥσπερ φθογγὴ φθόγγος, χολὴ χόλος, τιμὴ τῖμος παρὰ τῇ κωμῳδίᾳ τὸ τίμημα, ποθὴ πόθος, ὠνὴ ὦνος, βολὴ βόλος, καὶ ἕτερα, οὕτω πύλη πύλος ἀρσενικῶς.

897. αἰσχύνομαί σου] "σου M.G.A.R.T.V. σοι conj. Canter. At vide Comm." Klaus—who translates: *pudet me tuo nomine hæc diserte*

exprobrare, and adds: "genitivus designans causam, cur moveatur animus, additur verbis quibus declaratur ira, odium, invidia, luctus, indignatio; cf. Matth. § 368. 5. a: Δαναῶν κεχολώμενοι, ἀλγεῖν τύχης, similia. Quin eadem ratione jungatur hic cum verbo αἰσχύνεσθαι, mihi non videtur dubium: *tua causa, tuo nomine me pudet.*—τοῦτ' ὀνειδίσαι] τὸν Αἴγισθόν φησι: Schol. Ut v. 125." Anglice: *Shame for you forbids me to utter this disgrace in plainer terms.* Compare the notes on Ag. 1166, θαυμάζω δέ σου. ib. 1366, θαυμάζομέν σου. Abresch, however, would supply ἔργον—and so Scholefield: "*Hoc tuum* opus, sc. adulterium. Hanc constructionem fere certam reddit vers. seq." Blomfield, Wellauer, and Dindorf have edited σοί.

898. μή, ἀλλ' εἴφ'] *Not so, but*—" sc. αἰσχύνου: remitto tibi istum pudorem, exprobrare enim mihi licet quæ vis, modo etiam patris tui malos errores similiter memores." Schütz. "Dicit de Chryseide et Cassandra. Cf. Ag. 1360 (1409) sq." Klaus.

Ibid. μάτας—properly *wanderings,* Suppl. 820, φυγάδα μάταισι πολυθρόοις βίαια δίζηνται λαβεῖν, but—used here in a moral sense, *follies, incontinency;* see the note on Ag. 410, and compare Hesych: Μάταισι· ταῖς ματαιότησιν. Ματᾶν· ματαιΐζειν. Ματαιΐζει· μωραίνει. Μωρίαι· ἁμαρτίαι.

899. τὸν πονοῦντ' ἔσω καθ.] "H. e. *mulier cum sis, virum ne dictis incessas.* Sic statim τρέφει ἀνδρὸς μόχθος ἡμένας ἔσω. Schol: ἄνδρα ἐν πολέμοις πονοῦντα μὴ θέλε κρίνειν γυνὴ οὖσα. Theb. 200, μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω, τἄξωθεν· ἔνδον δ' οὖσα μὴ βλάβην τίθει. Οἰκουρὸν vocat Ag. 1626. et sic *sedere domi* de muliere itidem Latini." Abresch. Compare Shaksp. Taming of the Shrew, Act v. Sc. 2: "Thy husband is thy lord, thy life, thy keeper, Thy head, thy sovereign; one that cares for thee, And for thy maintenance commits his body To painful labour, both by sea and land, While thou liest warm at home, secure and safe."

904. ἐγκότους κύνας] τὰς Ἐριννύας: Schol. "Cur sic dictæ fuerint, ipsæ declarant in Eum. 246, τετραυματισμένον γὰρ ὡς κύων νεβρόν, πρὸς αἷμα καὶ σταλαγμὸν ἐκμαστεύομεν. Stanleius contulit Eur. Or. 260, ἀποκτενοῦσι μ' αἱ κυνώπιδες γοργῶπες, ἐνέρων ἱερίαι, δειναὶ θεαί. El. 1342, κύνας τάσδ' ὑποφεύγων. Hor. Sat. i, 8, 35: *infernas canes.* Cf. Brunck. ad Soph. Œd. T. 391. Eur. El. 1252. Gloss. in Prom. 828." Blomf. "Cuivis homini suæ sunt Furiæ: Furia enim id numen, quod retribuit perniciem pro pernicie, ortum e cæde et alteram cædem requirens. Talis Iphigeniæ Furia memorata Ag. 1355 (1404)." Klaus.

Ibid. "φύλαξαι M.R.V. φυλάξω G.A.T. Illud dictum ut ὅρα, φυλάσσου, μή τις ἐν στίβῳ βροτῶν Eur. Iph. T. 67." Well.

906. θρηνεῖν ζῶσα πρὸς τύμβον] Schol: ὅτι μέλλω τελευτᾶν. Παροιμίαν

εἶναι τοῦτό φασι· πρὸς τύμβον κλάειν καὶ[1] πρὸς ἄνδρα νήπιον. "Orestes æque surdus ac τύμβος. Tamen hoc non est unicum, quod hac sententia exprimitur; sed præter opposita θρηνεῖν et τύμβον, quæ ex illo parœmis sumta esse probabile est, opponuntur sibi etiam θρηνεῖν ζῶσα: alioqui inane esset ζῶσα. Itaque, id quod negavisse Butlerum mirari possumus, revera inest in hac sententia idem quod in Suppl. 116: ζῶσα γόοις με τιμῶ. Est enim θρῆνος, pariter atque γόος, *lamentatio de morte.*" Klaus.

907. τόνδε σοὐρίζει μόρον] "τόνδε σ' ὁρίζει vulg. contra metrum, quare Schütz., Arnaldum secutus, dedit τόνδ' ὁρίζει σοι, Herm. *obss. critt.* p. 124. proposuit τόνδ' ἐπουρίζει, quod recepit Both: sed librorum omnium lectio ducit ad τόνδε σοὐρίζει, ex σοι ὁρίζει contractum, nam dativum postulat sensus, ut Eur. Iph. T. 979, ἥνπερ ἡμῖν ὥρισεν σωτηρίαν [σύμπραξον]. Illud σοὐρίζει reponendum esse vidit Elmsl. ad Eur. Med. 57, qui recte confert σοὔπισθεν ex Aristoph. Thesm. 165." Well—and so Scholefield, and Klausen. But in Eur. Iph. T. 979. ὥρισεν simply expresses *has marked out,* or *prescribed, for us,* and is altogether distinct from that effectual *furthering,* and *consummating,* which Orestes is there imploring at the hands of his sister, and which the present context unquestionably requires. I therefore unhesitatingly follow Blomfield in resolving the amended reading σοὐρίζει into σοι οὐρίζει, comparing above v. 308. Eum. 137. αἱματηρὸν πνεῦμ' ἐπουρίσασα τῷ and for the crasis above v. 113, Porson on Aristoph. Pac. 199, τοὐρανοῦ. Matth. Gr. Gr. § 54.

908. ὄφιν ἐθρεψάμην] "ὄφιν γ' ἐθρεψάμην Pauw. Both. Schwenk. ἐθρεψάμην ὄφιν Pors. *Adv.* p. 140. et ex Jacobsii emendatione Schütz., ignorantes ὄφιν postremam longam habere. Vid. ad Prom. 1086 [στρόμβοι δὲ κόνιν εἱλίσσουσι]." Well. "Hanc correctionem postea repudiasse Porsonum observavit Dobræus in Pors. *Opusc.* p. 211. Distinxi autem post τόνδ', nescio an nimis curiose" Blomf.

Translate: *this is the serpent that I bare and suckled,* and it will be seen that neither the proposed transposition, nor punctuation, was required.

909. "Hic versus vulgo cum præcedente junctus Clytæmnestræ tribuitur, turbato stichomythiæ ordine, quod silentio prætermiserunt editores; sed rectissime *Orestis* nomen præfixum habent [Guelph. Ald.] Rob. Turn. Vict., cui eum convenire sensus etiam docet, collatis v. 535 (528) et sqq. Post hunc versum autem unum excidisse, Clytæmnestræ tribuendum, vel ex eo perspicuum est, quod sequentia Orestis verba

[1] "Pro καὶ legendum ἤγουν" Blomf—but compare the English proverb: "Stuff a cold *and* starve a fever," and see the note on Ag. 123.

non habent quo referantur, et inepta forent si, quæ nunc præcedunt, Clytæmnestræ essent, nec quidquam intercederet. Sed, quum versus exciderit, factum est ut versum 917 (910) Clytæmnestræ tribuerent [Guelph. Ald.] Rob. Turn. Vict." Well—ingeniously enough, but that we may not needlessly multiply *lacunæ*, I gladly adopt the simpler emendation of Klausen : " κάρτα μάντις dictum ut ἄγαν ἀληθόμαντις Ag. 1162 (1208). Confirmat Orestes id quod professa est Clytæmnestra, se esse serpentem matri, et recte conceptum esse timorem e somniis, sicut ipse jam antea in hoc somnio omen accepit v. 519 (526) sqq. Deinde sequenti versu exhibet rationem, cur jure serpens dici possit, quippe cujus manu id passura sit mater quod vetat pietas, quam quidem non novit serpens. Vides omnia optime cohærere neque deesse quidquam, neque abesse posse particulam γέ, de qua sunt qui dubitaverint. Duos versus dicit Orestes, quum adhuc uterque unum dixerit, ut sæpe fit in fine talis altercationis : Eum. 607. Prom. 780. Theb. 1051. Suppl. 322. [Ag. 1643.] Cf. Pers. 245, ubi tres pro duobus."

910. ἔκανές γ'] " κάνες γ' ὃν M. G. R. V. κᾶν ἐς γ' A. κᾆν ἐς γ' T. ἔκανές γ' conj. Heath." Klaus—and Porson, Schütz, Blomf. Scholef. and Dindorf have edited ἔκανές γ', whilst Wellauer inclines rather to Pauw's conjecture κανοῦσ' ὃν οὐ χρῆν, which Bothe has received. Hermann *(Præf. ad Eur. Bacch.* p. xx.) proposes ἔκανες τὸν, or ὃν οὐ χρῆν —but there is a marked emphasis on ἔκανες : *You have killed him* (definite) *whom you ought not, and suffer accordingly what* (indefinite) *is not as it ought to be.* Compare above v. 304. Ag. 1378, ἀπέδικες, ἀπέταμες, ἀπόπολις δ' ἔσει. ib. 1584, σὺ δ' ἄνδρα τόνδε φῂς ἑκὼν κατακτανεῖν ... οὔ φημ' ἀλύξειν ἐν δίκῃ τὸ σὸν κάρα δημοῤῥιφεῖς, σάφ' ἴσθι, λευσίμους ἀράς.

" Post hæc verba Orestes matrem, quam eum jam v. 835 (872) corripuisse, deinde v. 842 (879) misisse probabile est, denuo correptam in ædes abducit. Cædis ratio narratur Eum. 592 : ξιφουλκῷ χειρὶ πρὸς δέρην τεμών." Klaus.

911. στένω μὲν οὖν] " στένω μὲν Ald. Rob. quod nescio an non sit repudiandum." Blomf. " στένω μὲν G.A.R. στένωμεν T.V., quod falsum est, quia lamentationes tales non continet carmen quod sequitur : opus est igitur indicativo." Klaus—with whom I have restored στένω μὲν, yet more on account of what follows in vv. 912-14, than of what does not follow in the succeeding Stasimon. The Scholiast seems to favour the indicative when he writes : εὐγνωμόνως ἐλεοῦσι τοὺς περὶ Αἴγισθον, and what more natural than that the Chorus, bitter as their words had lately been against Clytemnestra and Ægisthus vv. 258. 373-80, should now be so far softened (compare vv. 986-7.) as that their

Leader, even while she acquiesces (οὖν) in the strict justice of the preceding sentence, should say : *Even so, I lament indeed the misfortune of these two*—then checking herself, as with her companions she prepares to resume the proper functions of a Chorus—*but for all that* (ἐπεὶ) *among many bloody deeds Orestes, unhappy* in so[1] doing, *has reached the culminating point, we nevertheless prefer this, that the light of the House should not be irrecoverably laid low.*—πολ. αἱμ. ἐπήκρισε, literally, *has culminated in respect of*, or among &c. Schol : ἐπ' ἄκρον ἦλθε. Hesych : Ἐπήκρισεν· ἐπ' ἄκρον ἤγαγε, τέλος ἐπέθηκε : on which Klausen : " Scholiastæ interpretatio huic loco accuratior, quam Hesychii. Minime vertas cum Schützio : *exsuperavit*. Nondum enim exsuperavit omne discrimen Orestes."

Blomfield compares Eur. Or. 275, ἐξακρίζετ' αἰθέρα πτεροῖς, where the Scholiast : εἰς τὰ ἄκρα τοῦ αἰθέρος πέτεσθε. Bacch. 677, ἀγελαῖα μὲν βοσκήματ' ἄρτι πρὸς λέπας μόσχων ὑπεξήκριζον. Add Eustath. p. 1366, 48 : Ἀκρίζειν, τὸ τὰ ἄκρα ἐπιπορεύεσθαι· ὃ καὶ ἐξακρίζειν Εὐριπίδης φησίν. ἕτερος δέ τις ἐπήκρισε φησὶν ἀντὶ τοῦ, ἐπ' ἄκρον ἤγαγε, καὶ τέλος ἐπέθηκε : and compare Ag. 1250, ἄτας τάσδε θριγκώσων φίλοις. With αἱρούμεθα, compare above v. 537. Suppl. 397, μή μ' αἱροῦ κριτήν. Eum. 475, ὅμως δ' ἄμομφον ὄντα σ' αἱροῦμαι πόλει. Theb. 264, τοῦτ' ἀντ' ἐκείνων τοὔπος αἱροῦμαι σέθεν : and with ὀφθαλμὸν οἴκων, *the eye of the House*, Pers. 168, ἀμφὶ δ' ὀφθαλμοῖς φόβος, ὄμμα γὰρ δόμων νομίζω δεσπότου παρουσίαν, where Blomfield (Gloss. 173) adduces Soph. Œd. T. 987, καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι. Eur. Andr. 406, εἷς παῖς ὅδ' ἦν μοι λοιπὸς, ὀφθαλμὸς βίου. Pind. Ol. ii, 16 : ἱερὸν ἔσχὸν οἴκημα ποταμοῦ, Σικελίας τ' ἔσαν ὀφθαλμός. vi, 27 ; ποθέω στρατιᾶς ὀφθαλμὸν ἐμᾶς.

915. Πριαμίδαις] " Meminit chorus compositus e servabus Trojæ captis excidii regiæ suæ ipsius domus, et his verbis monet de universo fabulæ nexu. Trojæ enim ulciscendæ cupido ad impium facinus[2] committendum permoverat Agamemnonem, quo facinore Trojæ quidem excidium consecutus, sed et ipse vindictæ obnoxius redditus est. Itaque ejus ædes afflixit duplex cædes, tum ipsius cædes, tum eorum a quibus interfectus est. Is, qui hanc ultimam cædem perpetravit, divina

[1] So it seems better to limit the application of τλήμων, than with Abresch and Blomfield—who adduces Hor. Ep. ad Pis. 124 : *tristis Orestes*, where *tristis* is not, as he would represent it, a mere epithet—believe it to have been an established *soubriquet* of Orestes. Compare Prom. 614, τλῆμον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε ; Angl. *In durance, (suffering*, that you are) *Prometheus ! why is this?* Ag. 1559, τλήμων Θυέστης, subjoined to : ἠνδρηλάτησεν ἐκ πόλεώς τε καὶ δόμων. καὶ προστρόπαιος ἑστίας μολὼν πάλιν—as in Soph. El. 601-2 : ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγών, τλήμων Ὀρέστης δυστυχῆ τρίβει βίον.

[2] Compare Ag. 209-17. 1386. 1530. Hor. Sat. ii. 3, 205-10.

auctoritate ornatus est, juste egit eamque justitiam facinoris satis demonstravit: gaudeat igitur recuperata ædium libertate." Klaus—who, justly repudiating the common interpretation of v. 918, as spoken of *Orestes and Pylades*, would apply the figurative διπλοῦς λέων, διπλοῦς Ἄρης to *the consecutive deaths of Agamemnon and Clytemnestra*.

To me these words appear much more obviously to describe the two violent invaders of Agamemnon's greatness, *Ægisthus and Clytemnestra*, who have just been referred to in v. 911, and of whom joint mention is again made in vv. 295. 924. 952. 1029: and this interpretation, it will be seen, harmonises better with the context—ἔμολεν εἰς δόμον . . . ἔλαβε δ' (Ὀρέστης). Translate: *There came a judgment upon the House of Priam in* due *time*, even *Vengeance* (or *an Avenger*, i.e. Agamemnon) *inflicting a heavy judgment; and, again, there came into the home of Agamemnon a double invader, a double sword: but the exile that sought advice at Pytho has gained effectual possession* of it, *having been well set forward in his counsels by the gods*. Compare Ag. 506. 518. 720-24. 781. 1254-56.

918. διπλοῦς λέων] "δίπους[1] Stanl., quod tamen cum Ἄρης conjungi non posse monet Schütz. Schol: διπλοῦς λέων· οἱ περὶ Ὀρέστην καὶ Πυλάδην. Hoc tamen non nimis apte cohæret cum iis quæ dixerat Chorus in v. 854 (845). Comparari autem debet Eur. Or. 1400, ἦλθον ἐς δόμους . . . λέοντες Ἕλλανες δύο διδύμω." Blomf. "Euripides quidem leones appellat Orestem et Pyladem Or. 1401, aperte alludens ad nostrum locum, quum dicit: ἦλθον ἐς δόμους. Sed quod Euripides, cui non adstat sed facinoris particeps est Pylades, recte dixit, pravum est apud Æschylum. Apud hunc omnino abesse nequit mentio cædis Agamemnonis, qua æquatur quodammodo utriusque domus [*Priamidarum et Atridarum*] sors." Klaus.

919. ἔλαβε δ' εἰς τὸ πᾶν] "ἔλακε δ' ἐτὸ πᾶν Ald. ἔλακε δὲ τὸ πᾶν Turn. ἔλακε δ' ἐς τὸ πᾶν Rob. ἔλασε Pauw. ex Scholiis: ἤλασε δ' εἰς τὸ τέλος τοῦ δρόμου· ὅ ἐστιν, ἤνυσε τὸν ἀγῶνα. ἀφίκετο, φησίν, εἰς τὸ τέλος τοῦ ἀγῶνος. Atqui formula ἐς τὸ πᾶν non significat εἰς τὸ τέλος, sed *omnino*; vid. Glossar. ad 672. Matthiæ *Obss. Crit.* p. 5. sic explicat: ὁ Πυθοχρήστας (sc. *Apollo*) ἔλακε φυγάς, *fugam denuntiavit*. ἔλαχε δὴ τὸ πᾶν Schützius. Atque ἔλαχε recipiendum putavi." Blomf—and so Wellauer and Scholefield have edited, whilst Dindorf and Klausen retain ἔλακε, the latter translating: "*Dixit omnino exsul qui Pytho consuluit*; id est, satis omnino rem dicendo exhibuit, iisque argumentis quorum rationem ab

[1] Compare Ag. 1225, αὕτη δίπους λέαινα—.

oraculo Pythico doctus est. Respiciunt altercationem Orestis cum matre, ubi hic illi demonstravit justam esse cædem."!

I have restored the oldest extant reading, as cited by Klausen himself: "ἔλαβε M." To account for the subsequent variation "ἔλακε G.A.R.T.V.," we need but look to v. 916, where we find in like manner: "καρύδικος G.A.R. καρίδικος T."

920. ὁ Πυθοχρήστας] Schol: ὁ ὑπὸ Πυθοῦς χρησθεὶς Ὀρέστης—a false interpretation in which, despite of Butler's: "Malim ὁ Πυθόχρηστος," editors had too long acquiesced; whence Well. Lex. Æschyl: "Πυθοχρήστης, *ab oraculo Pythico missus*." We have seen how Matthiæ proposed to correct the error, but to his interpretation also Klausen justly objects: "Πυθοχρήστας, ὁ χρώμενος Πυθοῖ, minime idem quod Πυθόχρηστος, *jussus Pythico oraculo*, v. 844 (881). Sensum non intelligentes interpretes nonnulli, quos jure offendit passiva quæ vocabulo tribuebatur notio, de *Apolline* hoc dictum existimabant, et φυγὰς accusativum. Sed neque abesse potest mentio Orestis, et si illud statuis, non est quo referatur ὡρμημένος, atque per se prava est sententia neque digna dictione Æschyli."

921. εὖ φραδαῖσιν] "ἐφφραδαῖσιν Ald. ἀφφραδαῖσιν Rob. δὲ φραδαῖσιν Turn. ἐν φραδαῖσιν Pors. εὐφφραδαῖσιν Med. [Guelph.] unde εὖ φραδαῖσιν Hermann. probante Seidlero *de Verss. Dochm.* p. 89. qui etiam cum Schützio plene distinguit post ὡρμημένος, non sicut ceteri, post φυγάς." Blomf—who compares Eur. Phœn. 667, Παλλάδος φραδαῖς γαπετεῖς δικὼν ὀδόντας εἰς βαθυσπόρους γύας. Hesych: Φραδαῖσι· βουλαῖς. Add Eum. 245, ἕπου δὲ μηνυτῆρος ἀφθέγκτου φραδαῖς.

922. ἐπολολύξατ', ὦ] "Sic optime Seidlerus pro vulgato ἐπολολυξάτω, collatis Eur. Tro. 335, βοάσατ' εὖ τὸν Ὑμέναιον, ὦ, μακαρίαις ἀοιδαῖς. Phœn. 295, ἔβας, ὦ, χρόνῳ γαῖαν πατρῴαν., et Soph. Trach. 205, ἀνολολύξατε, δόμοι, ἐφεστίοις ἀλαλαγαῖς." Blomf—and so Wellauer, Scholef., and Dindorf have edited. Klausen alone retains ἐπολολυξάτω—which he refers, according to the old punctuation of the passage, to *Orestes*—forgetting the peculiar signification of ὀλολύζω and ὀλολυγμός, on which see the note on Ag. 29.

923. καὶ κτεάνων τριβᾶς] "τριβὰς edd. vet. sed genitivum τριβᾶς recte posuit Schützius: *effugium malorum, et direptionis bonorum a duobus sceleratis factæ*. Tum vero δυσοίμου τύχας appositio erit; non autem, quod voluit Schütz., genitivus post μιαστόροιν." Blomf—and so Wellauer, Dindorf, and Klausen have edited. Scholefield, who has changed ἀναφυγὰς also into ἀναφυγᾶς, supposes something lost after v. 924: but this, though in the existing state of vv. 935. 936. we cannot certainly

determine the question, would seem rather to have happened in, or after, v. 925; which, as it now stands, connects well with *κακῶν*, whilst its own meaning is sufficiently declared by the intermediate words: *κτεάνων τριβᾶς ὑπὸ δυοῖν μιαστόροιν.* Translate: *Shout,* women,[1] *with repeated* (*ἐπὶ*) *huzzas proclaiming the escape of our master's house from affliction, and from the wasting of its goods by two pestilent wretches, a disastrous chance* that had befallen it—*ἐν θεῶν κρίσει* (Ag. 1256): with some such words as these we may conjecture the strophe to have terminated.

Μιάστωρ—Hesych: *μύσαρος, λυμεών*—is *one that carries a curse with him,* whether as the perpetrator, or the avenger, of wickedness; hence both *an accursed person,* and *the minister of a curse:* compare, in the former sense, Soph. El. 275, *ἡ δ' ὧδε τλήμων ὥστε τῷ μιάστορι* (*Αἰγίσθῳ*) *ξύνεστ' Ἐρινὺν οὔτιν' ἐκφοβουμένη.* Œd. T. 353, *γῆς τῆσδ' ἀνοσίῳ μιάστορι.* Eur. El. 682, *ἀνοσίους μιάστορας.* Andr. 615, *αὐθέντην δὲ σέ, μιάστορ' ὥς τιν', ἐσδέδορκ' Ἀχιλλέως.* Or. 1584, *τὴν Ἑλλάδος μιάστορ'* (*Ἑλένην*): in the latter, Eum. 176, *ἕτερον ἐν κάρᾳ μιάστορ' ἐκείνου πάσεται.* Soph. El. 603, *ὃν πολλὰ δή μέ σοι τρέφειν μιάστορα ἐπῃτιάσω.* Eur. Med. 1371, *σῷ κάρᾳ μιάστορες*: and the note on *ἀλάστωρ* Ag. 1472. *Δυσοίμου τύχας*—Schol: *δυσπορευτου τύχης. τὸ δὲ ἑξῆς, τὰς ἀναφυγὰς τῶν κακῶν, τὰς ἀπὸ τῆς δυσοίμου τύχης.* Hesych: *Δύσοιμος. ἐπὶ κακῷ ἥκουσα, ἢ δύσοδος*: on which Blomfield: "Uterque igitur derivavit ex *οἶμος, via.* Ego potius duxerim ab *οἴμη* vel *οἶμος, cantus,* ut sit idem ac *δύσθροος, δυσβάϋκτος, δυσκέλαδος.*"

926. *ἔμολε δ', ὧ—*] "*δ' ἀμέλει* G. ad Marg. Ask. Bourd. *ᾗ μέλει* Marg. Ask. *ᾧ ˝μελεν* pro *ᾧ ἔμελεν* (*Ægistho* scil.) Heath." Butl—and with Heath sides the Scholiast: *τῷ Αἰγίσθῳ ἔμολεν ἡ ποινή, τῷ ἀποκτείναντι δόλῳ τὸν Ἀγαμέμνονα,* and Klausen who translates: "ab iis, qui clam pugnant, fraudulenter exacta est pœna," and adds: "*ᾧ μέλει,* singularis dictus, ut *τὸν αἴτιον* v. 779 (816)." On the other hand Scholefield: "Corrigunt [Stanl. Blomf.] *ᾇ* pro *ᾧ*, sed minus necessario: cum enim in stropha dixerat: *Venit Pœna, venit Orestes,* jam in eadem sententia perstat: *Venit Orestes, dolosam pœnam ferens.*"

Translate rather: *For he has come, whose province is the insidious vengeance of a covert assault*—and understand it of *Hermes,* to whom (not to *Orestes,* already mentioned in v. 920.) some reference must needs be made, as a fellow-worker with Divine Justice and the Delphian god: compare above vv. 541-5. 709-11. 787-97; and with *ᾧ μέλει* compare Soph. Œd. T. 377, *ἱκανὸς Ἀπόλλων, ᾧ τάδ' ἐκπρᾶξαι μέλει.*

[1] See on v. 374, and Ag. 29.

Eur. Phœn. 1197, *εἰ δ' εὐτυχὴς ἔσται τὸ λοιπὸν ἥδε γῆ, θεοῖς μέλει.* Suppl. 1203, *θεῷ δὸς ᾧ Δελφῶν μέλει.*

928. *ἔθιγε δ' ἐν μάχᾳ*] "*δὲ μάλα* Ald. Turn. *δὲ μάχᾳ* Rob. Vict. contra metrum. *δ' ἐν μάχᾳ* Pauw. Schütz. Both. Schwenk. Seidl. Böckh. Herm. [Scholef. Klaus.] recte, quod, cum scriptum esset *δ' ἐμμάχᾳ,* transiit in *δὲ μάχᾳ,* quemadmodum v. 1046 (1032) pro *ἂν μείναιμ'* Med. habet *ἀμμείναιμ',* Guelph. Ald. *ἀμείνοιμ'.*" Well. As regards the interpretation, the Scholiast has: *ἡ δὲ Διὸς θυγατὴρ ἡ Δίκη πάρεστιν ἐν τῇ πρὸς Αἴγισθον μάχῃ καὶ ἐφήψατο τοῦ ξίφους*—whence Pearson and Stanley proposed to read *δὲ μαχαίρας.*—Scholefield (*Append.* p. 27.): "*ἔθιγε Δίκα χερὸς* (*Orestis*), ut Esai. xli, 13: *ὁ κρατῶν τῆς δεξιᾶς σου,* ubi interpretes, *Tanquam pugnæ socius; opem pollicens*": and but slightly differing from this, I would translate: *And Jove's own daughter has joined hand*[1] *in hand* with him *in battle.* Compare Theb. 44, *καὶ θιγγάνοντες χερσὶ ταυρείου φόνου ... ὡρκωμότησαν.* Soph. Œd. T. 760, *ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγών.* Eur. Hel. 838, *ἐπὶ τοῖσδε τοίνυν δεξιᾶς ἐμῆς θίγε. ψαύω, θανόντος σοῦ τόδ' ἐκλείψειν φάος.*

Ibid. *ἐτήτυμος*] "Justitia Jovis filia, Theb. 662. Cujus rei mentio fit, ut moneatur de invicta ejus potentia, quia omnium victor est Jupiter (Ag. 174. Theb. 514). Proptera consulto additur *ἐτήτυμος.* Eadem est ratio, cur Theb. 622. Memoretur hæc origo; contendit enim Eteocles pendere victoriam a Justitia, quia hæc Jovis filia sit." Klaus.

930. *προσαγορεύομεν τυχόντες καλῶς*] "*Recte adpellamus.* Non conjugenda sunt *βροτοὶ τυχόντες,* quod fecit Stanleius; sed *προσαγορεύομεν τυχόντες,* quod idem valet ac si dictum fuisset *καλῶς ἐτύχομεν προσαγορεύοντες.* Hoc vidit Abreschius, qui recte interpretatur: *verum nomen adsecuti.*" Blomf. Compare Ag. 662-66: *τίς ποτ' ὠνόμαζεν ὧδ' ἐς τὸ πᾶν ἐτητύμως ... γλῶσσαν ἐν τύχᾳ νέμων;*

932. *ἐν ἐχθροῖς*] "Hunc versum advocat Lobeck. ad Soph. Aj. 1300. ubi de voce *ἐνστάτης* pro *ἀντιστάτης* agit; citat etiam Orum apud Etym. M. p. 625, 24: *τὴν γὰρ ἐν πρόθεσιν ἀντὶ τῆς ἀντὶ εὑρίσκει.* Ad ejusdem fabulæ v. 1092, *εἶτ' αὐτὸς ἐν θανοῦσιν ὑβριστὴς γένῃ,* Musgravius confert ib. 366, *ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας.* 1315, *καὶ δειλὸς εἶναι μᾶλλον, ἢ 'ν ἐμοὶ θρασύς.*" Blomf. Compare above vv. 213-14.

933-36. "Quid sit mutandum, quid omittendum, ut hi versus cum strophicis congruant, et sensum satis aptum fundant, equidem ne conjicere quidem possum. Locum sagacioribus commendo." Blomf. "Cor-

[1] Cf. Proverbs of Solomon xi, 21: *χειρὶ χεῖρας ἐμβαλὼν ἀδίκως οὐκ ἀτιμώρητος ἔσται.* E.V: "Though hand join in hand, the wicked shall not be unpunished."

ruptissimi sunt, ut vulgo leguntur, verss. seqq : *τάπερ ὁ Λοξίας, ὁ Παρνάσσιος = μέγαν ἔχων μυχὸν χθόνος ἐπ' ὄχθει = ἄξεν ἀδόλως δολίαν* [V. et Schol. *δολίας* M.G.A.R.T.] = *βλαπτομέναν ἐν χρόνοις = θεῖσαν ἐποίχεται.* Conjecturas igitur admisi, lectori ignoscendas : *τάνπερ,* Hermanni; mox *ἐχθροξέναν* meam, cum *ἐπ' ὄχθει ἄξεν* prius mutaverat idem Herm. in *ἐπ' ἐχθροξένοις* : eidem *ἀδόλως δολίαν* sollicitanti omnino non assentior ; sed felicissime corrigenti *χρονισθεῖσαν* suam lubens laudem tribuo. Denique *ἐποίχεται,* quamvis dubitanter, retinui : *arcessit,* vel *dirigit.* Omnia vero tali sensu : *Quam* (Justitiam) *Apollo arcessit, hospitium violantem,* dolosam quidem sed *jure dolosam, claudicantem, longas post moras.*" Scholef— and this, far short as it may seem of being satisfactory, I have judged to be a safer precedent to follow, than that of Wellauer and Dindorf, who, after Hermann *(obss. critt.* p. 130.) having vainly endeavoured to reduce the latter part of the Ode into a *second* Strophe and Antistrophe, ending respectively with the words *πάρα τὸ φῶς ἰδεῖν* vv. 940. 951., introduce a great *lacuna* after *μέγαν ἔχων μυχὸν χθόνος* v. 934, in which they suppose both the conclusion of *ἀντ. α'.*, and the commencement of *στρ β'.*, to have disappeared. "In lacunæ fine," adds Wellauer, "remanserunt verba corruptissima *ἐπ' ὄχθει ἄξεν ἀδόλως δολίας,* quæ felicissime Hermannus ita emendavit : ...*ἐπ' ἐχθροξένοις Δόλοισιν δόλια Βλαπτομέναν χρονισθεῖσαν ἐποίχεται.*"

On the suggestion, therefore, of Klausen—whose first[1] correction, after having with every modern editor, except Wellauer, restored[2] *Παρνάσιος* in v. 933, is : "v. 897 (934). *ἐπόχθιον* scripsi metri causa. Vox formata ut *ἐπιτύμβιος.* Forma *ἐποχθίδιος* legitur Anal. Br. iii. p. 331. in Epigr. Zonæ Anth. Palat. ix, 556. Libri *ἐπ' ὄχθει* sine sensu et contra metrum"—I have introduced the word *ἐποχθίας,* which with *χθόνος* forms as apt an epexegesis of *Παρνάσιος,* as *μέγαν ἔχων μυχόν* of *Λοξίας* preceding ; and of which the final syllable ΑΣ, combined with the preposition following it, appears to have occasioned the corrupt reading ΑΞεν, as this may in its turn have led to the substitution of *ἀδόλως* for *ἀδόλοις,* which a further corruption (indicated by the various

[1] For the rest, Klausen retains *τάπερ* in v. 933. and *χρόνοις θεῖσαν* in v. 936 ; and in v. 935. reading *ἄξειν ἐν ἀδόλοις δόλοις,* translates : *Quas res aggreditur Loxias Parnasius, magnum tenens recessum in tumulo telluris, ut justa fraude adducat eam (pœnam), quæ suo tempore læsam reddat (reginam)*—adding, in explanation of these strange *ellipses,* and yet more strange construction : "*βλαπτομέναν θεῖσαν* dictum ut *τιθέντες ἠμερωμένην* Eum. 14."—"*βλαπτομέναν* : memoratur sola hoc loco Clytæmnestra, quia in hac summa res versatur, quia hac occisa ad finem perducta est vindicta."—"*θεῖσαν* de pœna commemorata initio strophæ antecedentis v. 890 (927), ubi vocabulum extollunt numeri, ut obscura esse non possit brevior, quæ hic est, ejus designatio." !

[2] See above on v. 549.

readings : *δολίας, δολίαν* :)[1] would seem, perhaps at a still earlier period, to have detached from its proper substantive *δόλοις.*

In what follows, I have barely ventured to exhibit my own conception of what may have served originally to complete, at once the metre of v. 935, and the sense of *βλαπτομέναν* as further explained and limited by the annexation of *χρονισθεῖσαν* : and in the final *-ιν* of *ποσίν,* if this conjecture be admitted, may probably have originated the *ἐν* which we find thrust down into the next verse, to supply a preposition that should govern the spurious dative *χρόνοις.*

Translate : *Whom the Oracular*[2] *deity that dwells upon Parnassus, inhabiting a vast shrine of the earth*—i.e. "not made with hands," but (as the Historian already quoted in the note on v. 778. describes it) "a *natural* amphitheatre"—*among the mountains, in the execution of righteous vengeance (snares*[3] *which are no snares,* but innocent and allowable) against the wicked, *looks after* (Anglice) and[4] hastens into action *as often as, because of her halting in her feet, she is long in coming.* See Damm's Lexicon vv. Βλάβω, and Ἐποίχομαι (ἅπαξ λεγόμενον in Tragedy), and compare Il. xix, 82 : *βλάβεται δὲ λιγύς περ ἐὼν ἀγορητής.* ib. 166 : *βλάβεται δέ τε γούνατ' ἰόντι.* xxiii, 782 : *ὢ πόποι, ἦ μ' ἔβλαψε θεὰ πόδας.* Ag. 119, *βλαβέντα λοισθίων δρόμων.* Il. v. 720 : *ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους.* xiv, 381 : *οἰχόμενοι δ' ἐπὶ πάντας, ἀρήϊα τεύχε' ἄμειβον.* xvi, 155 : *Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεύς.* xvii. 215 : *ὄτρυνεν δὲ ἕκαστον ἐποιχόμενος ἐπέεσσι,* Od. i. 358. xvii, 227. xviii, 363. xxi, 352 : *ἔργον ἐποίχεσθαι.* Hesych : Ἐποίχεται *ἐπιπορεύεται, ἐργαζεται*—and for *ἀδόλοις δόλοις* v. 935. see the note on Ag. 1107, *νόμον ἄνομον.* Klausen compares fr. 273, *ἀπάτης δικαίας οὐκ ἀποστατεῖ θεός* : and with *μυχὸν χθόνος* v. 934, *μυχὸν μαντήϊον* Pind. Pyth. v, 64. *Παρνάσιος μυχός* ib. x, 8. *μεσόμφαλοι μυχοί* Eur. Or. 331. Eum. 39. 170. 180.

One Scholiast has : *Τάπερ· ἀντὶ τοῦ ; καθάπερ. Δολίαν· τὴν Κλυταιμνήστραν, τὴν δολίως βλάπτουσαν καὶ ἐπὶ πολὺν χρόνον τὸν οἶκον, ἐποίχεται ἡ*

[1] Possibly the words *ἀδόλως δολίαν* may have been no more than a marginal gloss, which has crept into the place of the original *ἐν ἀδόλοις δόλοις* : or, again, we might have supplied some such word as *ὁδοῦ* in the place of *ποσίν,* and so have accounted in some measure for the prevailing corruption, *δολίας.* But in that case I should have expected to find, as in Ag. 119, *βλαβεῖσαν*—inasmuch as *ὁδοῦ βλαπτομέναν* would not have expressed an *habitual infirmity of gait,* and therefore would not have assigned the allegorical *reason* for the circumstance described by *χρονισθεῖσαν* : *when, as being* "pede Pœna claudo," *she* (Retributive Justice) *now and then is found to be slow in coming.*

[2] See the note on Ag. 1037, *Λοξίας.*

[3] Compare Psalm xi, 6 : "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest : this shall be the portion of their cup."

[4] Compare, as a kind of paraphrase of the present text, Thucyd. iv, 47 : *παριόντες ἐπέταχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προϊόντας.*

δίκη : another, with nearer approximation to what we hold to be the truth, observes : *'Επεξῆλθε τὴν δίκην, βλαπτομένην ἐκ πολλοῦ, 'Ορέστης.*

937-51. "Fieri potest ut, quæ sequitur, epodus in stropham et antistropham dividi debeat, quarum utraque in iisdem vocibus terminetur, *πάρα τὸ φῶς ἰδεῖν.* Quod tamen cum nimis incertum sit, vulgatam formam reliqui. *Coercetur quodammodo Deus, quo minus malis opituletur.*" Scholef.—and so Stanley : *Inhibetur quodammodo Numen ne opituletur malis ;* and Grotius : *Quædam vis inhibet Deum Ne pravis et atrocibus Factis auxilium ferat.*

On the other hand Klausen, partly following the interpretation of the Scholiast : *συμβάλλεται οὖν τὸ θεῖον τοῖς μὴ ὑπουργοῦσι τοῖς κακοῖς*, asserts : "Minime de ipsis diis cogitandum, qui dici non possunt *τὸ θεῖον*, sed de auctoritate quam largiuntur. Largiuntur eam iis, qui nunquam pravis inserviunt : itaque ex Æschyli opinione is, qui integram servat mentem, ipse divina quadam auctoritate potitur—*κρατεῖται, occupatur, obtinetur ; παρὰ* c. acc. *propter*"—and for this sense of the preposition he refers to Matth. Gr. Gr. § 588. c. δ'. But for that negative sense of *παρά*, Angl. *wide* or *short of the mark*, which is here very plainly indicated by the connecting[1] *τὸ μή* (on which see the note on Ag. 15), but which, for the most part, is to be gathered only from the context, see Matth. Gr. Gr. ib. α'. p. 1035 ; and add to the examples there given Thuc. i, 77 : *παρὰ τὸ μὴ οἴεσθαι χρῆναι*, Angl. *beside*, or *short of, their several* (*ἐχρῆν, οἶμαι*) *notions of what ought to be ;* ib. iv, 106 : *τὴν δὲ 'Ηιόνα παρὰ νύκτα ἐγένετο λαβεῖν*, where see Arnold ; as also on iv, 124 : *ὀλίγου ἐς χιλίους.* ib. 129 : *ἐς ὀλίγον ἀφίκετο . . . νικηθῆναι*, Angl. *came within an acre of being beaten.*

[1] That the true construction of the sentence is, as we have supposed, *κρατεῖταί πως τὸ μὴ ὑπουργεῖν . . .* (a sentiment how worthy of Æschylus !), had not escaped the learned Abresch, who remarks : "Abesse poterat *παρά*, atque adeo videri vacare, sed per tmesin a verbo suo avulsum si intellexeris, minime fuerit otiosa ; leniet enim quod durius paulo dictum erat, eritque *quodammodo cohibetur*, ut bene in notis Stanl. et eodem tendit Grotii versio." This reverential qualification, indeed, of the term *κρατεῖται*, as applied to *τὸ θεῖον*, is supplied by *πως*, and not by *παρά*—but still it is true that in this construction *παρά* is, strictly speaking, an adverb implying (as we have seen) a *shortcoming*, which the accompanying accusative *measures*, as the actual space that remains to be traversed ere the mark be come up to, and so differs from the genitive which, as in Thuc. iv, 124 : *ὀλίγου ἐς χιλίους.* viii, 35 : *ὀλίγου εἷλον.* Acts of the Apostles xxvi, 28 : *ἐν ὀλίγῳ με πείθεις* (Matth. Gr. Gr. § 355. Obs. 2.), simply recognises, without estimating the precise extent of, such a negative interval whether of time or space.

Hence the literal version of the text is : *The Deity is, so to speak, kept back* (*κρατεῖται παρά*) *that He should not befriend wickedness*, or *the wicked ;* and on the same principle Thuc. vi, 37 : *παρὰ τοσοῦτον γιγνώσκω* (where see Arnold's note) may be rendered, agreeably to the common interpretation of the passage : *so far otherwise do I think, so strong is my opinion the other way*, or *on the other side.*

939. *οὐρανοῦχον ἀρχάν*] Schol : *τοὺς θεούς, ἢ τὸν Δία.* Sic dicitur Jovis imperium, cogitatur et de eo, quod nemo altius eo sedet Suppl. 597. et de firmitate regni immortalium : Pind. Nem. vi, 3." Klaus.

940. *πάρα τὸ φῶς ἰδεῖν*] So, because of v. 951, I have edited with Turnébe and Vettori, and every succeeding editor but Klausen, who has recalled Robortello's : *πάρα τε*—for which Aldus also and the MSS. M.G. have : *παρά τε.*

Ibid. "*μέγαν τ'* vulg., sed sensus et metrum docent *μέγα τ'* scribendum esse, quod Glasg. et Herm. reposuerunt : *magno ædium fræno liberatus sum.*" Well—and so every later editor. Yet Klausen throws out an ingenious conjecture : "*ψάλια* Prom. 54. An forte verus nominativus erat *ψάλιος*, sicut a *χαλινὸς* formantur *χαλινοὶ* et *χαλινά* ?"—admitting which, we should have v. 940, as was to be expected, of the same metre *(Antispast. Trim. Cat.)* as vv. 937. 939. With *ψάλιον*, Hesych : (and Dionys. de Comp. Verb. p. 253. Schæf.) *ψαλίον· κωλυτήριον, χαλινός*, compare Eur. Phœn. 793, *ἅρμασι καὶ ψαλίοις τετραβάμοσι.* Herc. F. 381, *ψαλίοις ἐδάμασε πώλους.* Inc. Rhes. 27, *ἁρμόσατε ψαλίοις τοὺς ἵππους.* Aristoph. Pac. 155, *χρυσόχαλινον πάταγον ψαλίων* : and with *ψάλιον οἴκων* compare Ag. 131, *προτυπὲν στόμιον μέγα Τροίας στρατωθέν.* ib. 510, *τοιόνδε Τροίᾳ περιβαλὼν ζευκτήριον.*

Ibid. ἀφηρέθην] "Sibi ipsi demtum dicit Chorus vinculum, quod domui inditum fuit. Mirum, quod sunt [Stanl. Blomf.] qui scripserint *ἀφηρέθη.*" Klaus. Compare vv. 45-47. 72-74.

942. *ἄνα γε μάν, δόμοι*] "*δόμοις* vulg.—Elmsl. ad Eur. Med. 50. corrigit : *ἄναγ' ἐμὰν δόμοις (πολὺν ἄγαν χρόνον χαμαιπετὴς ἔκειθ') ἰάν.* Sed in optimorum librorum [M.G.A.R.] lectione *χαμαιπετεῖσε κεῖσθ'* [*χαμαιπετῆ σε κεῖσθ'* T.V.] perspicue latet *χαμαιπετεῖς ἔκεισθ'*— : hinc *δόμοις* in *δόμοι* recte mutavit Hermannus : *exsurgite, ædes, satis diu humi prostratæ jacuistis.*" Well. "Heathius, qui *ἄνα* pro *ἀναστῆθι* (*ἀναστῆτε*) positum recte judicat, confert Soph. Aj. 194 : *ἀλλ' ἄνα ἐξ ἑδράνων.* Particulæ *γε μὴν* cum imperativo recte junguntur ; Soph. Œd. C. 587 : *ὅρα γε μήν· οὐ σμικρὸς, οὔκ, ἀγὼν ὅδε.*" Blomf.

944. *παντελής, complete, perfect ;* as in v. 546, where see the note—for though, comparing Theb. 117, *Ζεῦ πάτερ παντελές.* and Ag. 105, *ἀνδρῶν ἐκτελέων*, we might interpret it with the Scholiast : *ὁ πάντα τελῶν χρόνος*, yet this would constrain us to introduce the Article into the text ; in which case we might have translated either : *all-accomplishing Time* (compare Prom. 981. Soph. Œd. C. 609), or : *the fulness of the time* when &c. (compare Ag. 602. 968.), which St. Paul, it will be remembered, has expressed by *τὸ πλήρωμα τοῦ χρόνου* : Galat. iv. 4.

Translate: *But soon a period—a certain*[1] *fore-ordained time* which shall then be *completed—shall arrive at the gates of the Palace, when it* (the Palace) *shall have driven away every pollution from its interior by means of* such *purifications* as are *averters of calamities; and then under favour of* what shall be *in every sense a smiling throw* of the dice, while *men* shall be *straining to see or,* where they cannot see, *to hear* of it, *shall the new settlers in the house take an opposite turn*—meaning, it is plain, *a turn for the better.*[2]

945. *πρόθυρον, an outer gate, front door,* or vestibule; compare Hom. Il. xi, 776. xv, 124. xviii, 496. xix, 112. xxii, 71. xxiv, 323. Eur. Alc. 101, *χαίτα τ' οὔτις ἐπὶ προθύροις τομαῖος.* Tr. 194. *τὰν παρὰ προθύροις φυλακάν.*

Ibid. *ὅτ' ἂν*— So, after Elmsley (on Eur. Med. 50.) and Klausen, I have restored the most ancient, and only correct, reading (*ὅτ' ἂν* M.A.R.) in place of the indefinite *ὅταν*, which had too long been permitted to mar[3] the construction of the sentence, and further, by removing the *certain prospect* of the Palace being at length cleansed of its impurities, to remove the very foundation of those bright anticipations of the future, on the strength of which the Chorus concludes by again exclaiming: *πάρα τὸ φῶς ἰδεῖν.* See the notes on Ag. 12. 353, and Klausen as quoted ib. 736.

In v. 946. we should perhaps have done better to read with Butler: *πᾶν ἐλάσῃ μύσος*—a Dochmiac verse, like vv. 938. 951.

947. *καθαρμοῖσιν ἀτᾶν ἐλατηρίοις*] "*καθαρμοῖς ἅπαν ἐλατήριον* vulg., quod metro et sensu viam monstrante ita, ut in textu dedi, emendavit Hermannus" Well—and so Dindorf, and Scholefield whose interpretation, unsatisfactory as it is in v. 949, I yet subjoin, as involving little more change of the text than we have ourselves admitted. "Vulg. *ἅπαν ἐλάτηριον.* Præeunte[4] Stanl. correxit Schütz. Deinde vulgo legitur: *τύχα δ' εὐπροσώπῳ κοίτᾳ τὸ πᾶν ἰδεῖν ἀκοῦσαι θρεομένοις μέτοικοι.*[5] Viam ad veram lectionem egregie monstravit Hermann. *τύχᾳ δ' εὐπροσωποκοίτᾳ* legendo. Mox *θρεομένοις* jam correxerat Stanl. Post *ἱεμένοις* autem facile in *μετοίκοις* fit mutatio; quod fecerat etiam Schütz. His ducibus totum locum refinxi ut supra [*τύχαι δ' εὐπροσωποκοίται κ.τ.λ.*], ita fere reddendum: *Casus autem felici jactu utentes retrocedent* (e contrario cadent) *iis* (Oresti et Electræ) *qui domum e mutata fortuna obtinebunt, omnia et videre et audire sperantibus.*"

[1] See the note on Ag. 1628, and compare above v. 891.

[2] For a more particular explanation of the above passage, see the following notes.

[3] It is difficult to conceive how Wellauer (tacitly followed by Scholefield and Dindorf) could imagine the text to be proof against the innovations of Schütz who wholly omits *χρόνος*, and refers *παντελὴς* to *Orestes*, and Blomfield who, on the suggestion of Elmsley, has changed it into *χορός*, otherwise than by subjoining *ὅτ' ἂν ... ἐλάσῃ*, as the actual consummation contemplated in the reviving assurance: *τάχα δὲ κ.τ.λ.* Yet he contents himself with remarking: "*χρόνος* omittit Schütz., in *χορὸς* mutat Elmsl., sed *sensum bonum præbet*, et a Schol. quoque agnoscitur."

[4] "Legimus: *καθαρμὸς ἄτας ἐλατήριος.*" Stanl.

[5] This is incorrectly given. The readings are: *μετοικοδόμων* M. R. V. *μετ' οἰκοδόμων* G. A. T—both adverse to the proposed correction *μετοίκοις*. And easy as the correction is, can we as easily believe *μετοίκοις*, if this were indeed the original word, to have been so universally proscribed and cut off from its obvious connection with *ἱεμένοις*, or *θρεομένοις*, preceding?

Blomfield retains *ἅπαν ἐλατήριον*, which he translates: *omne remedium quod ad purgandum utile est;* and so also Klausen: "Bene memoratis piaculis (*πᾶν μύσος*) opponitur *ἅπαν ἐλατήριον.*— *ἐλατήριον· τὸ καθαρτικὸν φάρμακον*: Schol. and Hesych."

Compare Eum. 283, *καθαρμοῖς ἠλάθη χοιροκτόνοις.* Soph. Œd. T. 97, *μίασμα χώρας ... ἐλαύνειν.* ib. 402, *ἀγηλατήσειν.*

948. *τύχᾳ δ' εὐπροσωποκοίτᾳ*] The Scholiast's interpretation of the corrupt reading *τύχα δ' εὐπροσώπῳ κοίτᾳ*— Hermann's correction of which is to be classed with Porson's restoration of Suppl. 198, *ἐκ μετωποσωφρόνων ἴτω προσώπων*, which (though strangely disregarded by Dindorf) Wellauer has very cordially received, and added "Adnumerandum hoc videtur *ῥήμασι βοείοις* Æschyli, qualia multa adhuc latere puto"—is: *ἡ δὲ τύχη νῦν ἐν εὐόπτῳ κοίτῃ, τοῦτ' ἔστιν, ἐν ἀγαθῇ καταστάσει πρὸς τὸ ἰδεῖν τὰ νῦν γεγονότα, καὶ ἑτέρων λεγόντων ἀκοῦσαι. λείπει τὸ ἐστί*: and on *μετοικοδόμων*, just as though he had found *μέτοικοι δόμων*: *οἱ νῦν τοὺς δόμους οἰκοῦντες πεσοῦνται εἰς τὸ ἔμπαλιν τῆς πρώτης τύχης. τοῦτο δὲ ἀπὸ τῶν κύβων μετήγαγε*: in each of which he has contributed much to the elucidation of a very difficult passage.

Compare Ag. 32, *τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι, τρὶς ἓξ βαλούσης τῆσδέ μοι φρυκτωρίας*, and for the primary meaning of *κοίτη*, *the state of being laid, a lying* or *prostrate posture*—whence also *a cast* or *throw*, as *of wrestlers* or *of dice*—compare Ag. 1252, *ὑπτίασμα κειμένου πατρός* ib. 1465. 1489 (*κεῖσαι*), *ὤμοι μοι, κοίταν τάνδ' ἀνελεύθερον.* Etym. M: *ἐκ τοῦ κεῖμαι, κεῖται, κοίτη· ἐν ᾗ ἔστι κεῖσθαι κοιμωμένους.* Also with *εὐπρόσωπος*, *smiling*, compare Soph. Aj. 1009, *δέξαιτ' ἂν εὐπρόσωπος ἵλεώς τ' ἴσως*, and contrast (as alike applied to *things)* the use of *ἀγέλαστος*, *sad*, above v. 27. For the interpretation given to *τὸ πᾶν*, see the note on v. 666; and on the construction of v. 949, which translate, Anglice, *amid a general anxiety to see and hear*—where the dative expresses (as, in general, the *attendant*[1] *circumstances* of any action or

[1] Compare the note on v. 845, where the correlative *δισσοῖς* on the same principle as *ἱεμένοις* here, describes the particular *circumstances* of the relation intended by *μόνος ὢν ἔφεδρος.* To the same idiom, also, belongs the use of *βροτοῖς* noticed on vv. 121. 269.

relation, so here) the *friendly sympathies* (compare vv. 1007. 1021-23. 1028.) *under* which the allegorical game of Fortune shall be played out—see Matth. Gr. Gr. § 388. d. and compare, more particularly, Eur. Phœn. 1043-46: *χρόνῳ δ' ἔβα Πυθίαις ἀποστολαῖσιν Οἰδίπους ὁ τλάμων Θηβαίαν τάνδε γᾶν τότ' ἀσμένοις, πάλιν δ' ἄχη.* And lastly, with the figurative application of *μέτοικοι* v. 950. compare Ag. 57, *οἰωνόθροον γόον ὀξυβόαν τῶνδε μετοίκων,* as explained by the Schol. on Soph. Œd. C. 936: *μετοίκους εἶπε τῶν ὑψήλων τόπων τοὺς οἰωνοὺς ἀντὶ τοῦ, ἐνοίκους.*

952. *τὴν διπλῆν τυραννίδα, the double usurpation,* meaning *the two usurpers;* see on v. 70, *ἀρχαῖς.* below v. 981, and compare Soph. Œd. T. 128, *τυραννίδος οὕτω πεσούσης:* also Hom. Od. iii, 303-5: *ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρά, κτείνας Ἀτρείδην· δέδμητο δὲ λαὸς ὑπ' αὐτῷ· ἑπτάετες δ' ἤνασσε πολυχρύσοιο Μυκήνης.*

Schol: *Ἀνοίγεται ἡ σκηνή, καὶ ἐπὶ ἐγκυκλήματος ὁρᾶται τὰ σώματα· ἃ λέγει διπλῆν τυραννίδα.* See the note on Ag. 1346.

955. *φίλοι τε*] "*φίλοι τε* edd. *φίλοι δὲ* Abresch. ob *μὲν* præcedens." Blomf—and so, not Blomfield only, but Scholefield also, and Dindorf, has edited. On the other hand Klausen: "Post *φίλοι* subauditur *δέ*, quod respondeat ad *σεμνοὶ μέν*: *τὲ* respondet sequenti *ὅρκος τε*"—from which I dissent only, if we are to understand that, unless *ὅρκος τε* had followed, the *τὲ* could not have been used.

Homer, we will suppose, would have written: *σεμνοὶ μέν τ' ἦσαν τὰ πάροιθε, φίλοι δέ τε καὶ νῦν,* Angl. *They were great people then as they sat on their thrones, and* though no longer great *they are still dear to each other even now.* Now from this Homeric, and old-fashioned (it may be) but not unmeaning, wording of the sentence, our Poet has seized upon the *τὲ* as the true link which binds *φίλοι δὲ καὶ νῦν* (*εἰσί*) to *σεμνοὶ μὲν ἦσαν τότε,* and both to the common subject (*Αἴγισθος καὶ Κλυταιμνήστρα*) —dispensing, as he well might, with that most ancient service of *τέ*, *to connect* (or, as the Greek Verb gradually evolved itself, assist in connecting) *together Subject and Predicate;* dispensing also with the *δὲ* as not much needed to mark *φίλοι* as the word that, the preceding *μὲν* has warned us, he would set off against *σεμνοί*: and yet leaving the meaning of v. 955; as we have given it above: *and loving* although no longer great, *they still are* (*νῦν τε καὶ τότε* Soph. El. 676.)—a very different meaning, be it observed, from that to which *φίλοι δὲ καὶ νῦν* would lead us. For, if *δὲ* be supposed to be adversative, we should be landed in the false antithesis: *they then were grand ... they now are dear;* and if continuative, the best version that we could give it, would be: *and, what is more, they are loving even now.*

On the other hand, in Soph. Œd. C. 421-3; *ἀλλ' οἱ θεοί σφι μήτε τὴν πεπρωμένην ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι*—where Elmsley, justly censured[1] by Hermann, has edited *ἔν τ' ἐμοὶ κ.τ.λ.*—the latter part of the imprecation, which (though in fact it is but a re-iteration of the former, and therefore comprehended by the speaker under *one and the same* virtual *relation, μήτε ... τε*) ostensibly sets out on a different supposition, is most correctly introduced by the "disjunctive conjunction" *δέ*, that is, (as *μήτε* preceding, and this very designation of *δὲ* sufficiently declares) *δέ τε,* which in this context we might express by the English compound conjunction *but and if;* and the full meaning of the passage will best be conveyed by translating: *But may the gods,* I pray, *either not ... or else may it rest with me to decide this contest for them!*

See above on v. 476, and the Appendix to Notes on the Agamemnon, Note C. II. pp. 383-88.

956. *ὅρκος τ' ἐμμένει πιστώμασιν*] Translate: *and an obligatory power abides yet in their mutual pledges,* or in other words, *their plighted troth still binds them;* the meaning being—not, as Blomfield paraphrases it, *ὅρκος μένει πιστός,* but rather—*πιστώματα μένει βέβαια,* or *εὐόρκως ἔχει* v. 958. So Klausen: "*ὅρκος* non ipsum jusjurandum, sed auctoritas jusjurandum firmans. Hæc fœderi inhæsit neque ejecta est."

On the primary and derivative meanings of the word *ὅρκος*, and on the mythic divinity of the *Binding Power* of an oath, (*ὅρκος, πῆγμα γενναίως παγέν* Ag. 1165.), see by all means Buttm. *Lexil.* art. 84. With *ἐμμένει,* compare Prom. 534, *ἀλλά μοι τόδ' ἐμμένοι καὶ μήποτ' ἐκτακείη.* Soph. Œd. C. 648, *εἴ σοί γ' ἅπερ φῄς, ἐμμενεῖ τελοῦντί μοι.* Eur. Med. 754, *τί δ' ὅρκῳ τῷδε μὴ 'μμένων πάθοις;* and with *πιστώμασιν*, Eum. 214, *Ἥρας τελείας καὶ Διὸς πιστώματα,* as also Ag. 847, *ἐμῶν τε καὶ σῶν κύριος πιστευμάτων.*

"*πιστώμασιν* M.G.A.R. vulgo *πιστώμασι.*" Klaus—and so Wellauer: "*πιστώμασιν* Guelph. Ald. Rob., quod pro vulgato *πιστώμασι* recepi."

957. *θάνατον ἀθλίως*] These words (which, with *ξυνθανεῖσθαι* v. 958, ought perhaps to have been printed in uncial characters) we must suppose to have reference to the very terms of the guilty compact, the purport of which Orestes briefly declares to have been *death to* his *father* —whence the accusative *θάνατον* (Matth. Gr. Gr. §§ 407. 410. c.) followed by the dative *πατρί*: Matth. Gr. Gr. § 389. 3 (compare also § 399).

Translate: *What they swore to* (*μὲν*), *was "a miserable death"* (death

[1] "Male Elmsleius δ' in τ' abire jussit propter prægressum *μήτε*. At hic aperte e partitione commutatio fit in oppositionem." Herm. on Œd. C. 423.

after a wretched fashion) *for my father, and that "they would die together"— and here, you see,*[1] *it is done according to their oath!* and observe that ἀθλίως—which Stanley, Porson, Blomfield, and even Dindorf has hastily altered into ἀθλίῳ,[2] merely because ἀθλίῳ πατρί follows in v. 960—is so far from involving any corruption of the text, that it actually forms part of the predicate of the sentence which in a more expanded form would be: ξυνώμοσαν τῷ πατρὶ θάνατον (ὥστε εἶναι, or, in one word) ἔσεσθαι ἄθλιον, καὶ ξυνθανεῖσθαι. And to the former member of this sentence Orestes invites attention in vv. 959-61, wherein he proclaims his father to have been indeed, as they designed he should be, *unhappy*[3] in his end; whilst in v. 958. he derisively takes advantage of the word ξυνθανεῖσθαι—which, in the mouth of Ægisthus and Clytemnestra, would mean *that they would be together in their deaths, that they would* live and *die together*—to represent their deaths as having happened according to their own words; much as in Ag. 1624 (where see the note) the Chorus converts the preceding remark of Ægisthus: ἀλλὰ κἀγὼ μὴν πρόκωπος οὐκ ἀναίνομαι (εἰ χρή) θανεῖν, into an omen of success to themselves: δεχομένοις λέγεις θανεῖν σε· τὴν τύχην δ' ἐρώμεθα. Compare above v. 874, and the note on Ag. 1417.

"ἀθλίως, quod omnes libri exhibent, dictum ut Eur. Troad. 1173: κρατὸς ὥς σ' ἔκειρεν ἀθλίως τείχη πάτρῳα." Klaus.

960. τὸ μηχάνημα, δεσμὸν ἀθ. π.] Translate—just as if it had been: οἷον ἐμηχανήσαντο δεσμὸν κ.τ.λ., whence αὐτόν v. 962—*their device as* (Angl. *by way of) snare for my unhappy father*, comprising *both fetters for the hands, and fastening* (see on Ag. 624.) *for the feet*; and on this double apposition, whereby δεσμὸν explains the nature and object of τὸ μηχάνημα, and is itself more clearly defined by the specification (τε . . . καί) of its component parts, see Matth. Gr. Gr. §§ 431. 432. 3: and compare Ag. 1165, καὶ πῶς ἂν ὅρκος, πῆγμα γενναίως παγέν, παιώνιον γένοιτο; where, by the apposition of *what constitutes* an oath, it is more plainly intimated that *it is not in the nature*[4] *of an oath* to "minister to a mind diseased."

[1] So, because of ἴδεσθε preceding and following, it seems best to interpret τάδε though we might have translated: *and* accordingly (see on Ag. 1.) *in both these particulars their oath has been observed.* So Klausen remarks: "In jurejurando professi erant se aut occisuros esse Agamemnonem, aut, si male caderet res, simul morituros. Nunc *utrumque* evenisse ait Orestes."

[2] "ἀθλίῳ vel ἄθλιον mavult etiam Schütz., quia statim ἀθλίῳ πατρί: nisi forte in ἀθλίως verbi cujusdam infinitivus lateat, qui accusativum θάνατον regebat hoc fere sensu, *conjurarunt se mortem patri illaturos, et una, si opus esset, morituros.*" Butl.

[3] Compare above v. 306, ὦ πάτερ αἰνόπατερ.

[4] *How can* ὅρκος, considered as πῆγμα γενναίως παγέν, *be a healing thing?* whence the neuter παιώνιον, as in the text, *vice versa*, αὐτόν.

962. ἐκτείνατ' αὐτόν] "In αὐτὸν offenderunt plerique, et quidam correxerunt αὐτό, ut ad μηχάνημα referatur; sed ad δεσμὸν referre longe tutius quam mutare.—Neque tamen diffiteor, olim me in suspicionem incidisse, versus hos a recto ordine detrusos fuisse. Certe facilius procederet oratio, si post 969 (961). legerentur vv. 984-91 (976-83). Deinde v. 992 (984). ad Clytæmnestram optime referretur. Sed hujusmodi suspiciones omnino ipsæ non sine suspicione sunt excipiendæ, ne forte pro ipso Æschylo exhibeamus "disjecti membra poetæ." Jam video turbatum horum versuum ordinem displicuisse etiam Dobræo,[1] qui aliter mutaverat" Scholef.

Ibid. "παρασταδόν, *prope;* de eo dictum qui παρίσταται [rather παρέσταται,[2] or παραστατεῖ Ag. 14. 486, 1168.], *adstat.*" Blomf. Compare Hesych: Παρασταδόν· ἐκ τοῦ σύνεγγυς, ἢ παραστάντες. Hom. Il. xv, 22: λῦσαι δ' οὐκ ἐδύναντο παρασταδόν. Od. x, 173. 547. xii, 207.

963. στέγαστρον ἀνδρῶν] "ἀνδρὸς M. I. R. [Pauw. Heath. Blomf. Well. Scholef.], sed ἀνδρῶν M. II. rell." Klausen—who translates: *vestem virilem*, and adds: "Ironice dictum, quia omnino talis non est hæc vestis, quali bene uti possint viri. Ita χέρνιβας βροτοῖς *mortalium lustrationes* v. 121"—a forced comparison of two very different passages, which "not enriches *that*, and makes *this* poor indeed." Translate: *hold up to view a cover for*—i.e., as is plain from vv. 980-3, and from its being called (vv. 965. 970.) *an abomination* and *an unholy device*, as well as from the more exact description of it already given in Ag. 1349: ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων, περιστιχίζω, *to entrap* or *kidnap—men* (ἀνδραποδίζειν v. 979); and compare Ag. 346-50, ἥτ' ἐπὶ Τροίας πύργοις ἔβαλες στεγανὸν δίκτυον, ὡς μήτε μέγαν μήτ' οὖν νεαρῶν τιν' ὑπερτελέσαι μέγα δουλείας γάγγαμον. ib. 1056, ἀνδρὸς σφαγεῖον (on which see the note). Jerem. v, 26: "They lay wait, as he that setteth snares; they set a trap, they catch men."

Elsewhere, however, στέγαστρον simply denotes *a covering*, as Abresch has shewn from Pollux x, 180: καὶ στέγαστρον δὲ ὅστις ἐθέλει ὀνομάζειν, ἥπερ ἡ πολλὴ χρῆσις τὴν στεγαστρίδα διφθέραν, τὸν σκύτινον τοῦτον χιτῶνα, καταφευγέτω ἐπὶ τὸν Αἰσχύλον εἰπόντα (fr. 334)· Ὀστέων στέγαστρον: to which add from Antiph. ap. Athen. p. 449. c: Εἰς πλατὺ στέγαστρον ἁγνῆς παρθένου Δῆους κόρης Λεπτοσυνθέτοις τρυφῶντα μυρίοις καλύμμασιν.

966. ὡς ἂν παρῇ—, *so that* (i.e. that *having seen) he may &c.*—see above on vv. 18. 542. Yet Klausen: "ἂν additum, quia non necesse

[1] See *Adversar.* vol. ii. p. 28.

[2] On the formation of παρασταδόν, for which we should rather have expected παραστάδην, see Matth. Gr. Gr. § 256. b.

est testem fore Solem, sed pendet hoc ab ejus voluntate"; and so Arnold on Thuc. vi, 91 : *ὥστε μὴ περὶ τῆς Σικελίας τις οἰέσθω μόνον βουλεύειν, ἀλλὰ καὶ περὶ τῆς Πελοποννήσου, εἰ μὴ στρατιάν τε πέμψετε . . . καὶ ὃ τῆς στρατιᾶς ἔτι χρησιμώτερον εἶναι νομίζω, ἄνδρα Σπαρτιάτην ἄρχοντα, ὡς ἂν τούς τε πάροντας ξυντάξῃ, καὶ τοὺς μὴ θέλοντας προσαναγκάσῃ*, having premised that "the particle renders the expression more doubtful," translates *ὡς ἂν ξυντάξῃ*, "that he may, *if possible*, organize"—whereas the context plainly declares that the very purpose of sending a *Spartan* commander-in-chief was, to *ensure*[1] that good generalship, which might be confidently expected from one of that nation of practised and professional warriors. See on Ag. 353. pp. 139-40.

967. *μετῆλθον, I have prosecuted*—"verbum forense. In judicio accusatus dicebatur *ὁ φεύγων*, Eur. El. 1269. Accusator erat *ὁ διώκων*, Eum. 583. Eur. Or. 1534. Exempla apud Oratores scatent. *Μετέρχεσθαι* igitur idem est ac *διώκειν*. Eur. Iph. T. 14, *τοὺς ὑβρισθέντας γάμους Ἑλένης μετελθεῖν*. Alcmæon. fr. vii, *τὰ τῶν τεκόντων ὡς μετέρχεται θεὸς μιάσματα*. H. Stephanus citat ex Antiphonte : *μετέρχομαι τὸν φονέα τοῦ πατρός*. Idem valet *μέτειμι* supra 267 (264)." Blomf. See on Ag. 1637. Hesych : *Μέτειμι· μετελεύσομαι. Μετέρχομαι· ἐπεισέρχομαι.*

968. *οὐ ψέγω*] "*λέγω* vulgo, sed *ψέγω* Med. Ald. Rob., quam optimorum librorum lectionem (quæ unde fluxerit, si non vera est, intelligi non potest) a nemine adhuc receptam esse miror, quum aptissima sit. Nam quod Soli indusium illud monstrandum esse putat, ut testetur ille matris cædem juste a se perpetratam esse, eo ipso declarat, videri sibi inesse aliquid matris cædi quod reprehendi posset, nisi tantum flagitium præcessisset ; apte igitur dicit : *matris tantum cædem juste commissam esse testetur sol, Ægisthi enim cædem nullo pacto reprehendere possum, ejus nunquam me pœnitebit*. Non dubitavi igitur *ψέγω* recipere." Well. Compare Ag. 179, *μάντιν οὔτινα ψέγων*. ib. 1370, *σὺ δ' αἰνεῖν, εἴτε με ψέγειν θέλεις, ὅμοιον.*

"Versus hic in G. omissus erat, nunc exstat insertus inter solitam versuum distantiam. *ψέγω* M.G.A.R. *λέγω* T.V. et Schol." Klaus.

969. *αἰσχυντῆρος, ὡς νόμου, δίκην*] "*αἰσχυντῆρος ὥς νόμου δίκην* vulg. *ὥς* omittit Rob. *αἰσχυντῆρος, ὡς νόμος, δίκην* conjecit Canter., quod receperunt omnes. Sed vel accentus in *ὥς* de vera lectione admonere editores poterat. Sensus est : *pœnas dedit, quæ ei conveniunt*, [del. *ut*] *qui*

[1] Compare St. Matthew vi, 1 : *ἐλεημοσύνην ποιεῖν ἔμπροσθεν τῶν ανθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς*, with ib. 5 : *φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις*, Angl. *so as to be* (i.e. to *make sure* of being) *seen by men.*

legem violavit." Wellauer, followed by Scholefield—but better far, and more simply constructed, is the reading of the present text, proposed by Porson,[1] and received by Dindorf, and by Klausen who translates : "*Est ei pœna vitiatoris ea, quam jubet lex*, quæ est legis ; intellige *δίκη ἐστί*. Contortum esset, si *αἰσχυντῆρος* penderet a *νόμου*, neque Græce dicitur *νόμος αἰσχυντῆρος* de *lege*, quæ *de vitiatore* fertur. Intelligit leges eas, quibus licebat impune occidere deprehensum vitiatorem uxoris, matris, sororis, filiæ, concubinæ, Demosth. Aristocr. p. 637 : *ἐάν τις ἀποκτείνῃ ἐν ἄθλοις ἄκων, ἢ . . . ἢ ἐπὶ μητρὶ ἢ ἐπ' ἀδελφῇ ἢ ἐπὶ θυγατρὶ ἢ ἐπὶ παλλακῇ . . . τούτων ἕνεκα μὴ φεύγειν κτείναντα*. Cf. Lys. de cæd. Eratosth. 30.—*αἰσχύνειν* solitum *vitiandi* vocabulum : Lys. ib. 32, 50. *καταισχυντῆρες δόμων* Ag. 1285 (1330)"—to which add from Blomf. Gloss. Ag. 390, *ᾔσχυνε ξενίαν τράπεζαν κλοπαῖσι γυναικός*. Hom. Od. viii, 269 : *λέχος δ' ᾔσχυνε καὶ εὐνὴν Ἡφαίστοιο ἄνακτος*. Lysias (quoted by H. Stephen) *τοῖς παρὰ τοὺς νόμους τὰς ἀλλοτρίας καταισχύνουσι γυναῖκας.*

Translate : *for he has the just portion* (see on Ag. 3.) *of an adulterer, as assigned by law*—and on the construction of the genitive, of *that from which* any thing *emanates*, see Matth. Gr. Gr. § 375. c., and compare Ag. 1372, *νεκρὸς δὲ τῆσδε δεξιᾶς χερός, ἔργον δικαίας τέκτονος*. Soph. Phil. 1116, *πότμος σε δαιμόνων τάδ', οὐδὲ σέ γε δόλος ἔσχ' ὑπὸ χειρὸς ἐμᾶς*. Eur. Suppl. 1035, *ἥκω διπλοῦν πένθος γε δαιμόνων* [*πένθημα δωμάτων* Dind.] *ἔχων.*

971. *ἐξ οὗ τέκνων ἤνεγχ'*] "*ἐκ σοῦ* M.G.A.T. cod. R.—*τέκνων* om. M. II.—*ἤνεγχ'* V. *ἠνέχῃ* M.G.A.R. *τέκνω νῦν ἔχει* cod. R. *ἀνέχῃ* conj. R. *ἤνεγκ'* T." Klaus.

Ibid. ὑπὸ ζώνην, received to carry *beneath her girdle ;* to be distinguished from *ὑπὸ γαίας, below the earth*, Eur. Hec. 146. ed. Pors. (where see the note) Hipp. 197—"said to be more Attic than *ὑπὸ γῇ*," Matth. Gr. Gr. § 592. *β*—as *Αἴγυπτος δὲ πάλιν ὑπὸ βασιλέα ἐγένετο* (*again fell*, or *passed, under the power of the King)* Thuc. i, 110. from *τῶν ὑπὸ βασιλεῖ πρότερον ὄντων ἡγεμόνες καταστάντες* ib. vi, 82.

972. *φίλον τέως κ.τ.λ.*] "Recte monet Schol. hæc ad præcedens *τέκνων βάρος* referri oportere. Verte : *aliquandiu dilectum, nunc vero, ut* [res] *ostendit, exosum malum*." Heath—and so, taking *φαίνει* (sc. *τὸ πρᾶγμα*) impersonally as it is said, it seems obvious to interpret the line ;

[1] *ἐν δευτέραις φροντίσιν*—as Stanley also before him : "Canter. *ὡς νόμος, sicut decet, ut par est, ὡς πρέπει*. Ita vv. 148. 398 (142. 387.). Vel tantum distinguendum commate ante et post *ὡς νόμου*, ut Latini, *moris est ;* vel ut Pythagoreorum carminum auctor v. 1 : *νόμῳ ὡς διακεῖται*."—"*νόμον* M. II., si fides collationi." Klaus.

not as Bothe, with the apparent sanction of Klausen: "*ut ostendit* vulneribus a me acceptis."

Ibid. τέως, Angl. *a while;* either definitely, *the while, so long,* Hom. Il. xix, 189. xx, 42. xxiv, 658. Eur. Heracl. 725. Aristoph. Pac. 687. 729. 846. Av. 1689; or indefinitely, *for a while* (often, like the Latin *aliquantum, a considerable time, a good while), time was when, once;* Hom. Od. xv, 231. xxiv, 162. Aristoph. Thesm. 449. Ran. 989. Plut. 834. Nub. 66. Herodot. i, 11. 82. vi, 112. Thuc. vi, 61. vii, 63. H. Steph. Thes. vol. iv. p. 831. Ruhnken. on Tim. Lex. Plat. p. 256. "Locutio autem est elliptica; nam revera significat τέως *tamdiu*, et supplendum est ἕως in apodosi sententiæ. Aristoph. Pac. 31: Ἔρειδε, μὴ παύσαιο μηδέποτ' ἐσθίων Τέως, ἕως σαυτὸν λάθῃς διαῤῥαγείς." Blomf.

973. μύραινά τ' ἢ τ' ἔχιδν'] So I read with Robortello, in what follows—where the received readings are θιγοῦσ' ἂν ἄλλον Blomf. Dind. Scholef. (θίγουσ' ἂν R.T.V. Well.) θιγοῦσαν ἄλλον Klaus. (θίγουσαν M.G.A.)—adopting the correction proposed by Blomfield who writes: "μύραινά γ' ἢ ἔχίδν' Ald. Turn. μύραινά τ' ἢ τ' ἔχιδν' Rob. Hermannus versum sic legit: Οὔ σοι δοκεῖ, μύραινά γ' εἴτ' ἔχιδν' ἔφυ; cujus ultimam correctionis partem "nescio," inquit Dobræus, "an olim probavit Porsonus. Repetendum sc. δοκεῖ ante σήπειν ἄν, ut sibi respondeat[1] Orestes; cujus rei indicium est γε." Aristophanic. p. (107.) Equidem legendum conjicio: μύραινά γ' εἴτ' ἔχιδν' ἔφυ Σήπειν θιγοῦσα[2] μᾶλλον οὐ δεδηγμένον; *num muræna, seu vipera, magis a natura composita est ad tabefaciendum aliquem sine morsu?* Tum σήπειν erit infinitivus post ἔφυ, ut in Theodecte apud Stob. xxxii, p. 139. Gr: ἅπαντ' ἐν ἀνθρώποισι γηράσκειν ἔφυ, et in nota formula χαίρειν πέφυκεν, et similibus. Friget, meo quidem judicio, istud ἄλλον"—and again, Gloss. on μύραινα: "Angl. *a lamprey.*[3] Primam producit: Epicharm. Athen. vii. p. 312. C: οὔτε γόγγρων τις παχήων, οὔτε μυραινᾶν ἀπῆν (vers. tetram. troch.). Nicander ibid. D: μυραίνης δ' ἔκπαγλον. Ex murænæ autem cum vipera coitu genus murænarum nasci, quarum morsus erat letalis, tradit Andreas περὶ Δακετῶν

[1] "Sibi respondet: *Nempe videtur ut muræna (sive quis viperam vocare mavult) tactu ipso infectura*"—is Dobree's version of the passage, *Adversar.* ii. p. 28: where he further remarks on vv. 972-9: "Lege et distingue, βάρος, (Φίλον ... κακόν), Τί σοι (*O Sol*) δοκεῖ; μύραινά γ' εἴτ' ἔχιδν' ἔφυ ... μαλ' εὐστομῶν: Ἄρκυν δ' ... πέπλους, Ἄγρευμα ... δίκτυον μὲν οὖν Τοιοῦτον κ.τ.λ."

[2] Compare the various readings in vv. 980. 1032. 1044.

[3] Rather *a conger-eel.* Scap. Lex: "Μύρος, piscis qui et σμύρος vocatur, Hesychio etiam μύραινος, et inde σμύραινος. Ejus fœmina dicitur μύραινα, sive σμύραινα, *muræna*: Aristot. Hist. Anim. l. v. c. 10." Hesych: Μύραινος· ἡ μύραινα ἀρσενικῶς, ἄλλοι δὲ μύρον αὐτὸν καλοῦσιν. Compare Plin. Nat. Hist. ix, 23. Plaut. Aulul. ii. 9, 2: Congrum, murænam exdorsua, quantum potes. Juv. Sat. v, 103: Vos *anguilla* manet, *longæ cognata colubræ.*

ibidem citatus. Vid. Spanhem. ad Aristoph. Ran. 478. Hinc ad *hominem malignum* translatum est nomen. Photius: Μύραινα· καταφερής. (Suidas κατωφερής: utrumque probum). ἀπὸ τοῦ ζῴου· Ὦ πρόδοτι, καὶ παραγωγέ, καὶ μύραινα σύ: ubi tamen non tam καταφερὴς significat, quam δηκτήριε. Hesych: Μύραινα· ἐπὶ τοῦ κακοῦ ἐλέγετο, ὡς ἔχιδνα. Utrumque, sicut Noster, conjunxit Aristophanes Ran. 473: ἔχιδνα θ' ἑκατογκέφαλος, ἣ τὰ σπλάγχνα σου διασπαράξει, πνευμόνων τ' ἀνθάψεται Ταρτησία μύραινα. Cf. Ag. 1202. Soph. Ant. 531. Eur. Alc. 310. Andr. 271. Valck. ad Eur. Phœn. 1030."

Translate, as addressed to the Leader of the Chorus: *What think you? conger or viper* (intimately, and indifferently, associated together, as coming under the same category of venomous animals), *which*[1] *is more adapted by its* mere *touch to cause mortification, without one's having been bitten* by it, *for the matter of* (i.e. when we look at her) *boldness and unrighteous purpose?*

"σήπω, *putrefacio:* Hom. Il. Ω'. 414, οὐδέ τί οἱ χρὼς σήπεται, οὐδέ μιν εὐλαὶ ἔσθουσ'. Eur. Phæth. fr. iii, ἄλουτος ἐν φάραγξι σήπεται νέκυς. Etymologus deducit a σής, *vermis.* Radix fuit σάω, unde σαπρός, σαθρός." Blomf. Add Psychagog. fr. 255, 4: ἐκ τοῦδ' ἄκανθα ποντίου βοσκήματος σήψει παλαιὸν δέρμα καὶ τριχοῤῥυές. Schol: Ὑπερβολή· ὅτι καὶ τὸν μὴ δηχθέντα, ἀλλὰ μόνον ἁψάμενον, σήπει.

976. τί νιν προσείπω] "νιν refertur ad στύγος, Clytæmnestræ inventum detestabile. Quod φρονήματος de *invento* interpretatur Schützius, nemo nunc probabit.—εὐστομεῖν omnino idem quod εὐφημεῖν, *favere lingua,* bona pulcra, voce uti. Ita de luscinia Soph. Œd. C. 18. Itaque etiam sensus cohibendæ vocis inest in vocabulo, velut εὔστομ' ἔχε, παῖ Phil. 201, ut sæpissime in εὐφημεῖν. *Quomodo appellem id, etiamsi mitissima verba mihi contingant?* Manu indusium tenet Orestes, et ad hæc verba sublatum ostendit." Klaus. Schol: κἂν τύχω· ἀντὶ τοῦ, ἐπιτύχω εὐθίκτως κακολογήσας.

Porson, followed by Blomfield, Scholefield, and Dindorf, has edited καὶ τύχω—as Stanley also had proposed, and as we have inadvertently quoted the passage on v. 12. where see the explanation given.

[1] The more literal version would be: *(Is) either conger, or is viper &c.,* as the complete text also would have been: μύραινα τε, ἔχιδνα τε ἢ μᾶλλον ἔφυ κ.τ.λ; where, because the particle ἢ—whether we translate: *Is ... I ask you ...?* or (see on v. 211.) *I suppose ... is ...*—is that which gives tone to what is said alike of μύραινα and ἔχιδνα, and so becomes the hinge on which the whole sentence mainly turns, therefore the copulative τε attaches itself to it, and makes it (as we have endeavoured to set forth in the translation) emphatic; just as in Ag. 513, Πάρις γὰρ, οὔτε συντελὴς πόλις, Angl. *for Paris,* nor *his country to help him, &c:* ib. 1370, σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις, ὅμοιον. Angl. *choose you to praise* or *blame me, I care not.*

There is not, however, any sufficient reason for this change, and in the sense that Klausen has suggested (Angl. *to use the mildest terms)* the received reading is certainly more agreeable to the context. See, in particular, v. 978. δίκτυον μὲν οὖν κ.τ.λ., which translate : *a net, however* (if nothing else), *or a snare you may call it, and foot-entangling dress.*

977. ἢ νεκροῦ ποδένδυτον δροίτης κατασκήνωμα ; Angl. *or dead man's shroud and bier-cloth ?* "*Mortui pedibus indutum capuli velamen :* δρύτη dictum de lectu ferali, quo proponebatur corpus. Ubi indutus erat veste funebri, ταφηΐῳ, quæ sæpe memoratur in Odyssea. Quin caput et facies nudata fuerint in hoc ritu, nemo dubitabit . . . . contra si, ut par est, ampla erat vestis illa, (et novimus quidem apud Romanos togam huic usui fuisse adhibitam), vix poterat hæc corpori circumdari nisi ita, ut pedibus et cruribus ter quaterve circumvolveretur . . . Ab eadem pedum impeditorum similitudine repetitum est ποδιστῆρας πέπλους, hæ vero vestes *vivo* damnum inferunt, vestis funebris *mortuum* quasi vinctum tenet. Illud igitur fortius.—Ceterum non debebam ad Ag. 1457 (1511) referre hunc locum inter eos, ubi δρύτη vel δροίτη de *labro* dictum est. Recte Schol : παραπέτασμα σοροῦ. Et Etym. M. δροίτη : Παρθένιος δὲ τὴν σορόν. καὶ Αἰσχύλος. Ita vocem etiam in Agamemnone interpretatur Eust. ad Od. xii, p. 1726 : καὶ δρύτη δέ, φασι, κυρίως ἡ ξυλίνη, ὡς ἀπὸ δρυός, ἧς χρῆσις καὶ παρ' Αἰσχύλῳ ἐν Ἀγαμέμνονι. Sed utramque tragœdiam confudisse videtur Eustathius ; dicit enim in iis quæ sequuntur de v. l. δρύτη vel δροίτη, quam hoc loco codices exhibent, minime illic : εἰ δὲ διὰ διφθόγγου γράφεται ἡ δροίτη ἐκεῖ διὰ τὸν οἶτον, οὐ κωλύει τοῦτο τὴν ῥηθεῖσαν ἑρμηνείαν αὐτῆς (a δρῦς) : συγκέκοπται γὰρ ἐκ τοῦ δρυοίτη (quod ipsum h. l. exhibent G. A.) ἵνα ᾖ κυρίως δροίτη, πύελος ἢ λάρναξ τοῖς τεθνεῶσιν. Eadem tragœdiarum Agamemnonis et Choëphoron confusio est apud Hesychium. Vide ad v. 1012 (1049)." Klaus.

"δρυοίτης Ald. δρύτης Rob. [Vict.] δροίτης Turn. Cf. Gloss. in Ag. 1518. Quod Attici δρύτη, Bœoti δροίτη dixissent ; vid. Mus. Crit. Cant. T. ii, p. 582 : et forsan ex varietate dialectorum orta sit orthographiæ confusio. Dein Ald. κατὰ σκήνωμα. Schol : δρύτης κατασκήνωμα· παραπέτασμα ὅρους. Corrigit Stanl : παραπέτασμα σοροῦ." Blomf. Compare Eum. 631-5, ἀπὸ στρατείας γάρ μιν . . . δεδεγμένη δροίτη, περῶντι λουτρὰ, κἀπὶ τέρματι φᾶρος παρεσκήνωσεν, ἐν δ' ἀτέρμονι κόπτει πεδήσασ' ἄνδρα δαιδάλῳ πέπλῳ.

979. "Ægre ferunt hunc versum interpretes : scil. quia turbat quietum sententiarum decursum. At id optime factum in exhibenda mente perturbata, et egregia cernitur ars in illa oppositione vocabulorum δίκτυον

μὲν . . . ἄρκυν δέ. In quibus enim perturbari cœpit mens, ii persæpe accurate et anxie hanc vel illam, quam perceperunt, retinent vel persequuntur cogitationem. Ita, quasi non satisfaciat sibi similitudo *retis* universa, accuratius comparationem cum *casse* addit Orestes." Klaus—who quotes from Pollux v, 27 : δίκτυα μὲν τὰ ἐν τοῖς ὁμαλοῖς καὶ ἰσοπέδοις τεινόμενα, ἐνόδια δὲ τὰ ἐν ταῖς ὁδοῖς· αἱ δὲ ἄρκυς τούτων μὲν ἐλάττους εἰσὶ τοῖς μεγέθεσι, κεκρυφάλῳ δ' ἐοίκασι κατὰ τὸ σχῆμα εἰς ὀξὺ καταλήγουσαι.

Ibid. ποδιστῆρας πέπλους· τοὺς πλέον τῶν ποδῶν καθήκοντας : Schol. Blomfield compares Xen. Anab. iii. 4, 21 : νυκτὸς ἵπποι αὐτῶν δέδενται, καὶ ὡς ἐπιτοπολὺ πεποδισμένοι εἰσί.

980. τοιοῦτον ἄν] "τοιοῦτο μ' ἂν Ald. τοιοῦτο μὰν [M.G.] Rob. [Klaus.] φιλήτης edd. omnes. φηλήτης Scaliger. [Schütz. Blomf. Dind.]. Hes. Opp. 373 : ὃς δὲ γυναικὶ πέποιθε, πέποιθ' ὅγη φηλήτῃσι, ubi docta quædam notavit Gaisfordius de vera hujus vocis orthographia. A vero aberrat Hemsterhus. ad Poll. ix. p. 1120. qui et φιλήτης et φηλήτης probat ; et illud quidem, quod latrones "osculis amplexuque benigno deceptos homines trucident." Citat autem Senecæ locum Ep. 51 : *Voluptates præcipue exturba, et invisissimas habe, latronum more, quos* Philetas *Ægyptii vocant : in hoc nos amplectuntur, ut strangulent.*" Blomf.

"φιλήτης Eustathio auctore κλέπτης. Ab ὑφελεῖν, ὑφειλήτης, φειλήτης, φιλήτης. Scribunt alii φηλήτης, quasi a φηλέω v. φηλόω, *decipio.*" Scholef. Compare the note on Ag. 473, Hesych : Φιλήτης· κλέπτης, λῃστής. Φηλήτῃσι· λῃσταῖς. Suidas : Φιλητής· ἐραστής· φιλήτης δὲ ὁ κλέπτης.

981. ἀπαιόλημα] "*Fraus,* i.e. *qui fraudat ;* res pro persona, sicut supra 959 (952). Aristoph. Nub. 726. Stanleio laudatus : εὑρητέος γὰρ νοῦς ἀποστερητικός, κἀπαιόλημα. Hesych : Ἀπαιόλημα· ἀποκάθαρμα, ἢ ἀποπάτημα (ἀπάτημα Abresch. ex Schol.), ἢ ἀποπλάνημα. Σοφοκλῆς. Ἀπαιόλη· ἀπάτη, ἀποστέρησις. Αἰσχύλος Πεῤῥαιβοῖς [fr. 172]. Eustath. in Il. Β'. p. 352, 34 : a Sopingio adlatus : ἰστέον δὲ ὅτι ἀπὸ τοῦ ῥηθέντος αἰόλλω καὶ ἀπαιόλη γίνεται, ἡ ἀπάτη καὶ ἀποστέρησις. Αἰσχύλος· τέθνηκεν αἰσχρὸς χρημάτων ἀπαιόλῃ. Ἐκεῖθεν δὲ καὶ ἀπαιόλημα, τὸ ἀποπλάνημα καὶ ἀποκάθαρμα. Ὁ καθαρολογήσας ἐν σαφηνείᾳ Σοφοκλῆς ἄλημα ἁπλῶς [Angl. *a downright vagabond*] τὸν δόλιον καὶ αἱμύλον Ὀδυσσέα λέγει (Aj. 381.)." Blomf—who further compares ὀμματοστερής Eum. 940. ἡλιοστερής. Soph. Œd. C. 313, both used, like ἀργυροστερής here, in an active sense, although properly passive forms, as πατροστερής v. 244. For βίον νομίζων see above on v. 92, and compare Maltby on Morell ed. 2. p. 592.

983. πολλὰ θερμαίνοι φρενί] "Verte *multa audacia facinora mente agitet,* metaphorico sc. sensu τοῦ θερμός, quo utitur Aristoph. Plut. 415, ὦ θερμὸν ἔργον κἀνόσιον καὶ παράνομον. Sic et θερμοῦργος et θερμουργία

in malam partem valent." Butl—and so Klausen: "*multa in animo accendat*, i.e. præparet agitando." Compare Eum. 560, *γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ*. Theb. 603, *ξυνεισβὰς πλοῖον εὐσεβὴς ἀνὴρ ναύταισι θερμοῖς καὶ πανουργίᾳ τινί*. Soph. Ant. 88, *θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις* (compare *θερμόνους* Ag. 1139). Suidas: *Θερμός· θρασύς. καὶ θερμοῦργος· ὁ προπετής.*

On the other hand Blomfield (who reads *φρένα*) and Wellauer (Lex. Æschyl.) agree in interpreting *θερμαίνοι*: *calefaciat, gaudio incendat*—the former comparing Soph. Aj. 478, *κεναῖσιν ἐλπίσιν θερμαίνεται*. Eur. El. 402, *χαρᾷ θερμαινόμεσθα καρδίαν*.

989. *μίμνοντι δὲ καὶ πάθος ἀνθεῖ*] Translate: *Yea and for him that is left*[1] and not, like Clytemnestra, prematurely cut off *suffering also* (*δράσαντι παθεῖν* v. 304.) *is in store*. So Butler, except that he refers *διεπράχθης* v. 987. to *Agamemnon*—which, if we compare Ag. 1460. 1484 sqq., would seem much too abrupt; whereas, without expressly naming one for whom they have found no other term than *δύσθεος γυνή* vv. 40. 511., the Chorus may fairly be presumed to refer to vv. 967. 984—"Orestem hæc respiciunt, ut Agamemnonem præcedens *διεπράχθης*. Monstrata enim illa veste fatali multisque in eam ab Oreste conjectis opprobriis, excipit illum Chorus, miseram Agamemnonis sortem sua vice deplorans: *Eheu, eheu; miserum*, inquit, *facinus! Horrenda morte*, O Rex, *interfectus es, et ei qui adhuc superest*, Oresti filio tuo, *viget etiam calamitas*. H.e. nondum exantlata sunt omnia hujus domus mala. Eorum hic opinioni accedo, qui aliqua mox ingruentis insaniæ vestigia in vultu Orestis jam apparere existimant, quibus visis chorus in illas voces abrumpit: *μίμνοντι δὲ καὶ πάθος ἀνθεῖ*." Butl.

Ibid. "*δράσαντι* Schütz. pro *μίμνοντι* [Schol: *τῷ τοιαῦτα πράξαντι χρόνῳ πάθος ἀνθεῖ*], male; *μίμνοντι* est *ei, qui in vita remanet*." Well—and so Klausen, who compares Pind. Ol. ii, 69 (124): *ἑκατέρωθι μείναντες, qui degunt in vivis et apud inferos.*

990. "*οὐκ ἔδρασεν* M.G.A.R. Versus hi usque ad v. 960 (996). in R. et ad v. 965 (1002). in T. V. continuantur choro. Oresti restituit Heath." Klaus.

Ibid. *μαρτυρεῖ δέ*—*Nay*, this admits not of a question, *I have a witness* (proof positive that she did it) *in this garment*, which you see just *as the sword of Ægisthus died it—and further &c.*

992. *ξυμβάλλεται, concurs, agrees*, or *tallies*; compare, in the most

[1] Compare I. Thess. iv, 15. 17: *ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι*, E. V: *we which are alive and remain &c. &c.*

literal sense, Soph. Œd. C. 901, *ἔνθα δίστομοι μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί*, and the frequent use of *ξύμβολον* as *a tally*, or *token*; in which sense we find also *τεκμήριον* Ag. 321. It is another derivative meaning of *ξυμβάλλειν, to put* (not here, as above, *itself) together*, that Klausen has noticed: "*ξυμβάλλειν, conjicere, conjectando agnoscere*, ut Soph. Œd. C. 1474. [1151. Eur. Or. 1394. Iph. T. 55.]. Itaque *ξύμβολον signum, ex quo conjicitur* Ag. 134 (142)."

993. *τοῦ ποικίλματος*, Angl. *the embroidery*, or *embroidered work*. "*Ποίκιλμα, vestis acu picta*, sive *variis coloribus tincta*; Gloss. Ag. 896. De ipsa pictura Hom. Il. Ζ'. 294, *πέπλον . . . ὃς κάλλιστος ἔην ποικίλμασιν*." Blomf. Compare the note on Ag. 895. Hesych: *Ποικίλα· πεποικιλμένα, κεκαλλωπισμένα. Ποικιλεύς· ποικιλτής.* Ag. 929, *πορφύρας ἰσάργυρον κηκῖδα παγκαίνιστον, εἱμάτων βαφάς.*

994. *νῦν αὐτὸν αἰνῶ, κ.τ.λ.*] "Hermannus legit *αὑτὸν* pro *ἐμαυτόν*, quod non usurpabant Græci, etsi dixerunt *αὑτοὺς* pro *ἡμᾶς αὐτούς*, vid. Elmsl. ad Eur. Bacch. 722. Omnino languere videtur *παρών*. Rob. *παρόν*. Butlerus probat Schützii conjecturam *νῦν αὖ τόδ'* (vel *τάδ'*) *αἰνῶ*. Nescio an præstaret *νῦν ταὐτὸν αἰνῶ, νῦν ἀποιμώζω παρόν*. Both. *πόρον*, sed melius esset *μόρον*: cf. Ag. 320." So Blomfield, as on v. 102. where see the note, to which we can now append the maturer judgment of Klausen on this passage: "*αὑτὸν* em. Herm. Libri *αὐτόν*, quod nonnisi ad *Ægisthum*[1] referri possit. Dubium quidem non est, quin de prima et secunda persona dici possit *αὐτός* (vid. ad Ag. 1065. Ch. 210), sed ibi tantum ubi diserte designata est persona, ad quam refertur vox, per pronomen personale vel possessivum vel universum sententiæ habitum, velut v. 210, ubi pro personali pronomine est nominativus *αὐτός*. Hæ rationes ubi desunt, scribendum est *αὑτόν* vel *ἑαυτόν*, posita pro *ἐμαυτόν*, ut *ἧς* pro *ἐμῆς*."

Translate (with Hermann, Blomf., and Scholef., substituting a comma for the full stop after *τόδε* v. 995): *At one time I feel satisfied with myself* (approve of what I have done), *at another I lament that I am here; and, even while I appeal to this garment as accessory to my father's murder, I bewail our deeds, and my* present *case, and the whole race* of us Plisthenidæ or Pelopidæ (Ag. 1539. 1571. 1573.), *reaping* as I do *unenviable pollution from this victory!* And first, on the construction of *ἀποιμώζω παρών*, as equivalent to *ἀποιμ. αὐτὸν παρόντα* or *τὸ ἐμὲ παρεῖναι*, see Matth. Gr. Gr. § 555. and compare Soph. Œd. T. 289, *πάλαι δὲ*

[1] So Professor Scholefield translates, strangely enough, and inconsistently with v. 968: "*Nunc eum* (Ægisthum) *laudo*, quoniam ultus sum (!); *nunc defleo* mortem ejus *præsens*, et ab exilio reversus." Dindorf also has retained *αὐτόν*.

μὴ παρὼν (Angl. *for not being,* for that he is not, *here) θαυμάζεται* : next, observe that the opposition in which *ἀλγῶ μὲν* stands to *προσφωνῶν* (which connect with v. 990) points to the complete sense, as being : *εἰ καὶ μαρτυρεῖ μοι ὕφασμα τόδε, ὅτι Αἰγίσθου ξίφει χρησαμένη*[1] *ἡ μήτηρ τὸν πατέρα κατέκτανεν, ἀλλ' ὅμως ἀλγῶ κ.τ.λ.* Then—with Klausen, who remarks on v. 996 : "*ἔργα*, facinora omnia in genere Atridarum [vv. 552. 727.] patrata, neque ulla magis, quam sua ipsius, quibus piaculum contraxit"—apply *ἔργα* to the violent deaths of Agamemnon and Clytemnestra, and *πάθος* to the individual case of Orestes, presently referred to in v. 1002. and more fully described in vv. 1003-6 : and lastly, on the construction of *νίκης τῆσδε* v. 997, as that *from which* pollution is *derived,* see above on v. 969 ; and with *ἄζηλα μάσμ.* compare Prom. 143, *φρουρὰν ἄζηλον ὀχήσω*. Soph. El. 1455. Tr. 284. 747. Eur. Iph. T. 619, *ἄζηλά γ', ὦ νεᾶνι, κοὐκ εὐδαίμονα.* ib. 650. *ἀμέγαρτα* Prom. 402. Suppl. 642. Eur. Hec. 193.

997. *νίκης*] "*νίκας* libri. Dorismum defensum vide ad v. 514 (521). Vix quenquam fore spero, qui propterea etiam *τᾶσδε* et *ἄζαλα* requirat. Ornanda erat dictio talibus formis passim aspersis, solisque iis, quas facile ferebant Attici, id quod fiebat in genitivis, in quibus non aliena hæc terminatio." Klaus.

999. *ἰσότιμος ἀμείψει*] Encouraged by the frequent use which Æschylus makes of *ἴσος* in composition—e.g. *ἰσάργυρον* (corrupted in the MSS. and Edd. into *εἰς ἄργυρον*) Ag. 928. *ἰσοδαίμων* Pers. 633. *ἰσόθεος* Pers. 80. 856. *ἰσόνειρος* Prom. 549. *ἰσόπαις* (for which Eum. 38, *ἀντίπαις*) Ag. 75. *ἰσόπρεσβυς* Ag. 78. *ἰσόῤῥοπος* Pers. 346. *ἰσόψηφος* Eum. 741. 795. *ἰσόψυχος* Ag. 1441 : whereas in Sophocles we find only *ἰσόθεος* Ant. 837. *ἰσόμοιρος* El. 87. *ἰσόσπριος (like a legume, ὄσπριον)* Surd. fr. 334. *ἰσοτέλεστος* Œd. C. 1221, and in Euripides *ἰσόθεος* Tr. 1169. Iph. A. 626. *ἰσόνεκυς* Or. 200. *ἰσόῤῥοπος* Suppl. 706—I have hazarded this two-fold emendation of the received text *ἄτιμος ἀμείψεται*, which some interlinear or marginal insertion of the word *ἀντί*—for the purpose either of explaining, or it might be of correcting, *ἰσό*—I would here submit, may by some such process *(mutatis mutandis)* as we have already witnessed in v. 310. have gradually brought into its present state,

[1] See Ag. 1351-3. 1372. 1404. 1471-5. 1605-6. 1615-17., and Klausen on v. 991 : "Vides Ægisthi gladio, qui Clytæmnestræ clam subministratus erat, occisum esse Agamemnonem : idque quia ejus cæde fratres suos [Ag. 1564. 1574.] ulturas erat Ægisthus. Ad gladium etiam ea, quæ de hoc telo dicta sunt in Agamemnone, apte referuntur : *φάσγανον* v. 1183 (1229). *ἀμφίτομον βέλεμνον* v. 1415 (1467). et diserte *ξιφοδηλήτῳ θανάτῳ* v. 1446 (1500)."

in which the corruption would seem to lie rather in *ἄτιμος*[1] (a correction, as I suppose, of *ἀντίτιμος*) than in *πάντ'*, for which Blomfield and Klausen have adopted Heath's correction *παντός*—Klausen editing : *διὰ παντὸς ἄτιμος ἀμείψεται, ἒ ἐ·* (as in v. 987, *διεπράχθης· ἒ ἐ,*), whilst Blomfield, who in both places wholly omits the interjection, has : *διὰ παντὸς ἄτιμος ἀμείψει.*

It is true, the Scholiast has : *ἄτιμος· ἀτιμώρητος*—whence Hermann and Schütz : *ἄτιτος διαμείψεται*—but, often as our Poet employs the word, he has nowhere assigned it a meaning at all approaching to this. Translate therefore, until better may be done : *No human being will* (is likely to, Matth. Gr. Gr. § 502. 4.) *pass an unruffled life, equally well-conditioned through the whole* of it. *Alas, no!* the more probable case is *one trouble at this moment,* while *another is presently to come!*

The little authority I have to give—for it skills not to compare *ἄνδρα τίμιον* v. 542. Soph. Œd. T. 563, *σοφός γ' ὁμοίως, κἀξ ἴσου τιμώμενος*—is from Scapula : "'*Ισότιμος, qui in pari et æquali est honore ;* Plut. in Fab. Phil. de Vit. M. l. i. Item *τὸ ἰσότιμον, quod pretio par est, tantidem æstimandum ;* Herodian. l. ii. '*Ισοτιμία, par honor et dignitas,* seu *par conditio et jus ;* Phil. de Vit. M. l. i. '*Ομότιμος*, id. q. *ἰσότιμος*, Hom. Il. xv, 186 [*ἅπαξ λεγόμενον*]. Xenoph. Pæd. ii. Plut. in Fab." Bothe (followed herein by Butler), as also Erfurdt *(Annal. Heidelb.* 1809. p. 294.), proposed *ἔντιμος*—and to the present Editor it had occurred to read *ἐπίτιμος* Angl. *in undisturbed possession of his honors,* or *privileges* (*τιμαί*)—but it would be difficult to account for the universal corruption of either of these familiar words.

For *ἀμείψει*, which with *βίοτον* following—unless with Klausen we can believe the meaning to be : "Nemo mortalis *in vitam incolumem intrabit* omnino non[2] æstimatus"—is, both grammatically and metrically, more correct than *ἀμείψεται*, see above on v. 557.

1000-1. *ἒ ἔ· μόχθος δ'*—] "*ἒ ἐ* (sic) scripsi, ut respondeatur strophico v. Libri *ἐς*, quod sensu caret.—*ἐς μόχθως* M. II. *ἐς μόχθος* M. I. *ἐς μόχθον* rell. [Blomf. *μόχθων*] ortum ex correctione. Scripsi *μόχθος*, quod postulat sensus." Klaus—and so Dindorf, and Scholefield who on v. 1000 *(Appendix* p. 27.) remarks : "Si recte se habet *ἔ, ἔ* v. 996 (988). quod

[1] May it not have been from some marginal annotation : *γρ. (γράφεται) ἀντίτιμος*, or : *γρ. (γράφε) ἄτιμος* that the first printed edition caught the *γ* which disfigures the only various reading of v. 999. that has come down to us : *διαπάγτ' ἄτιμος* Ald. ?

[2] "*ἄτιμος*, non æstimatus censura, non spectatus judicio. Ita *οὐκ ἄτιμα ἐπραξάτην* de justa pœna Ag. 1365 (1414). Vocabulum lenius de molestiis, quibus paratur salus." So Klausen labours to defend an indefensible text.

tamen in anapæstico systemate vix fieri potest, verisimile est Є C nihil aliud esse quam Є, Є repetitum. Sed locus desperatus."

In what follows, Klausen is less happy in his criticism—"*εἶξαι* A. Pro eodem facit (!) *ἧξε* M.G. quod sensu caret. Ex correctione orta sunt *ἧξεν* R.V. et *ἥξει* T. [Abresch. Pears. Heath. Blomf. Well. Scholef. Dind.] sensui parum apta. Ne cogita de *ἑξῆς*, quod friget"—as in his interpretation: "*Molestia adest quidem, sed cedat!* Vocabula *ὁ μὲν* et *ὁ δὲ* sæpe unam eandemque notionem diversa ratione consideratam exhibent, ut non necesse sit cogitare de diversis ipsis molestiis. Cf. Bernhardy p. 307."

1002. *ἄλλοις ἄν, εἰ δή·*] "*ἄλλος ἂν εἰ δὴ* M.G.R. *εἰδῇ* A. *ἄλλος γ'* T.V. Restitui *ἄλλως*." Klaus—whose interpretation is: "*Aliter* eveniat [eveniet] res—minime mox recedent molestiæ in quas incidi, sed crescent —*si jam scio quomodo hæc eventura sint*." "Audacter rescripsi *ἀλλ', ὡς ἂν εἰδῇς*." Blomf—and so Dindorf has edited. "*ἄλλος γ' ἂν εἰδῇ* Turn. Vict. aperte ex correctione, sed receperunt Glasg. Schwenk. *ἄλλος τάδ' εἴδῃ* Herm. *ἄλλος τόδ' εἴδῃ* Schütz. sine sensu. Una littera, quæ post *ἄλλος* excidit, reliqua turbavit, quam egregia emendatione Erfurdt. ita restituit: *ἄλλος φανεῖ δῆτ', οὐ γὰρ οἶδ'*, quæ si cum librorum lectione ΑΝΕΙΔΗΤΟΥΤΑΡΟΙΔ contuleris, litteram litteræ respondere invenies." Well—and so Scholefield: "lucem e tenebris eruit Erfurdt. *φ* in *φανεῖ* inserto, et Ταρ in Γαρ mutato." But, simple at once and ingenious as is this reconstruction of the material line, neither of its learned sponsors has been at any pains to explain its meaning, or (as essential thereunto) its connection with the context.

Now, though "dixeris egregie, notum si callida verbum Reddiderit junctura novum," yet is there a caution to be observed—"dabiturque licentia *sumta pudenter*"—of which we might well be thought unmindful, if we should make Orestes assert in v. 1002. what would be at open variance with all that follows in vv. 1003-25. We are therefore driven upon seeking some means of restoring alike the metre, and the sense—and this I appear to myself to have discovered, by merely changing *ἄλλος* into *ἄλλοις*, placing a colon after the penthemimeral division of the line, and translating: *With others it may be, if* it *indeed* be, *as you say! This case* of mine, *I trow, I know how 'twill end.* See the note on Ag. 1012, *πείθοι' ἄν, εἰ πείθοιο*, and compare ib. 1361, *χαίροιτ' ἄν, εἰ χαίροιτε*. Eur. Or. 17, *ὁ κλεινός, εἰ δὴ κλεινός*. Hom. Il. iii, 180: *δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴποτ' ἔην γε.* Add *ἄλλοις* to the examples of the use of the dative noticed under *βροτοῖς* v. 121, and refer *τοῦτο* to *πάθος* v. 996, which (as in v. 989.) we have before applied to *the present condition of Orestes*, with Klausen who writes: "*τοῦτο*, hic status alternans inter dolorem et laudem de facinore: v. 958 (994)." Schol: *ὅπη τελεῖ· εἰς τί ἀποβαίνει τὰ κατ' ἐμέ.*

1003-5. In my punctuation of this passage I find myself in great measure anticipated by Pauw, who, in the same breath with a wild proposal to alter *νικώμενον* into *νικῶντά με* and *φόβος* into *φόνος*, very sensibly remarks: "*γὰρ* a loco suo exulat, idque scribas et interpretes fefellit. Ita Æschylus etiam alibi jubente metro:"—whereupon Butler: "Recte hæc a Pauwio distincta esse concedit Heath . . . sequitur etiam Schütz. 1., sed in edit. 2. longe melius locum refinxit ad hunc modum: *ὥσπερ ξὺν ἵπποις ἡνιοστροφῶ δρόμου ἐξωτέρω· φέρουσι γὰρ ν.φ.δ.*:" and so Blomfield also has edited.

On the other hand Wellauer: "Hic versus, ut vulgo legitur et in textu eum exhibui, sensu caret; quare Schütz. ex Stanleii emendatione *ἡνιοστροφῶ* dedit; Both. *ἡνιοστρόφον* scripsit et cum Pauwio comma post *ἐξωτέρω* sustulit; sed *γὰρ* ita postpositum ferri non potest. Vitium in *ἐξωτέρω* latere videtur, cujus loco verbum desideratur. Num forte *ἐξωτερῶ* legendum, verbum non alibi obvium, sed ad analogiam verborum *ὑστερεῖν, προτερεῖν*, et similium formatum? an *ἔξω περῶ?*"—and Scholefield, on this hint, has edited *ἐξωτερῶ*, "q. e. *ἐξωτερέω, extra vagor*, formatum ut *ὑστερέω, προτερέω*."

Translate: *Just as if I were* struggling *with horses, I feel that thoughts that will not be restrained are hurrying me in my own despite off the driving course, whilst at my heart Terror is preparing to sing, and dance thereto, in wrath*—i.e. as is more fully expressed in Ag. 616, *δαιμόνων κότῳ* (see also ib. 1178. Eum. 220. 500. 889.), *in angry*, or *vindictive, judgment*[1] upon me. And first, with the peculiar use and collocation of *γάρ* (*γε ἄρα*)—answering here unto *ἄρα* v. 1002, which (see Stephens' Appendix to *Greek Particles* p. 153.) marks the inference *οἶδ' ὅπῃ τελεῖ τοῦτο*, whilst the *γε* points out the precise sensation on which that inference is founded—compare Ag. 1112 (where see the note) *ἰὼ λιγείας μόρον ἀηδόνος· περιβαλόντες οἱ πτεροφόρον δέμας γὰρ θεοί*: next with the bold Æschylean imagery of a wild Chorus, as it were, of angry visions now revelling in the terror-struck heart of Orestes, and presently to be submitted in dim and shadowy outline (v. 1031.) to the eye and sense of the spectators, compare Ag. 944-51: *τίπτε μοι τόδ' ἐμπέδως δεῖγμα προστατήριον καρδίας τερασκόπου ποτᾶται . . . . οὐδ'*

[1] Compare Numbers xvi, 46: "There is wrath gone out from the Lord; the plague is begun." ib. i, 53. xviii, 5. Lev. x, 6. Deut. xxix, 28. &c. &c.

ἀποπτύσας, δίκαν δυσκρίτων ὀνειράτων, θάρσος εὔπιθες ἵζει φρενὸς φίλον θρόνον; ib. 1153, *τὴν γὰρ στέγην τήνδ' οὔποτ' ἐκλείπει χορὸς ξύμφθογγος, οὐκ εὔφωνος, οὐ γὰρ εὖ λέγει.* ib. 1156, *κῶμος ἐν δόμοις, δύσπεμπτος ἔξω, ξυγγόνων Ἐρινύων· ὑμνοῦσι δ' ὕμνον, δώμασιν προσήμεναι.* Eum. 306. 327-33.

1006. *ἡδ' ὑπορχεῖσθαι*] "*ἡ δ' ὑπορχεῖσθαι*, h.e. *illa vero*, Abresch. qui et *κρότῳ* pro *κότῳ* *subtimide* conjecit, quod nec Schützio displicuit in edit. 1. ut timor quasi præcentorem agat, cujus modulationem et plausum cor saltando subsequatur. At rationem ejusdem in edit. 2. vehementius probo." Butl.

"*Ὑπορχέομαι, ad cantum salto.* Proclus Chrestom. p. 345 : *Ὑπόρχημα δὲ τὸ μετ' ὀρχήσεως ᾀδόμενον μέλος ἐλέγετο. καὶ γὰρ οἱ παλαιοὶ τὴν ὑπὸ ἀντὶ τῆς μετὰ πολλάκις ἐλάμβανον* (vid. Matth. Gr. Gr. § 592. *β*.). Quartus pæon, *ὁ ἐκ τριῶν βραχειῶν καὶ μακρᾶς*, dicebatur *ὑπορχηματικός*, quia aptus saltantibus videbatur : Schol. Hephæst. p. 161. ubi vid. Gaisford. Etym. M. p. 690. 7 : *ὑπορχήματα, ἅτινα πάλιν ἔλεγον ὀρχούμενοι καὶ τρέχοντες κύκλῳ τοῦ βωμοῦ, καιομένων τῶν ἱερείων.* Athen. xiv. p. 631. C : *ἡ δὲ ὑπορχηματική ἐστιν, ἐν ᾗ ᾄδων ὁ χορὸς ὀρχεῖται.* Hinc satis defenditur hujus loci lectio vulgata *ᾄδειν*." Blomf.

1010. *καὶ φίλτρα κ.τ.λ.*] Translate, or rather paraphrase: *And among the things that* (like a love-charm) against my own inclination *have constrained me to this violence, I set most store by the Pythian Prophet Apollo's declaration* (having declared) *to me that I, if I did this deed, should be exempt from* all *imputation of evil : whereas, if I neglected it—I will not attempt to describe the penalty, for by no shot* (no effort, or venture, that one can make) *can one come up to it for plagues*—i.e. *as regards* (Matth. Gr. Gr. § 338.) the *sufferings*, which in that case should befal me (vv. 260-87.).

"*Πλειστηρίζομαι, maximi æstimo.* Notior forma erat *πλειστηριάζειν*, quod idem valet ac *ἀνατιμᾶσθαι, καὶ τὸ τῷ πλέον δόντι θέλειν πιπράσκειν*, teste Polluce vii, 14. Recte igitur Schol. interpretatur : *καυχῶμαι.*" Blomf—but Stanley: "Etiamsi Schol. *πλειστηρίζομαι* reddat simpliciter *καυχῶμαι*, non tamen recedendum videtur a vulgari significatione *τοῦ πλειστηρίζειν*, seu *πλειστηριάζειν*. Hesych. *Πλειστηριαζόμενος· ὑπερβαλλόμενος καὶ τὸ ὑπερτιμᾶσθαι ὤνιον.* [Angl. *exorbitant enough to set more than its price upon what he might have to sell.*] *Πλειστηριάσαντες· πλείονος πωλήσαντες, οὗ ὠνήσαντο. Πλειστηριασμός· ὑπερθεματισμός* [Angl. *laying on too much*]. Martinius in voce *licitor*." The Scholiast adds on v. 1011 : *Καὶ τὰς ἐπιθυμίας τῆς τόλμης φημὶ τὸν Ἀπόλλωνα χρῆσαί μοι* : but this serves rather to throw light upon his own interpretation of *πλειστηρίζομαι*, than upon the text of Æschylus.

1012. *πράξαντι μὲν*—] "*πράξαντι ... παρέντι* edd. *πράξαντα* et *παρέντα* Portus, et *παρέντα* quidem præbet Rob. *παρόντα* Ald. De constructione *χρήσαντ' ἐμοὶ πράξαντα*—vide notata ad Ag. 1022 (1018). Supra 404 (397)." Blomf—whose best apology for restoring (if it be indeed restoring) *πράξαντα*, would have been to adduce the superior authority that Klausen has given for reading *παρέντα*—"*παρέντα* M.R. *παρόντα* G.A. *παρέντι* T.V."—and to connect the participles (see Matth. Gr. Gr. § 556.) rather with the predicate, than with the subject of the proposition.

In this case we might have translated vv. 1012-13 : *to do these things, indeed, and be blameless, but to neglect them and—I will not say what my penalty should be.* And this reading and interpretation I should certainly have preferred, had I found in v. 1011. *χρήσαντά μοι*—but, as it now stands, there is an emphasis in the introduction of the subject (*ἐμοί*) which, as we have endeavoured to set forth in our translation, naturally attaches to it[1] the "accessory limitation" contained in the participle ; and *παρέντι* much more obviously connects itself (as a dative of *the object*, Matth. Gr. Gr. § 389. 3.) with *τὴν ζημίαν*, than if (as Klausen appears to understand it) we were to make *παρέντα . . . τὴν ζημίαν* a double accusative after *ἐρῶ* : *but if I neglected to do it, I will not say of myself what penalty I should suffer* ; Matth. Gr. Gr. § 416. *β*.

It must be owned, however, to be in the highest degree improbable that, where *πράξαντι* had preceded, *πάρεντι* should have been wilfully altered into *παρέντα*, and yet more into *παρόντα* : and I cannot but fear that in too many instances modern editors are needlessly anxious to maintain a rigorous uniformity of construction.

1014. *τόξῳ*] "Non de *conjectando* dictum, sed inde, quod, quidquid ingens est, dicitur non superari posse telo jacto. Ita *μίασμα οὐχ ὑπερτοξεύσιμον* Suppl. 473. Cf. Sophocl. Œd. T. 1196, *ὅστις καθ' ὑπερβολὰν τοξεύσας ἐκράτησας τοῦ πάντ' εὐδαίμονος ὄλβου.* Recte Scholiasta : *τοσαύτη γάρ ἐστιν, ὡς μηδὲ τοξότην ἐφικέσθαι τοῦ μήκους.* Ita discernitur altitudo rupis Scyllæ a rupe Charybdis, quod illam superare potest missa sagitta (Hom. Od. xii, 102.), hanc minime (ib. 84)." Klaus. On the other hand, Blomfield : "*τύξῳ* metaphorice posuit, sicut in Ag. 611, *ἔκυρσας*,

[1] On the other hand in Ag. 1018 (which Blomfield refers to) : *οὔ τοι θυραίαν τήνδ' ἐμοὶ σχολὴ πάρα τρίβειν, θυραίαν τήνδε* forms an essential part of the predicate *τρίβειν*, Angl. *to play the idler here at the door ;* and so also ib. 1582, *οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί, ἰδόντα τοῦτον τῆς Δίκης ἐν ἕρκεσιν*, the participle contains a needful limitation of the ill-omened admission (ib. 1624.) : *Thus in my case it were glorious even to die, upon* (the triumphant occasion of) *having seen &c.* Compare the note on *πέπαλταί μοι κέαρ ... κλύουσαν* v. 397.

ὥστε τοξότης ἄκρος, σκοποῦ; quod notavit Butlerus"—and (not to dispute with Klausen for Soph. Œd. T. 1196) we may further compare Ag. 1161, *ἥμαρτον, ἢ θηρῶ τι, τοξότης τις ὥς*; Suppl. 446, *γλῶσσα τοξεύσασα μὴ τὰ καίρια*. Eur. Hec. 603, *ταῦτα νοῦς ἐτόξευσεν μάτην*. Suppl. 745, *ὦ κενοὶ βροτῶν, οἳ τόξον ἐντείνοντες ὡς καιροῦ πέρα κ.τ.λ.* Tr. 638, *ἐγὼ δὲ τοξεύσασα, τῆς τ' εὐδοξίας λαχοῦσα πλεῖον, τῆς τύχης ἡμάρτανον.*

Ibid. "Pro vulgato *προσίξεται*, quod cum genitivo conjunctum displicet, Schützius *ἐφίξεται*. Scribæ oculum fefellit *προσίξομαι* in v. 1022 (1016):" Blomf—who, aptly enough compares from Isocrates: *τότε μὲν γὰρ ᾤμην ἀξίως δυνήσεσθαι περὶ τῶν πραγμάτων εἰπεῖν· νῦν δὲ οὐκ ἐφικνοῦμαι τοῦ μεγέθους αὐτῶν*: and from Demosthenes: *ὅλως δὲ οὐδ' ἂν εἷς ἐφικέσθαι τῷ λόγῳ δύναιτο τῶν ἐκεῖ κακῶν ὄντων*: H. Steph. Thes. i. p. 1684. E. Yet compare above vv. 495-96. 851. 854.

1016. *θαλλῷ καὶ στέφει, olive-branch and fillet*; compare Hesych: *Θαλλός· κυρίως κλάδος ἐλαίας, ἢ φοίνικος βλάστημα.* Eum. 43: *ἐλαίας θ' ὑψιγέννητον κλάδον, λήνει μεγίστῳ σωφρόνως ἐστεμμένον, ἀργῆτι μαλλῷ*: whence Klausen, "Itaque *στέφος* non de *corona* dictum, sed de lana qua circumvolutus erat ramus. Ita Suppl. 191, *λευκοστεφεῖς ἱκτηρίας*. Ramus olivæ communis præconum (Ag. 452.) et advenarum signum; lana videtur referenda ad arietem qui Jovi mactabatur. Cf. Müller. Eum. p. 146. Talibus ramis ornati ad oraculum accedunt etiam supplices Athenienses, Herodot. vii, 141." Compare also Eur. Suppl. 10, *ἱκτῆρι θαλλῷ*, and see Musgrave on Soph. Œd. T. 3, *ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι*. ib. 143, *ἱκτῆρας κλάδους ἄραντες.*

1017. *Λοξίου πέδον, the foot-stool of Loxias*—so we may best translate, comparing the note on *δάπεδον* v. 779, and adding to the examples there given Eur. Andr. 1085. Iph. T. 972, *Φοίβου πέδον*. Aristoph. Plut. 772 (where see Dobree, *Addend.* p. 109.) *σεμνῆς Παλλάδος κλεινὸν πέδον*: in all of which *πέδον* expresses nearly the same thing as *στάσις ποδῶν Κυρίου ἡμῶν* I. Chron. xxviii, 2 (Eng. Vers. *an house . . . for the foot-stool*[1] *of our God)*, the *locus, haunt* or *visible presence* of Deity—the *place where* immortal *feet have trode.*

With *μεσόμφαλον* compare Theb. 747, *ἐν μεσομφάλοις Πυθικοῖς χρηστηρίοις*. Soph. Œd. T. 480, *τὰ μεσόμφαλα γᾶς μαντεῖα*. Eur. Or. 331, *μεσόμφαλοι μυχοὶ γᾶς*. Phœn. 244, *μεσόμφαλα γύαλα Φοίβου*. &c. &c: and see Böckh in Mus. Crit. Cantab. vol. ii, p. 620.

[1] Compare also Lament. ii. 1. Is. lxvi, 1. Matth. v, 35. Acts vii, 49: together with that very remarkable instance in which Inspiration "speaks after the manner of Men", Gen. iii, 8: "And they heard the voice of the Lord God *walking in* the garden in the cool of day: and Adam and his wife hid themselves from *the presence of* the Lord God."

1018. *πυρός τε φέγγος ἀφθ. κεκλ., and the flame of fire which is said to be immortal*; on this familiar apposition of *καλούμενος* or *κεκλημένος* (Angl. *as it is called)* see Arnold on Thuc. ii, 24. v, 72, and compare Ib. ii, 19. 37. iii, 82. v, 10. vii, 4. above v. 312.

"Schol: *πυρός τε φέγγος· τὸ ἐν Παρνασσῷ*. Virg. Æn. ii, 297: *Æternumque adytis effert penetralibus ignem.* Stanleius citat Callim. H. Apoll. 83. de hoc igne sempiterno abiete sola nutrito: item Plutarch. Num. p. 66. qui memorat *πῦρ ἄσβεστον Πυθοῖ καὶ Ἀθήνησιν*, et Strab. ix. p. 396: *ὅ τε ἀρχαῖος νεὼς ὁ τῆς Πολιάδος, ἐν ᾧ ὁ ἄσβεστος λύχνος.* Extinctus fuit hic ignis, templo a Medis incenso; bello item Mithridatico, et Romanorum civili." Blomf. "Qui ignis," adds Klausen, "non tam ad naturam Apollinis referendus videtur, quam ad focum telluris universæ, qui Delphis habebatur; ut sit eadem ejus ratio, quæ Romæ in templo Vestæ. Cf. Hymn. in Vest. xxiv. Idem de lapide Saturnio Delphis servato narrat Pausanias x, 24. 6. Hes. Th. 499: quem antiquiori tempore ab ipso umbilico telluris haud diversum fuisse probabile est."

1019. *φεύγων τόδ'*] "*φεύγων τόδ'* M.G.R. *φεύγοιντο δ'* A. *φεύγειν τόδ'* T.V.—*αἷμα συγγενὲς φεύγων* etiam Eur. Suppl. 148. *μίασμα φεύγων αἵματος* Hipp. 35. Bl.—*κοινὸν* dictum ut ibi *συγγενές*. De affinitate etiam Soph. Ant. 1: *κοινὸν αὐτάδελφον Ἰσμήνης κάρα.* ib. 202: *αἵματος κοινοῦ.*" Klaus.

Ibid. *ἐφέστιον*] "*ἐφ' ἑστίαν* vulg., sed *ἐφέστιον* Med. Guelph. Ald. Rob., quod quin verum sit dubitari non potest: *neque permisit, ut supplex aliam viam ingrediar.* Corrupta lectio, quam Turn. et Vict. exhibent, ab iis profecta est qui usitatissimam ellipsin in *ἄλλην τραπέσθαι* non intellexerunt." Well—and so Klausen: "*ἐφέστιος*, qui ad alienum focum accedit Soph. Tr. 262, sæpe de *supplice* (*ἐφέστιος δόμων ἐμῶν* Eum. 577, 669. Suppl. 365. *θεῶν* ib. 503.), quoniam in foco considere solent supplices, *ἐπ' ἐσχάρῃ ἐν κονίῃσιν πὰρ πυρί* Hom. Od. vii, 154. *δύστηνος ἐφέστιος* ib. 248. Vides cur ignem sempiternum commemoraverit Orestes, quippe consessurus supplex in communi telluris foco." Compare Thucyd. i, 136.

1020. *ἄλλην τραπέσθαι*] "Intelligendum *τροπήν, προστροπήν*. Cf. ad Ag. 1556 (1611). Bernh Synt. p. 190. Se adire jussit Apollo Orestem, quia ipse est deus lustrator: Eum. 63." Klaus.

1021-23. The only attempt that has yet been made deliberately to untie the intricacies of this passage—which Blomfield (distrustfully followed by Scholefield) has cut his way through, by reading in inverted order: *καὶ μαρτυρεῖν μὲν ὡς ἐπορσύνθη κακὰ τάδ' ἐν χρόνῳ μοι, π. Ἀ. λ.*—is by Klausen who, after remarking upon the various readings: "*τάδ'*

A.R.T. τὰ δ' G.R *(sic)*. Illud requiritur sensu.—*μοι μενέλεως ἐπορσύνθη* M.G.A. *μενέλεασ* correctum in *μοι ὅσ'* R. *μοι, λεὼς* T.V. *μὲν* abesse non potest. *μοι* apte repetitum in re, quæ cordi est Oresti. Itaque dedi ea (*καὶ μαρτυρεῖν μοι μὲν ὅσ' ἐπ'. κ.*), ex quibus facillime ortæ sunt turbæ," adds on v. 1021 : "*τάδ'*, ea quæ nunc descripsi, eum habitum quo nunc ornatus sum, et iter quo Apollinem supplex adibo. Hæc jam cernunt mulieres chori, sed omnibus Argivis ea ostendere vult Orestes, sc. ut noscant eum se Apollini commendavisse, neque ab ullo judicio hominum posse de se judicari. *λέγω*, sensu *jubendi*, ut v. 133. *αὐδῶ* Theb. 1042 sq. et sæpius. Subintelligendum est *ὄψεσθαι*, quod sumendum ex *δρᾶτε* v. 978 (1015)." !—and on v. 1024 : "*δὲ* recte refertur ad *μὲν* in versu priori. Testimonium ab illis requiro ; ego vero hæc constanter profitebor. Sensus enim horum versuum est hic : *me neque vagum iter exsilii, nec vita nec mors in profitenda hac oratione frangent.*"

On the other hand, Wellauer : "Versus sensu caret, et frustra tentarunt interpretes. Herm. emendavit *καὶ μαρτυρεῖν μέλε' ὡς*, et *καὶ* hyperbaton esse vult pro *καὶ πάντας 'Αργείους*, quod fieri non potest. Schütz. *ξυμμαρτυρεῖν μέλε' ὡς.* Both. *ξυμμαρτυρεῖν. μελέως.* [Stanl. Butl. *προσμαρτυρεῖν μοι πῶς.* Pors: *τὰ δ' ἐν χρόνῳ μου . . . καταμαρτυρεῖν ὅπως*]. Versus sine libris sanari non potest ; ex *καὶ* suspicari possis, excidisse aliquid ante hunc versum."

Here, then, is a wide field for conjecture, from which, with eyes set only on the faint impressions that have yet been found of the great author's footsteps, I have been led to such a fragment of the original, as—by help of the supplementary words which, as in vv. 778. 935, I have well nigh admitted into the text, and of which *ἐκμαθεῖν* only can be said to be wholly without authority[1]—will both enable us to make out the sense, and at the same time shew to what probable mischance it is, we owe the strange and otherwise unaccountable trimeter : *καὶ μαρτυρεῖν μοι μενέλεως ἐπορσύνθη κακά.*

Translate : *But as for my after days, I bid all the Argives take notice how these unhappy evils have been brought to pass. And my people indeed will bear witness* that I . . . *whilst I, an exiled wanderer from this land, living and dead shall leave these memorials* of myself, *and* . . . we might

[1] Supposing *τάδ' ἐκ* to have been confused with *τὰ δ' ἐν* immediately above it, and so to have occasioned the various reading *τάδ' ἐν*—even *μαθεῖν* may be thought to derive some confirmation from the facility with which we can conceive it to have absorbed *μαρτυρεῖ* from the mutilated line below, and with it come down to the days of printing as *μαρτυρεῖν*. From *ὡς μέλε*—jumbled together with *μὲν λέως* would naturally come forth *μενέλεως*, and the insertion of *μοι* would follow on account of the metre—whence again the needful reduction *μοι, λέως* T. V.

here suppose the speaker interrupted, as Butler (and so also Blomf.) : "Orestes famæ suæ consulens, Argivos rogat ut testes sibi adsint apud posteros hæc se et juste et deo obsequentem fecisse. Interim, ait, sese exulem et errabundum hanc famam relicturum esse ut . . . Hic eum interpellat Chorus, vetatque ne quid mali ominetur, juste enim et pie facta esse omnia"—but the terms of v. 1027. would lead us rather to infer that, in this mutilated passage, one line at least of bitter self-condemnation has been lost after v. 1025, and that *τάσδε κληδόνας* has in like manner a retrospective reference to the terms in which the memory of Orestes should go down to posterity, viz. *as one* (so we may perhaps supply the preceding lacuna) *who, to avenge one Parent, slew the other !*

1026. *ἀλλ' εὖ τ' ἔπραξας*] "Hæc vulgo Oresti continuantur, sed Choro recte tribuunt Tyrwhitt. Stanl. Glasg. et rell.—*εὖτε πράξας* vulg. *εὖγε πράξας* Glasg. Schwenk. *εὖ γε πράξας* Schütz., sed melius cum Tyrwhitto *εὖ γ' ἔπραξας.*— *ἐπιζεύχθη* vulg. [*ἐπιζευχθῇ* Turn. Vict.] *ἐπιζευχθῇς* recte Glasg. Schütz. Schwenk.—v. 1027. *φῆμαι πονηραὶ* vulg. *φήμαις πονηραῖς* recte Tyrwhitt. Glasg. Schütz. Schwenk.—*ἐπιγλώσσω* Ald. Turn. *ἐπιγλωσσῶ* Rob. Vict." Well—who with Blomf. Scholef. and Dind., after Porson, has moreover edited in both lines *μήτ'* in place of *μηδέ.*

Klausen alone adheres to the received text, only substituting for *φῆμαι πονηραὶ* the dative singular *φήμᾳ πονηρᾷ* (another Dorism which he has the satisfaction of adding to vv. 521. 997.), and adding in explanation of the *nominativus pendens*, *εὖ πράξας* : "Prorsus eadem ratione comparata oratio Ag. 935-40 (974-79), ubi vide ad v. 938. Similis structura, ubi tamen non reditur ad prius subjectum, est Eum. 100 sq. Cf. ad v. 499 (506). et 1004 (1041). *Τὲ* post *εὖ* recte se habet : respondent sibi *τὲ . . . μηδὲ . . . μηδέ* ita ut alibi *τὲ . . . δέ*, de quibus cf. Hartung. *Partikeln.* i, 74. Subintelligitur alterum *τὲ* ad *ἐπιζευχθῇ*. *Tu et es is, qui bene egerit, et sis is, qui minime malis utatur verbis.*" And this I believe to be the true interpretation of the passage, at the same time that I see not how it is to be obtained but by reading, as in our text, *ἀλλ' εὖ τ' ἔπραξας, μήτ' ἐ. κ. τ. λ* : where, with *μηδὲ* following and *εὖτε* (or at best *εὖτ'*) preceding, we cannot wonder that *μήτ'* should speedily have been corrupted into *μηδ' ἐπιζευχθῇς.*

Translate : *Nay, well it is, you have prospered, and let it not be* (i.e. let it not *therefore* be) *that your mouth be joined unto words of evil import* (or it may be *disparaging terms), but have done with your ill-omened language, liberator as you are of* &c. &c.[1] In other words : *as* truly as

[1] Compare Ag. 617, *εὔφημον ἦμαρ οὐ πρέπει κακαγγέλῳ γλώσσῃ μιαίνειν.*

you have fared well in your enterprise, *so be not you &c. &c:* see on this categorical and logical use of the conjunctive particles τε . . . τε, or τε . . . καί (as in Latin *sicut* . . . . *ita)*, Matth. Gr. Gr. § 626. p. 1119: note on Ag. 12: and compare Soph. Œd. T. 694-6: ὅστ' ἐμὰν γᾶν φίλαν ἐν πόνοις ἀλύουσαν κατ' ὀρθὸν οὔρισας, τανῦν τ' εὔπομπος, εἰ δύναιο [γίνου Triclin. γίγνου Elmsl.], where the speaker, in like manner, by means of the double τε associates with (and so deduces from) what he already knows of the person of whom he speaks, what he would have him do *agreeably thereto*.

For ἐπιζευχθῇς we might very well have retained the older reading ἐπιζευχθῇ, but the final ς may easily have been lost before στ., and on account of ἀπεζύγην πόδας v. 658. I have preferred ἐπιζευχθῇς στόμα. As regards the construction of these words with φήμαις πονηραῖς (for the similar mutilation of which it is not so easy to account),[1] compare Eum. 405, πώλοις ἀκμαίοις τόνδ' ἐπιζεύξασ' ὄχον, and on the distinction to be observed between the prohibitions μὴ ἐπιζευχθῇς, μὴ ἐπιγλωσσῶ, see Matth. Gr. Gr. § 511. 3. and above all Hermann on Soph. Aj. 1064.

With ἐπιγλωσσῶ compare Prom. 928, σὺ θην ἃ χρῄζεις, ταῦτ' ἐπιγλωσσᾷ Διός, where the Schol: ἐποιωνίζῃ κατὰ τοῦ Διὸς ἃ βούλῃ γενέσθαι αὐτῷ. Aristoph. Lys. 37, περὶ τῶν 'Αθηνῶν οὐκ ἐπιγλωττήσομαι τοιοῦτον οὐδέν. Hesych: 'Επιγλωσσώμεναι· ἐπιλαλοῦσαι. 'Επιγλωσσῶ· ἐποιωνίζου διὰ γλώττης. Αἰσχύλος 'Ηρακλείδαις (fr. 69).

1028. 'Αργείαν] "In 'Αργείην miror neminem editorum offendisse; aut 'Αργείαν aut 'Αργείων legendum est." Well—who seems not to have known that Porson had proposed 'Αργείαν, and Portus 'Αργείων.

On the other hand Klausen: "'Αργείην libri omnes præter G., ubi 'Αργείων, signo ω duplici linea perfosso. Cf. ad v. 334 (339). De Ionismo vide ad v. 235 [237. πρηγμάτων M.G.A. Klaus.] Sed verum esse potest 'Αργείων." Blomfield only has edited 'Αργείων.

1029. εὐπετῶς] "*facile*, vel *fauste*; vid. ad Pers. 99:" Blomf. Compare, in the former sense, Suppl. 995. Eur. Phœn. 262. 689. Cycl. 526; in the latter, which is more applicable here, Suppl. 1011, εὐπετῆ τάδε. Ag. 32, τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι. ib. 533, τὰ μέν τις εὖ λέξειεν εὐπετῶς ἔχειν.

1031. φαιοὶ χιτῶνες] "φαιοχίτωνες M.G.A.R. φαιωχίτωνες T.V. contra analogiam. φαιοκχίτωνες conj. Herm. Et ita pronuntiandum, scripta vero duplici litera non opus videtur." Klaus—who, with Dindorf, has retained the older reading, on which Blomfield: "Alios trochæos in principio senarii stantes notavit Priscianus p. 1328, laudatus ad Theb. 484: nempe 'Ιππο | μέδοντος et 'Αλφε | σίβοιαν. Qui tamen, si incorrupti sunt, trochæum in φαιοχίτωνες non tuentur; hanc enim licentiam si sumebant tragici, sumebant in propriis tantum nominibus; vide Hermanni *El. Doctr. Metr.* p. 43., qui tamen olim in hoc loco pronuntiandum censuit φαιοκχίτωνες. Contra analogiam peccat compositum φαιωχίτων. G. Burgesii ἀεριχίτωνες, non capio. Æschylus fortasse scripsit μελαγχίτωνες, Grammaticus autem qui noverit Eumenidum vestes non *nigras* fuisse, sed *pullas* (vide Glossar.), notare potuit: ἤγουν φαιοχίτωνες (!) Botheus legit φαιαὶ χιτῶνας. Debuit φαιοί."

Scholefield accepts the lesser of two evils: "Judice Hermanno vel scribendum vel pronuntiandum φαιοκχίτωνες. Ut in re dubia, illud prætuli, adjecto asterisco"—but to me the alternative is so utterly unpalatable[1] that, even though I must have stood alone, I could not have hesitated to reject it altogether. Improving therefore, as I hope, at once upon Bothe and Blomfield, and with the slightest possible correction of the text, I read φαιοὶ χιτῶνες, which—premising that here, as in Ag. 1059-62. 1065-69. 1072-76. (where see the note), we have but imperfectly expressed in words, what our Poet, even while he half reveals the awful forms of his forth-coming Chorus, would yet represent as "the very coinage of" an over-heated "brain," a "bodiless creation"[2] —I would translate: "*See! See! good serving-women* (vv. 75. 701.), *here are like Gorgons! dusk-colored tunics, and they* (their heads or hair) *curled over with*—we might also translate: *and for curls decked with—a heap of serpents!*[3]

With these graphic outlines, which Orestes (we must suppose) gives just as the *Gorgon-like appearances, dusky garments*, and "*intorti capillis angues*" (Hor. Od. ii. 13, 36.), severally break upon his astonished

[1] Possibly ἐπιγλωσσῶ, for which the Guelph. MS. (as cited by Klausen) has ἐπιγλώσσῳ, may in some copies have been erroneously written, or read as if written ἐπὶ γλώσσᾳ (see on vv. 444. 460.), and so κακά being supposed to be a nominative to ἐπιζευχθῇ, and στόμα an accusative after the verb, a reckless venture may have introduced another nominative φῆμαι πονηραί. Or one typographical error, unhappily perpetuated in succeeding editions, may have swept away the final ς from all the three words.

[1] "φαιοκχίτωνες voluit Herm. ut ἰάκχειν et ὀκχέοντι apud Pind. Ol. ii, 122. et ὄκχον apud eundem Ol. vi, 40. Sed quis id licentiæ, quod sibi in lyricis permisit Pindarus, hic loci feret? At istam lectionem non dubitavit recipere Schütz. 2." Butl.

[2] See by all means the parallel Scene in Hamlet (Act iii. Sc. 4.), and compare in particular: "Save me, and hover o'er me with your wings, You heavenly guards! What would your gracious figure? Qu. Alas! he's mad. ... H. Why, look you there! look, how *it* steals away! My father, in his habit as he liv'd! Look, where *he* goes, even now, out at the portal!"

[3] "Oritur Furiarum potentia e sparso sanguine domestico [Eum. 316-20. 336-9. 421.], et ex eodem dracones Suppl. 265: κνωδάλων βροτοφθόρων, τὰ δὴ παλαιῶν αἱμάτων μιάσμασι χρανθεῖσ' ἀνῆκε γαῖα ... δρακονθόμιλον δυσμενῆ ξυνοικίαν." Klaus.

sight—compare the more precise, yet not much better connected, description of the Pythoness, Eum. 46-52 : *πρόσθεν δὲ τἀνδρὸς τοῦδε θαυμαστὸς λόχος εὕδει γυναικῶν ἐν θρονοῖσιν ἥμενος. οὔτοι γυναῖκας, ἀλλὰ Γοργόνας λέγω· οὐδ' αὖτε Γοργείοισιν εἰκάσω τύποις· εἶδόν ποτ' ἤδη Φινέως γεγραμμένας δεῖπνον φερούσας· ἄπτεροί γε μὴν ἰδεῖν αὗται, μέλαιναι δ' ἐς τὸ πᾶν βδελύκτροποι* : and in support of our construction of *Γοργόνων δίκην* as an approximation to a substantive term for *αἵδε*, to which *φαιοὶ χιτῶνες*[1] (Angl. *dusky-coats)* may be conceived to be an apposition (Matth. Gr. Gr. § 432. 3.), observe that in no single instance does the Poet, in this Scene, give a *name* to the unearthly visitants whom he has conjured up,[2] nor venture beyond the simple demonstrative *αἵδε* (vv. 1030. 1036. 1039. 1043.) in disclosing them rather to the conscious and believing sense, than to the irreverent gaze of his spectators.

Stanley compares Prom. 799, *δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς*. Apollodorus ii, 4 : *εἶχον δὲ αἱ Γοργόνες κεφαλὰς μὲν περιεσπειραμένας φολίσι δρακόντων*. Pausan. viii, 34 : *ταύτας τὰς θεάς, ἡνίκα τὸν Ὀρέστην ἔκφρονα ἔμελλον ποιήσειν, φασὶν αὐτῷ φανῆναι μελαίνας*. Ib. i. 28, 6 : *πρῶτος δέ σφισιν (ἃς καλοῦσιν Ἀθηναῖοι Σεμνάς, Ἡσίοδος δὲ Ἐρινῦς) Αἰσχύλος δράκοντας ἐποίησεν ὁμοῦ ταῖς ἐν τῇ κεφαλῇ θριξὶν εἶναι· τοῖς δὲ ἀγάλμασιν οὔτε τούτοις ἔπεστιν οὐδὲν φοβερόν, οὔτε ὅσα ἄλλα κεῖται θεῶν τῶν ὑπογαίων* : and mentions the Cynic Menedemus as having, in imitation of the Furies, worn a *χιτὼν φαιὸς ποδήρης* (Diog. Laert. vi. 102.), and the inhabitants of the Cassiterides *(Scilly Islands)* as being according to Strabo iii. p. 175, like the Furies, *μελάγχλαινοι, ποδήρεις ἐνδεδυκότες χιτῶνας*. For *φαιός*, Angl. *dun* or *mouse-coloured*, see Hesych : *Φαιόν· μέλαν*. Etym. and Suid : *χρῶμα σύνθετον ἐκ μέλανος καὶ λευκοῦ· ἤγουν μύϊνον*.

Ibid. *οὐκ ἔτ' ἂν μείναιμ'*] "*ἀμμείνοιμ'* M.II.R. *ἀμεινοιμ'* G.A. *ἀμμείναιμ'* M.I." Klaus.

1033. "*Pyladis* nomen præfixum est in Rob.—*πατρί* Herm. *obss. critt.* p. 137. in *πάτρας* mutavit, quod cum *στροβοῦσιν* junxit, sensu vix apto ; sequuntur tamen Schütz. et Both. Magis placeret *πάλιν*, quod proponit Erfurdt. l.c., provocans ad Pors. *Add. ad Hec.* 1169. Sed nihil mutandum videtur, recte enim observat Buttlerus, Chorum consulto *patris* mentionem injicere [injecisse], ut animum Orestis a contemplatione maternæ cædis ad paternas injurias revocaret." Well.

[1] Compare one (and, as I think, the best) reading and interpretation of Juv. Sat. vii, 112-14 : veram deprendere messem Si libet, hinc centum patrimonia causidicorum, Parte alia solum *russati* pone *Lacernæ*, Angl. *Red-and-Pink Jacket*, i.e. a jockey, or charioteer rather, distinguished from his competitors by that particular admixture of colours.

[2] On the stage-contrivance (called *Ἀναπίεσμα*) whereby this was effected, see Pollux iv, 121.132. *Theatre of the Greeks*, ed. 4. p. 145.

"Nempe vertendum, puto, *φίλτατε πατρί*, *patris amantissime*, qui te patri amicissimum ostendisti." Blomf. Compare v. 488. Eum. 738, *κάρτα δ' εἰμὶ τοῦ πατρός*.

Ibid. *δόξαι*] "Non cernuntur Furiæ a choro, qui in media orchestra stat vultu ad scenam converso, ut a tergo ejus appareant illæ, emergentes in extrema orchestra. Sed præter has externas rationes sunt etiam internæ : deos enim omnes is tantum aspicit, cui apparere volunt : itaque apud Homerum si quis eos agnoscit, antea adimitur nebula hebetudinis humanæ.[1] Apud Euripidem disertius Furias adesse negat Electra, Orest. 259 : *ὁρᾷς γὰρ οὐδὲν ὧν δοκεῖς σαφ' εἰδέναι.* Ita soli Hamleto, non reginæ, apparet patris umbra in conclavi hujus." Klaus.

1034. *μὴ φοβοῦ, νικῶν πολύ.*] "*μὴ φόβου νικῶ* Glasg. [Dind.] ex emendatione Pors. *Advers.* p. 140, quam qui probarunt Herm. Schütz. Schwenk. sine sensu scripserunt *μὴ φοβοῦ νικῶ*. Sed librorum omnium lectio non est deserenda : *ne timeas, quum victor sis.*" Well—and so Klausen, who adds : "*πολὺ* jungendum cum *νικῶν* : quum longe majorem reportaveris victoriam, quam quæ te formidare sinat. Cf. Soph. Aj. 1357 : *νικᾷ γὰρ ἀρετή με τῆς ἔχθρας πολύ.*" Compare rather Thuc. vii, 34 : *οἵ τε γὰρ Κορίνθιοι ἡγήσαντο κρατεῖν, εἰ μὴ καὶ πολὺ ἐκρατοῦντο, οἵ τ' Ἀθηναῖοι ἐνόμιζον ἡσσᾶσθαι, ὅτι οὐ πολὺ ἐνίκων.*

1035. *οὐκ εἰσὶ δόξαι τ.π.ἐ.*] Translate : *There are no fancies in these plagues that I see before me*—not : *There are no fancies that* I *see in these plagues ;* for this, which might doubtless have been the meaning, had issue been simply joined on the term *πημάτων (fancies, or no fancies ?)*, would lead us away from the true answer to v. 1033 : *They are no fancies, these ! my eyes assure me of their sad reality ; for I plainly see here &c.*—and on the construction of the genitive *in re cujus*, Angl. *in the matter, concern*, or actual *composition of . . . .*, see Matth. Gr. Gr. §§ 337. &c. § 374. b. and compare the note on v. 520. Also on the construction of the dative *ἐμοὶ*, Angl. (as subjoined to *πημάτων*, and so, like *βροτοῖς* vv. 121. 270) *with me*, see Matth. Gr. Gr. §§ 387. 388, and compare, as setting forth the same opposition of opinions as is intended in the text, Soph. Œd. T. 435-6 : *ἡμεῖς τοιοίδ' ἔφυμεν, ὡς μὲν σοὶ δοκεῖ, μῶροι, γονεῦσι δ' οἵ σ' ἔφυσαν, ἔμφρονες.*

Klausen's short, but significant, version of the line is : *Hi dolores mihi non opinione concepti sunt ;* Angl. *These plagues (as I look at them) are no fancies.*

[1] Compare Hom. Il. v, 127-8. with II. Kings vi, 17.

1037. ποταίνιον, *fresh*; as in Eum. 282, ποταίνιον γὰρ ὂν πρὸς ἑστίᾳ θεοῦ Φοίβου καθαρμοῖς ἠλάθη χοιροκτόνοις: elsewhere, *strange, sudden, unexpected*, Prom. 102. Theb. 239. Soph. Ant. 849. Achill. fr. 162, 5. Hesych: Ποταίνιον· νέον, πρόσφατον. οἱ δέ, σύνεγγυς. Suidas: τὸ ξένον, ἢ νέον. Photius Lex. MS: Ποταίνιος· πρόσφατος. Δώριος δὲ ἡ λέξις. See above on v. 785.

With ποταίνιον αἷμα χεροῖν Klausen contrasts Eum. 280, βρίζει γὰρ αἷμα καὶ μαραίνεται χερός, and for ταραγμός v. 1038, refers us to vv. 277-80.

Ibid. ἔτι] "Valde mihi arridet Stanleii conjectura ἔπι." Butl.

1039. αἵδε πληθύουσι δή] Translate: *they are many indeed!* and compare Eum. 585, πολλαὶ μέν ἐσμεν,[1] λέξομεν δὲ συντόμως, and the notes on Ag. 838. 1337. "Emergunt plures et plures Furiæ, usque dum adsunt omnes, e quibus compositus est chorus Eumenidum. Ridiculum est Blomfieldii commentum, insanienti Oresti tres Furias videri plures." Klaus.

With v. 1040. compare Eum. 54, ἐκ δ' ὀμμάτων λείβουσι δυσφιλῆ βίαν.

1041. εἴσω καθαρμός·] "εἴς σ' ὁ Guelph. Rob. εἴσ' ὁ Ald. εἴσω Turn. Vict. Glasg. Schwenk. qui εἴσω pro ἔνδον dictum putat; sed neque sic intelligo, et correctioni metricæ similis est lectio. εἰσὶν καθαρμοὶ dedit Schütz. [Blomf. Dind.] ἔσται καθαρμός Both., idemque proponit Elmsl. ad Soph. Œd. R. 60. De vera lectione dubito." Well—who nevertheless has edited εἴσω, as Scholefield also, and Klausen who gives the various readings a little differently—"εἰσ' ὁ M.R. εἰσ' σ' ὁ G. εἰσ' ὁ A."—and interprets: "Ne fugias, ne exsules; εἴσω καθαρμός, *intus* in ædibus paternis *lustrari poteris*. Λοξίου de *statua Apollinis* posita in ædibus Atridarum, cujus colitur servator. Cf. v. 753 (781). Ag. 470 (493). Appellatur vero nomine[2] *Loxiæ*, ut moneatur de ejus oraculo, quo salvum fore Orestem prædixerat:" as Butler also: "Dubitat Schütz. 2. an verum sit εἴσω, quod tum ferri posset, si scena in vicinia templi Delphici fuisset. Sed forte alludit ad sacra domestica, vel aram Apollinis in postscenio." Compare vv. 540. 828. 899. 901. Ag. 998, εἴσω κομίζου καὶ σύ. ib. 1310, πέπληγμαι καιρίαν πληγὴν ἔσω.

Ibid. Λοξίου δὲ προσθιγών—*Loxias, I say!* in whom you place your trust (v. 1010), *cling you to him, and he will make you free from these troubles*. So—comparing what has been already advanced on the use of δέ, and of the Greek participle, in attaching in various ways an

[1] So St. Mark v, 9: Λεγέων ὄνομά μοι, ὅτι πολλοί ἐσμεν.

[2] As if the Chorus had said: *Throw yourself at the knees of your Divine Protector and Counsellor and &c.*—with obvious reference to the frequent mention that Orestes has made of *Loxias* vv. 260. 544. 880. 933., and more particularly vv. 1011. 1017. 1020.

accessory limitation, or exposition, of the principal verb or subject under consideration; vv. 78. 181. 398. 400. 773. 806—we may thread the intricacies of a construction, which Stanley has ventured even to charge upon our Author as a *solecism*, of which Homer also (he would persuade us) was guilty, when he wrote: φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα ἤματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες, ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων [*when the Greeks were embarking* . . . *he* the while (i.e. *whilst he was*) *flashing &c.*] Il. ii, 350-53.

Compare also Eur. Iph. T. 947, ἐλθὼν δ' ἐκεῖσε, πρῶτα μέν μ' οὐδεὶς ξένων ἑκὼν ἐδέξαθ', ὡς θεοῖς στυγούμενον, which Blomfield has noticed as a singular instance of what is called *Nominativus pendens*; "quod ibi tantum locum habere potest"—observes Klausen—"ubi est ratio quæpiam, cur expediat mutare subjectum. Ita hoc loco in priore sententiæ parte simplicior est ea dictio, qua pro subjecto introducitur Orestes; in posteriore ea, qua Apollo; quia ibi omnia in illius, hic omnia in hujus actione posita sunt."

For the sense which, after Klausen, we have attached to Λοξίου προσθιγών, *clinging* as a suppliant *to the statue of Apollo*, compare Eum. 80, μολὼν δὲ Παλλάδος ποτὶ πτόλιν ἵζου παλαιὸν ἄγκαθεν λαβὼν βρέτας. ib. 440, βρέτας τόδε ἧσαι φυλάσσων ἑστίας ἀμῆς πέλας, σεμνὸς προσίκτωρ, ἐν τρόποις Ἰξίονος. ib. 445, οὐκ εἰμὶ προστρόπαιος, οὐδ' ἔχει μύσος πρὸς χειρὶ τἠμῇ τὸ σὸν ἐφημένη βρέτας. Theb. 258, παλινστομεῖς αὖ θιγγάνουσ' ἀγαλμάτων. Soph. Œd. T. 760, τῆς ἐμῆς χειρὸς θιγὼν ἐξικέτευσε. Eur. Hec. 344, μή σου προσθίγω γενειάδος. Iph. A. 339, ἁπάσης δεξιᾶς προσθιγγάνων. Or. 382, τῶν σῶν δὲ γονάτων πρωτόλεια θιγγάνω ἱκέτης, ἀφύλλου στόματος ἐξάπτων λιτάς.

1042. κτίσει] "Horum verborum (τιθέναι et ποιεῖν) loco, κτίσαι Æschylo peculiare est; ut Eum. 714, ἀκαρπώτους κτίσαι, *infructuosa reddere*. Et Choëph. v. 1060. Ejus Schol. Eum. 17: κτίσας· ποιήσας. ἰδίωμα δὲ τοῦτο Αἰσχύλου." Potter on Lycophr. 1176. Compare above on v. 339.

1044. ἐλαύνομαι δέ] "Id quod Oresti suadent servæ, ut *domi* lustretur, repugnat omnibus Græcorum legibus de cæde domestica tum latis tum sensu perceptis. Terra, ubi cædes patrata, sanguine quem ebibit (v. 59.) contaminata non patitur manere homicidam: tellus mater ipsa ei redditur Furia, Δημήτηρ Ἐρινύς. Cf. Müller. Eum.[1] p. 168. sqq. Demosth. Aristocr. p. 633. Plat. Legg. ix. 875. adscriptum ad v. 275, et quæ hæc sequuntur: ἐὰν δὲ ξένος ὁ τελευτήσας ᾖ, καὶ τῆς τοῦ ξένου

[1] *Diss. on Eum.* III. A. b. § 81.

χώρας εἰργέσθω τοὺς αὐτοὺς χρόνους. De reverso ante exactum justum exsilii tempus exule supplicium sumebatur: Demosth. Aristocr. 630, 645. Plat. Legg. ix. 871.—ἂν μείναιμ'] "ἀμμείναιμ' M. ἀμμείβομ' G. ἀμείβομ' A.T." Klaus.

1045. ἀλλ' εὐτυχοίης] "Nostrum aperte imitatus est Soph. Œd. T. 1478: ἀλλ' εὐτυχοίης, καί σε τῆσδε τῆς ὁδοῦ δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι." Abresch.—"θεός, non ipse *Apollo*, sed deus quisquis nos exaudit.[1] Pertinet hoc comitandi munus præcipue ad *Mercurium*. Cf. Eum. 90 sqq." Klaus. Compare above v. 330. δαίμων Soph. Œd. T. 1479. *et passim;* and see the examples given by Wellauer Lex. Æschyl. v. "θεός, *Deus, numen quod res humanas moderatur*." Had any particular deity been intended, it is probable that θεὸς and πρόφρων would have changed places.

1046. καιρίοισι συμφοραῖς, *unto opportune*, or *prosperous, circumstances*, i.e. *so as for all to be well with you*—ὅπως ἂν[2] ἀρτίκολλα συμβαίνῃ τὰ σά (v. 566). Schol: ἐγκαίροις συντυχίαις. See on this use of the dative Matth. Gr. Gr. § 401. 3. and for the most general sense of συμφορά, *an event*, compare Ag. 314, καὶ τῶν ἁλόντων καὶ κρατησάντων δίχα φθογγὰς ἀκούειν ἐστί, συμφορᾶς διπλῆς. Eum. 897, τῷ γὰρ σέβοντι συμφορὰς ὀρθώσομεν. ib. 1020, οὔτι μέμψεσθε συμφορὰς βίου. With καιρίοισι compare above v. 568. Ag. 996, οὐδὲν ἐπελπομένα ποτὲ καίριον ἐκτολυπεύσειν.

"καιρίοις ἐν συμφοραῖς Turn. Vict. et reliqui omnes, sed καὶ ῥύοισι συμφορᾶς cod. Rob. καὶ ῥίοισι συμφοραῖς Ald. καιρίοισι συμφοραῖς Med. Guelph. Rob., quam optimorum librorum lectionem, quum sensum etiam meliorem fundat, non dubitavi reponere." Well.

1049. πνεύσας γονίας] "πνεοῦσας Ald. πνεούσας Rob. Turn. πνεύσας Scalig. Pors. [Scholef. Dind.]. Schneiderus in Lex. Gr. v. Γόνιος putat γονίας genitivum esse, subaudito αὔρας: quod probat Hermannus, aitque πνεύσας Dorice scribendum pro πνευύσας. Sed Butlerus, post Tyrwhittum et Porsonum, Hesychii interpretationem amplectitur: Γονίας· εὐχερής. Αἰσχύλος 'Αγαμέμνονι (unde discimus hanc fabulam etiam in Hesychii temporibus cum Agamemnone confusam fuisse). Scholiasta vero: Γονίας ἄνεμος, ὅταν ἐξ εὐδίας κινηθῇ χαλεπὸν πνεῦμα: unde apud Hesychium forsan legendum δυσχερής." Blomf—who has not a little detracted from the merit of his own unrivalled interpretation of γονίας: "*ventus ex* γόνῳ vel γονῇ *spirans*, i.e. *ex familiæ stirpe*," by proposing rather to read στονίας, *procella gemitus excitans;* and that, because

[1] So Ag. 55: ὕπατος δ' ἀΐων ἤ τις 'Απόλλων, ἢ Πάν, ἢ Ζεύς.

[2] Compare the explanation given of the dative φίλοισι (Ag. 602.) in the note on Ag. 601. p. 186.

forsooth "levissima est mutatio ΠΝΕΥCΑCΓΟΝΙΑC in ΠΝΕΥCΑCCΤΟΝΙΑC."

Klausen alone—in this, as in many other instances—has done what in him lay, to defend the received text which he translates, *Tertia procella flantis generis evenit*, and adds: "γονία, *genus*, idem quod γονή et γονεία, quæ forma quum apud Suidam exstet, vix de altera hac in-ία dubitari potest, cui ex justa analogiæ lege est sensus concretus, velut in στρατία, παιδία, quum vocabula in-εία abstracta vi *actionem* significant. Πνέουσα dicitur hæc γονία, ut moneatur, quod non in calamitate extrinsecus allata posita est tempestas, sed in ipsis iis quæ a genere patrata sunt. Idem erit sensus, si scripseris πνεύσας: *flans e genere*. Tum enim cum Blomfieldio γονίας interpretandum est e vocabulis ventorum aliis, quæ in-ίης terminantur: 'Ελλησποντίης Herod. vii, 188. Στρυμονίης κυματίης viii, 118. Καικίας *(qui a Caico flat;* Eustath. ad Il. xii, 890). 'Ετήσιαι. 'Ορνιθίας χειμών,[1] ὃν οἱ ὄρνιθες προσημαίνουσι. 'Αριστοφάνης· ὡσπερεὶ χειμὼν ἄρα ὀρνιθίας εἰς τὴν ἀγορὰν ἐλήλυθας (Acharn. 877, ubi rectius vertitur: *procella avium*, ex avibus composita). Et Arist. Eq. 437: οὗτος ἤδη Καικίας καὶ Συκοφαντίας πνεῖ. Dictio venti e genere spirantis Æschylo minime indigna: ita enim dicit χειμῶνα θεόσσυτον Prom. 643. Tamen non omnino opus est hac mutatione: πνεούσας enim per synizesin bisyllabum proferri potest, et *genus* dicitur *flare* pariter ac *vaticinatio* Ag. 1102, *noxa* Eum. 839, *exsecratio* Ag. 1157, *animus* Theb. 53. Differunt sane hæc quodammodo a nostra notione, quia omnia illa aut sunt mala, ut ipsæ tempestates dici possint, aut additur vel ratio qua spirent, vel id quod spirent. Hoc vero nostro loco etsi non additum est, facile ex iis quæ vicina sunt intelligitur: γονίας πνεούσας χειμῶνα, *tempestatem impietatis et calamitatis (!)*. Veterum interpretationes, γονίας· εὐχερής. Αἰσχύλος 'Αγαμέμνονι Hesych. et ὅταν ἐξ εὐδίας κινηθῇ χαλεπὸν πνεῦμα Schol. videntur esse nihil nisi ipsorum commenta."

Translate: *This truly makes* (is made up) *unto the Royal House* of Argos *the third successive storm that has blown wholly within the Family —a Family Wind*, as it were: δώμασιν ἐγχώριος, οὐδ' ἀπ' ἄλλων ἔκτοθεν ἀλλ' ἀφ' αὐτων (v. 459.) πνεύσας. Compare above vv. 278. 452. 727. Ag. 1431, δι' αἷμ' ἄνιπτον, ἥτις ἦν τότ' ἐν δόμοις ἔρις ἐρίδματος, ἀνδρὸς οἰζύς. ib. 1439, δαῖμον, ὃς ἐμπίτνεις δώμασι καὶ διφυεῖσι Ταντάλίδαισιν. ib. 1447, τὸν τριπάχυιον δαίμονα γέννας τῆσδε. ib. 1505, ὄμβρου κτύπον δομοσφαλῆ τὸν αἱματηρόν. ib. 1536, κεκόλληται γένος πρὸς ἄτᾳ.

[1] See Phrynich. App. Soph. p. 55, 25.

1050. *παιδόβοροι*] "*παιδόμοροι* vulg., sed egregia emendatione Stanl. et Valcken. ad Eur. Phœn. 1576. reposuerunt *παιδοβόροι*: quam facile enim *μ* et *β* in codd. confundantur, notum est. *παιδόβοροι* Glasg. Schütz. male." Well—and Blomf. Scholef. and Klausen agree with him in preferring *παιδοβόροι*: the last-named editor adding, "Possit fortasse ferri librorum lectio *παιδόμοροι μόχθοι*, *dolor positus in morte liberorum*. Sed fortius et certius rem designat *παιδοβόροι*."

But why not *παιδόβοροι*, *child-devoured*, as Dindorf with closer adherence to the received text has edited, and as the analogous construction of *ἀνδρὸς βασίλεια πάθη* v. 1052, and of *πάχνᾳ κουροβόρῳ* Ag. 1483. (see the note there) warns us to interpret it?—the meaning being: *The devoured children's were the first beginning of* (led the way as) *unhappy troubles; next, the sufferings of a man and king, behold! slaughtered in a bath, fell the hero that had conducted the war* (Angl. *the Generalissimo) of the Greeks!*

Ibid. *ὑπῆρξαν*] For the primary sense in which we have interpreted this verb, see the note on Ag. 1501, *θανάτῳ τίσας ἅπερ ἦρξεν*, and compare Eur. Andr. 274, *ἦ μεγάλων ἀχέων ἄρ' ὑπῆρξεν, ὅτε κ.τ.λ.* Herc. F. 1169, *τίνων ἀμοιβὰς ὧν ὑπῆρξεν* Ἡρακλῆς., and perhaps Soph. El. 919, *ἡ δὲ νῦν ἴσως πολλῶν ὑπάρξει κῦρος ἡμέρα καλῶν.*

1051. *μόχθοι τάλανές τε Θυέστου.*] So Dindorf has edited, and Scholefield and Klausen—the former of these admitting: "Sanum esse h. v. pronuntiare non ausim," whilst the latter observes: "Particula *τὲ* recte se habet, modo intelligatur *παιδοβόροι* de exitio liberorum, *τάλανες* de dolore ipsius Thyestis: mala Thyestis, quibus et liberi comedebantur [comesi sunt], et ipse miser reddebatur [redditus est]. Thyestis mentio minime præter rationem injecta est, quanquam in sequentibus non ipsum appellatur nomen Agamemnonis. Satis enim hunc designant *βασίλεια πάθη* et *πολέμαρχος ἀνήρ*, ut nudior videretur mentio primæ calamitatis, nisi ipso addito Thyeste." But see Ag. 1158, *ὑμνοῦσι δ'* . . . *πρώταρχον ἄτην· ἐν μέρει δ' ἀπέπτυσαν εὐνὰς ἀδέλφου τῷ πατοῦντι δυσμενεῖς* (with the note there). ib. 1061-62. 1184-89.

I follow Hermann, and Wellauer who writes: "*τάλανές γε* conjecit Heath. *τάλανός γε* Stanl. [Blomf.], jure offensi particula *τε*, quæ ex poetarum more abesse debet. Sed verum vidisse videtur Herm. *de diff. pros. et poet. or.* p. 31., qui verba *τε Θυέστου* pro glossemate habet, quod eo magis probabile est, quum et in sequentibus nomina non adduntur. *Θυέστου* sciolus adscripserat, deinde *τε* metri causa insertum est. Verba igitur suspecta uncis inclusi."

1052. *ἀνδρὸς βασίλεια*] Observe in these words which I have translated, just as if it had been *ἀνδρὸς βασιλέως*[1]—following our English Translators' simple and expressive version of *ἄνδρες ἀδελφοί* Acts ii, 37. vii, 1. xxii, 1.—the same marked opposition between *the children*, and *the man*, which we have formerly noticed in Ag. 1475 (where see the note) *τέλεον νεαροῖς ἐπιθύσας.*

There is a significancy also, which Klausen has noticed, in the combination of *βασίλεια πάθη*—"ut extollatur impietas sceleris, quippe commissi in regem augustum [supr. 542. Eum. 626]: id quod fusius exhibetur addita mentione muneris, quod in bello obibat ille"—and which accords well with the peculiar construction of the passage, in which the *δὲ* of v. 1053. serves, as in vv. 197. 400. 608 (where see the notes), both to carry out the proposition *δεύτερον κ.τ.λ*: *next . . . by a foul murder again . . .*, and at the same time to hold up *λουτροδάϊκτος ὤλετο* as the actual indignity intended by *ἀνδρὸς βασίλεια πάθη*, loosely propounded as these words are, in a sort of mental and proleptical apposition,[2] which in English we might express by: *Next—a man* in this case, *and he a king too, being the sufferer—cut off in a bath, for his part, perished &c.* Compare the construction of *δύσελπις* v. 399. and of *ἄλλαν δή τιν'* v. 597—and with *λουτροδάϊκτος* compare Ag. 1093, *πίτνει δ' ἐν ἐνύδρῳ τεύχει· δολοφόνου λέβητος τύχαν σοι λέγω.* See also ib. 1194-97. 1255-56. Soph. El. 1. 695.

1056. *ἦ μόρον εἴπω;*] "*μόρον*, *necem*, dicit Orestem, ut Cassandra se ipsam *ἄτην* Ag. 1189 (1235). Eadem quæ adhuc in genere prævaluit sævitia cernitur etiam in Oreste: Orestis facinus magis etiam quam omnia priora pietatem lædit: nescit igitur Chorus, utrum talem hominem, quem jam Furiis pœnas facinoris dantem vidit, *servavisse* ædes dicat, an talem in iis cædem patravisse, quæ *exitio* iis futura sit. Bene sensisse Chorum hujus cædis impietatem, ad v. 874 (911.) demonstratum est. Hæc dubitatio movet ultimam interrogationem Chori, quinam finis futurus sit calamitatibus domesticis, quum Orestis facinori minime is, quem exspectaverunt, fuerit eventus. Itaque res eo perlata est, ut nemini amplius homini sint ullæ in ea agendi partes, ut nihil in ea agere possit homo quisquam; perlata ad deos, ad Apollinem cujus auctoritate egit Orestes, qui eum, quem jam exigunt Furiæ, patrato hoc facinore salvum fore prædixit. Hunc igitur ipsum acturum esse jam exspectamus." Klausen.

[1] Compare above v. 911, *τῶνδε συμφορὰν διπλῆν*, Angl. *the case of these two persons.*

[2] For this reason we should perhaps have done better to place only a comma after *πάθη*.

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